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S. PAUL'S EPISTLE TO THE ROMANS,

ILLUSTRATED FROM

Dibines of the Church of England.

✓ BY
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LONDON:
JOSEPH MASTERS, ALDERSGATE STREET,
AND NEW BOND STREET.
OXFORD: J. H. AND J. PARKER. CAMBRIDGE: MACMILLAN AND CO.
1862.

LONDON:
PRINTED BY JOSEPH MASTERS AND CO.,
ALDERSGATE STREET.

P R E F A C E.

It is probable, that, according to the most ancient order, dating as early as the time of Irenæus in the second century, this Epistle was placed *before* all the other Epistles of S. Paul, though it was not written before them all. It owes this precedence, in the first place, to the fact of its being addressed to a Church, planted in the Imperial city, the great centre of power, knowledge, and civilization at that period ; for we may apply to the Apostle's writings what Bengel observed of his presence—*Paulus Romæ apex Evangelii*. But, examining its internal merits, we find it has still stronger claims to this pre-eminence. For it surpasses them all in the comprehensive, regular, and noble statements it contains of Christian Doctrine. On this account, some have regarded it, as a key to the right understanding of the other Epistles ; and the excellent Archbishop Ussher¹ goes so far as to describe it, as being “a perfect Catechism of the Church ;” and as containing “a platform of Christian Doctrine, whereupon all Churches and persons may

¹ See his Sermons on Gal. iii. 22, and on Rom. viii. 15, 16.

safely build themselves.” It is not surprising, then, that, with these grand characteristics, it should have been always received by Christians, as it now is by ourselves, with such eminent distinction. And this distinction finds a parallel in the Hebrew Scriptures of the Old Testament, where Isaiah, in consequence of the transcendent excellency of his writings, ranks before his other brother-Prophets, some of whom prophesied before him. This resemblance between them may be more remarkable, because they were both “moved by the HOLY GHOST” to dwell with such peculiar emphasis on the same great event—one, surely, of the greatest in the world’s religious history—the *union of Jews and Gentiles in the Church of the Living God*.

Indeed the importance of that event, as set forth in the Epistle before us, adds not a little to its exceeding value. In this point of view, it seems beyond all others, to be that Epistle of S. Paul, in which he gives the fullest “proof of his Ministry,” as one, called of God to be *the Apostle of the Gentiles*. He fails not, on other occasions, to shew the heart-felt interest he took in their salvation; but this feeling (as we shall see) pervades every part of this Divine Scripture, and is interwoven with its main substance and argument. We find him, at other times, engaged in his proper element of preaching the Gospel to them, and of calling them into CHRIST’S Church; but here we behold him following them with parental watchfulness and care, after they were admitted into the true fold; and labouring, more especially, to reconcile the prejudices of the Jewish believers to that admission, and to

unite both classes by the power of a mutual faith, and in the bonds of brotherly love. This surely was a matter of the utmost consequence. It was necessary to their "edification and comfort," in the new relationship they bore to each other : it was necessary, in regard to the very constitution of the Church of CHRIST, as designed to be Catholic : and it was, we may venture to say, above all, necessary, in order to the production and exhibition, in the sight of the world—from the world's most lofty summit and platform—of that *Love among Christians* which was to be their distinctive mark, their special glory ; of which our LORD spake, saying, " By this shall all men know, that ye are My disciples, if ye have *Love* one towards another." It has been asserted and proved by a noble author, that the miraculous conversion of S. Paul and his Mission to the Gentiles furnish evidence to the Divine Truth of our holy Religion, adequate to the conviction of every candid mind. But where, we may ask, do the marvellous fruits of that sudden revolution in the Apostle's character and life appear to greater advantage, than in the outpourings of his innermost soul in this Epistle ? When does he, to use the expression he himself suggests, more abundantly *magnify his office, as the Minister of Jesus Christ unto the Gentiles ?* (xi. 13 ; xv. 16.) Where else do we behold him more alive to the momentous considerations of Salvation and of Eternity ; more actuated by a heavenly impulse of faith, and love, and devoted zeal ; more inflamed with an ardent desire to fulfil " the Ministry, he had received of the LORD JESUS, to testify the Gospel of the Grace of God"—in its express ma-

nifestation to that heathen world, that was “dead in trespasses and sins?”

These reflections will prepare our way into an inquiry into the subject and design of this Epistle. It is a matter of thankfulness, whereas we know so little, for certain, respecting the origin of the Church of Rome—when, or by whom it was first founded, and under what particular circumstances—that we have yet the means of accurately ascertaining (the point, that chiefly concerns us) its state at the time, when this Epistle was written. We can learn it from the Epistle itself. S. Paul informs us of his anxious desire for many years to visit the Christians at Rome. This visit appeared to him so important, that he made it the constant subject of his prayers, and intreated also for it the most earnest prayers of his brethren (xv. 30). But he was “much hindered from coming to them” (xv. 22). Nothing, however, prevented his writing: and we may fairly conclude, that what he desired to tell them by word of mouth, he would not fail now to communicate in his letter: and thus the Apostolic Epistle seems to supply, in a measure, the place and lack of the Apostolic Visitation. What then was the end he proposed to himself in visiting them? *I long, he writes, to see you, that I may impart unto you some spiritual gift to the end ye may be established; that is, that I may be comforted together with you, by the mutual faith, both of you and me.* (i. 11—13; Conf. xv. 32.) No doubt, as was the case with other recently founded Churches, he was intent upon confirming the Faith they professed, and confirming them in their profession of it; espe-

cially, as it does not appear that any Apostle had yet visited them. He would be anxious also to increase their knowledge and spiritual graces, out of the fulness of store, given him of the LORD; and also to arm them against the many temptations to instability and even apostacy, which certainly abided them in such a place, as Rome. Their faith he commends, in the highest terms, “*thanking God for them, that it was spoken of throughout the whole world*” (i. 3): and, that it was no mere formal profession or barren faith, is signified to us later in the Epistle—*Ye have obeyed from the heart that form of doctrine, which was delivered you* (vi. 17): *Your obedience is come abroad unto all men* (xvi. 19): *I am persuaded that ye are full of goodness* (xv. 14). In a Church, where such tried servants of the LORD, as Aquila and Priscilla had so great influence (in whose house was the assembly for Worship, and whom he salutes, first of all, in this Epistle, xvi. 3—5), it is not likely that that faith would be defective in any essential part, so as to call for the authoritative interference and correction of the Apostle. This Epistle certainly abounds with statements of Christian truth, designed to *establish their faith*—and indeed that of all Christians unto the end of the world. But there was a further special design, it seems, included in this. For their faith had evidently miscarried in one of its most necessary effects: it had failed to secure their likemindedness and unanimity, as members of a mixed communion of Jewish and Gentile converts. The force of long-rooted prejudices still made itself painfully felt; causing, on both sides,

jealousies and unbrotherly censures, breaking out into *divisions and offences* (xvi. 7.)

“There were at the same time in Rome,” writes Bishop Jewel,¹ “a great number both of Jews and Gentiles, and amongst them there was great strife and division. The Jews, on the one side, esteemed not the Gentiles; the Gentiles, on the other side, despised the Jews. Thus between them the people were divided, and rent unto dissension. . . . And this came to pass only through pride. Pride was the cause, that such, as were brethren, fell out with one another. Pride was the cause, that such, as should have died one for another, could not abide one another. Pride was the cause, that such, as before-time were friends, became then open enemies. The Jews, on the one part, were proud, for that they were the children of Abraham; for that they were under the Law and Promise; for that they had knowledge of God’s will by Oracles; for that God had oftentimes sent His Angels unto them, and spoken by His own mouth unto them. And the Gentiles had none of all these; they were not of the seed of Abraham; they were not under the Promise; they had never knowledge of God’s will, neither by Oracle nor Vision. God never spake unto them, nor ever sent His Angels unto them. The Gentiles, on the other side, were as proud, as the Jews. They said that they had wise men amongst them, men of great learning and knowledge; they had philosophers, they had astronomers, they had geometricians and great orators: and so had not the Jews amongst

¹ See his Sermon on Rom. xii. 16—18.

them. They had no men of great wisdom ; they had no men of any high learning ; they had no philosophers, no astronomers, no geometricians, no orators : they were men ignorant and without any knowledge at all. S. Paul, therefore, to set an unity between these two, which were thus far at discord, exhorteth them that they should all *think one thing*, that they be *of like affection one towards another*, that they be *not high minded*, nor *wise in their own opinions*. For pride it is, that breaketh all love ; and pride it is, that breedeth all dissension. There was never yet division, there was never any discord or dissension, but pride was the first cause and author thereof.”

We see then from this statement the special need there was of the Apostolic interference and admonition, and may infer from it what was the principal design of this Epistle. We see to what a work S. Paul was now called ; and from the well known power of pride—whether religious, or intellectual pride—over the wills and affections of men, we may judge of its difficulty. Full well must he have known the divided state of the Roman Christians ; deep must have been the sorrow and even the alarm he felt, on finding the cause of his Divine Master exposed to scandal and misrepresentation in that city, where it ought to have been displayed with unimpaired lustre. But how nobly does he acquit himself on this trying occasion ! Against the strongholds of Pride he opposes the spiritual weapons of Love. We admire the power he displays, as a preacher, his eloquence as an orator, his skill as a disputant ; but it was the spirit of Love, in which he

addressed them, that was calculated to give the penetrating edge to his arguments, and to gain the assent of his brethren by, first of all, gaining their affections—by *pleasing them for their good to edification* (xv. 2). And to this we must ascribe that perfect impartiality, with which, standing as umpire between the contending parties, he does justice to both, and, in regard to both, vindicates the cause of God and His Truth. If we see him, now putting himself in the place of the Jew, and now in that of the Gentile, and pleading, as the case of each required, it was, because he had them both equally in his heart, because he had deeply imbibed into his own spirit the Spirit of God, who is “no respecter of persons,” but who “doeth good to all.”

Again, there was another marked effect of his Love towards them. It engaged him to employ the most effective methods of persuasion, for their good. He exhibits in this Epistle a bright example of that excellent virtue, which S. James so beautifully calls “meekness of wisdom.” In proportion as pride obtains the ascendancy, the office of admonishing or reproving those under its influence becomes more difficult: for the monitor or reprover challenges for himself a certain superiority; and to this the proud can ill submit. Hence it becomes necessary, that he should avoid everything like undue assumption: he must temper his advice with humility, with a condescending deference to this known infirmity in our natures. And this is exactly what we find S. Paul here doing. Does he express a wish *to impart to them some spiritual gift, to the end that ye may be established?* He explains,

qualifies, almost retracts this phrase, as from a fear lest they should suspect him of assuming too much, and immediately adds—*that is, that I may be comforted together with you by the mutual faith both of you and me.* He would rather seem to *comfort*, than to *establish* them; and, though so great an Apostle, he identifies himself with their infirmities, as one, desirous of being comforted *with them*. “Oh, what mighty humble-mindedness!” exclaims S. Chrysostom in his remarks on this passage. “He shewed himself to be in need of them, and not them of him only; and he puts the disciples in the position of teachers, not letting any superiority remain upon his own side, but points out a great matter of equality: for the gain is mutual, he means; and I need the comfort from you, and you from me.” (Conf. xv. 14, 15.) Thus admirably did he observe towards them his own rule—“Brethren, if any man be overtaken in a fault, ye, which are *spiritual*, restore such a one in the spirit of meekness, considering *thyself*, lest thou also be tempted” (Gal. vi. 1). Having first taught them by his example, most consistently might he then lay down for their guidance this general principle—*We that are strong, ought to bear the infirmities of the weak, and not to please ourselves* (xv. 1).

It is remarkable how frequently he couples together the name of *Jew* and *Gentile*—something quite peculiar to this Epistle: and he does it, in connection with the most important doctrines. If at the beginning he announces *the Gospel of Christ, as the power of God unto salvation to every one that believeth*—it is to the

Jew first, and also to the Gentile (i. 16): and so, in regard to their being under a religion of rewards and punishments (ii. 6—11), to their sin and guilt under the Law (iii. 9), to their free justification by faith (iii. 29, 30), to their gratuitous election (ix. 24), and to their acceptance, generally, with God (x. 12). All these doctrines, when applied in this pointed manner, seem, in the intent of S. Paul, to have been so many bonds of sympathy and union between the conflicting members of this Church, directing their Faith, which was, in the main, so “well spoken of,” to its proper office and work of Love; just as, in human affairs, we naturally become attached to those, with whom we are embarked in the same cause, or enlisted under the same master, or subjected, in any way, to the same hopes or fears—fears of danger, or hopes of success. The Apostle, it may be, dwells with a sensible delight on this lovely alliance between names, so long kept asunder and at enmity with each other: he writes, as though he would fain impress on his brethren, by dint of these repetitions, the importance and blessedness of this union; that they also might view it in the same happy light, and act upon it, and so share in his joy—that (to recur to his own words) *I may be comforted together with you by the mutual faith both of you and me*—of you, by nature Gentiles; of me, who am of the seed of Abraham; of us both, as now “made one” in CHRIST JESUS, fellow-servants of one LORD, fellow-heirs of the same Kingdom; who are henceforth bound by every strong obligation and endearing tie to *follow after the things which make for peace, and things wherewith one may edify another* (xiv. 19).

In all these respects, he shews himself to be now dead, through CHRIST, to his former prejudices against the Gentiles, and equally so to his prepossessions in favour of his own Religion, with its arrogant claim to an exclusive salvation. Nor does he content himself with placing them both on the same level, in regard to acceptance with God: he further declares, how they stood mutually indebted to each other for the enjoyment of that inestimable privilege. For, *if thou*, he writes, *being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree* (xi. 17), it is, that hereafter, in the fulness of the time, *through your mercy, they also may obtain mercy; and so all Israel shall be saved: for God hath concluded them all in unbelief* (at their several respective seasons), *that He might* (in the end) *have mercy upon all* (xi. 31, 32). Who can tell what were the intense longings of the Apostle after the healing of every breach between them, when he thus fulfilled (in a secondary sense) his “Ministry of reconciliation?” What were his feelings, when he charges them thus—*Receive ye one another, as Christ also has received us, to the Glory of God* (xv. 7): when he prays for them—*The God of Peace be with you all* (xv. 33; Conf. xvi. 17—20): when he pours out upon them his Apostolic benediction—*Now the God of patience and consolation grant you to be likeminded one toward another, according to Christ Jesus, that ye may with one mind and one mouth Glorify God, even the Father of our Lord Jesus Christ* (xv. 5, 6)? Hence, too, we learn the one great end, or final cause, with a view to which the blessed Apostle bestows so vast a labour of love

upon them throughout this Epistle—*the Glory of God* : for in what is the Glory of God more concerned, than in *the Unity of His Church* ?

But, while we dwell on the attractive features of this Epistle, so framed for our mutual edification and comfort, we cannot forget its great acknowledged difficulties. Many learned Divines¹ incline to the opinion that S. Peter had these expressly in view, when he observed, that there were “some things hard to be understood” in the writings of his brother Apostle. Yet he did not on this account deter any from reading them ; but only cautioned us against those common dangers, which attend Scripture-obscurities generally, when men “wrest them to their own destruction” (2 S. Pet. iii. 16). These “hard things” are *some* ; not all, not the greater part ; but few, in comparison of the numerous passages, which are stated with the utmost plainness, because they belong to the *Credenda* and the *Agenda*, necessary to everlasting Salvation ; which the difficult places do not. We may well be content to remain ignorant, as to certain mysteries, when we remember, that it has baffled the most powerful intellects to fathom them ; and that even souls, the most “taught of God,” have been compelled to acknowledge “such wisdom to be too excellent for them.” Nor have fine-spun distinctions of doctrine, nor metaphysical subtleties, “profited them, that have been occupied therein ;” but, on the contrary, have often fostered a love of speculation and controversy,

¹ See Bp. Bull’s Discourse iii., | faithful, &c.” In this Discourse he
“Concerning the Spirit of God in the | mentions the particular difficulties.

and, it may be, something still worse—a spirit, the very opposite to that generous genial temper we have been admiring in the Apostle.

The most effectual mode of avoiding these dangers, with the blessing of God, will be for us to keep close to the received Doctrines of our Apostolic Church, as indeed on other grounds we are bound to do. And, where can we find these better explained, according to the Truth of Holy Scripture, than in the writings of her great Divines; whose pages reflect the piety, learning, and wisdom of Antiquity, whose names are consecrated in our grateful remembrance, whose authority, as Masters in our Israel, is still happily acknowledged amongst us? This is the track, this the “good old way,” along which the Author of these Illustrations desires to walk himself, and to be permitted to lead those among his brethren, who may stand in need of the humble assistance he has here to offer them. On the present occasion, he has thought fit, in the formation of his Notes, to confine himself exclusively to this class of Divines. He did not do so, in his preceding volumes on *the Gospels* and *the Acts*; because he considered that, with their frequent changes of incident and diversities of character introduced, they allowed him more latitude in the choice of his authors. But the very different nature of an Epistle, and especially of this Epistle, suggested to him the propriety of altering and adapting his method of treatment. He felt it now to be highly necessary to avoid everything likely to distract the reader’s attention from the thread of the argument, and, with this view, to render his

notes as uniform and grave in their character, as he could. He has also thought fit to add to the length of the extracts; it being almost impossible in a few words, or in a few sentences, to do justice to the opinions of the writer quoted, and, still less, to the weighty argument of the Apostle. He has discontinued an Index of Contents, on the supposition, that to every one, moderately acquainted with the Epistle, the headings of each successive Chapter would be a sufficient guide to particular topics. Instead of this Index, he has appended a list of the writers chiefly quoted, with some information respecting them; and he hopes that this will impart a fresh interest to their observations. It will be observed, that they are, for the most part, selected from the period of the seventeenth century, the golden era of matured English Theology; a large proportion of them being Bishops and Dignitaries of the Church; men, who laboured for God, under the shade of our venerable Cathedrals, so wisely set apart for the special purpose of devout retirement and of learned leisure.

In conclusion, he trusts that the alterations, introduced for these reasons, will be found improvements, and that the volume may thus become, in its way, a useful contribution to that blessed work of Scripture-elucidation, in which so many, at the present day, have laboured with such great success, to the Glory of God and to the edifying of His Church.

LIST OF AUTHORS.

N.B. No Author is here mentioned, unless he is quoted in the work four times
at least.

	When Born.	When Died.	Times Quoted.
<i>Adam, Thomas</i> , Rector of Wintringham, Dioc. Lincoln .	1701	1784	12
<i>Allestree, Francis</i> , D.D., Reg. Prof. of Divinity, Oxford .	1619	1680	14
<i>Andrewes, Lancelot</i> , D.D., Bishop of Winchester .	1565	1626	20
<i>Baily, Lewis</i> , D.D., Bishop of Bangor		1632	7
<i>Barrow, Isaac</i> , D.D., Master of Trin. College, Cambridge	1630	1677	20
<i>Beveridge, William</i> , D.D., Bishop of S. Asaph . . .	1638	1707	8
<i>Blackwall, Antony</i> , M.A., Rector of Clapham, Dioc. Winch.		1730	5
<i>Boys, John</i> , D.D., Dean of Canterbury	1571	1625	17
<i>Boyle, Robert</i> , Hon., Philosopher and Mathematician	1627	1691	8
<i>Bramhall, John</i> , D.D., Archbishop of Armagh . . .	1593	1663	7
<i>Brownrigg, Ralph</i> , D.D., Bishop of Exeter	1592	1659	16
<i>Butler, Joseph</i> , D.D., Bishop of Durham	1692	1752	4
<i>Butler, William Archer</i> , M.A., Prof. of Moral Philo- sophy, Univ. Dublin	1814	1848	9
<i>Bull, George</i> , D.D., Bishop of S. David's	1634	1709	6
<i>Cave, William</i> , D.D., Canon of Windsor	1637	1713	5
<i>Clerke, Richard</i> , D.D., Fellow of Christ's Coll., Cam- bridge		1634	13
<i>Davison, John</i> , B.D., Prebendary of Worcester . . .	1777	1834	14
<i>Donne, John</i> , D.D., Dean of S. Paul's	1573	1631	30
<i>Farindon, Antony</i> , B.D., Divinity Reader of his Majesty's Chapel Royal at Windsor	1576	1658	24
<i>Felltham, Owen</i> , Esq.		1678	5
<i>Fiddes, Richard</i> , D.D., Rector of Halsham, Dioc. York	1671	1725	4
<i>Frank, Mark</i> , D.D., Master of Pembroke Hall, Cambridge	1613	1664	14

	When Born.	When Died.	Times Quoted.
<i>Gilpin, William</i> , M.A., Prebendary of Salisbury	1724	1804	4
<i>Gurnall, William</i> , M.A., Rector of Lavenham, Dioc. Ely	1616	1679	23
<i>Hacket, John</i> , D.D., Bishop of Lichfield	1592	1670	12
<i>Hales, John</i> , B.D., Canon of Windsor	1584	1656	6
<i>Hall, Joseph</i> , D.D., Bishop of Norwich	1574	1656	22
<i>Hammond, Henry</i> , D.D., Canon of Christ Church, Oxford	1605	1660	17
<i>Hickes, George</i> , D.D., Dean of Worcester	1642	1715	5
<i>Hooker, Richard</i> , M.A., Master of the Temple, London	1553	1600	28
<i>Hopkins, Ezekiel</i> , D.D., Bishop of Londonderry	1633	1690	6
<i>Horne, George</i> , D.D., Bishop of Norwich	1730	1792	12
<i>Horneck, Antony</i> , D.D., Prebendary of Exeter	1641	1696	4
<i>Horsley, Samuel</i> , D.D., Bishop of S. Asaph	1733	1806	6
<i>Hurd, Richard</i> , D.D., Bishop of Worcester	1720	1808	5
<i>Jackson, Thomas</i> , D.D., Dean of Peterborough	1579	1640	30
<i>Jewell, John</i> , D.D., Bishop of Salisbury	1522	1572	7
<i>Jones, William</i> , M.A., Perp. Curate of Nayland, Dioc. Ely	1726	1801	5
<i>Kettlewell, John</i> , Vicar of Coleshill, Dioc. Worcester	1653	1695	10
<i>King, William</i> , D.D., Archbishop of Dublin	1650	1729	5
<i>Knox, Alexander</i> , Private Secretary of Lord Castlereigh	1758	1831	7
<i>Lake, Arthur</i> , D.D., Bishop of Bath and Wells	1567	1626	14
<i>Leighton, Robert</i> , D.D., Archbishop of Glasgow	1613	1684	16
<i>Lightfoot, John</i> , D.D., Master of Catherine Hall, Cam- bridge	1602	1675	21
<i>Littleton, Adam</i> , D.D., Rector of Chelsea, Dioc. London	1627	1694	5
<i>Lowth, William</i> , B.D., Prebendary of Winchester	1661	1732	4
<i>Lucas, Richard</i> , D.D., Prebendary of Westminster	1648	1715	6
<i>Mede, Joseph</i> , B.D., Fellow of Christ Coll., Cambridge	1586	1662	10
<i>Medley, John</i> , D.D., Bishop of Fredericton			4
<i>Melville, Henry</i> , B.D., Canon of S. Paul's, London			5
<i>Middleton, Thomas Fanshaw</i> , D.D., Bishop of Calcutta	1769	1822	7
<i>Miller, John</i> , M.A., Fellow of Worcester Coll., Oxford			6
<i>Newman, John Henry</i> , M.A., Vicar of S. Mary's, Oxford			15
<i>Norris, John</i> , M.A., Rector of Bemerton, Dioc. Salisbury	1657	1711	9
<i>Paley, William</i> , D.D., Archdeacon of Carlisle	1743	1805	10
<i>Patrick, Simon</i> , D.D., Bishop of Ely	1626	1707	7
<i>Pearson, John</i> , D.D., Bishop of Chester	1612	1686	11
<i>Pierce, Thomas</i> , D.D., Dean of Salisbury		1691	9
<i>Pusey, Edward Bouverie</i> , D.D., Canon of Christ Church, Oxford			9
<i>Reading, William</i> , M.A., Librarian of Sion College		1744	5
<i>Reynolds, Edward</i> , D.D., Bishop of Norwich	1595	1676	15

	When Born.	When Died.	Times Quoted.
<i>Sanderson, Robert</i> , D.D., Bishop of Lincoln . . .	1587	1663	25
<i>Scott, John</i> , D.D., Rector of S. Giles's, London . .	1638	1694	9
<i>Scott, Thomas</i> , Rector of Aston Sandford, Dioc. Oxon. .	1747	1821	8
<i>Secker, Thomas</i> , D.L., Archbishop of Canterbury . .	1693	1768	4
<i>Seed, Jeremiah</i> , M.A., Rector of Enham, Dioc. Winch.		1747	8
<i>Sharp, John</i> , D.D., Archbishop of York	1644	1713	5
<i>Sherlock, Thomas</i> , D.D., Bishop of London . . .	1678	1761	11
<i>Sherlock, William</i> , D.D., Dean of S. Paul's, London .	1641	1707	5
<i>Skelton, Philip</i> , M.A., Preb. of Donacavy, Dioc. Clogher	1706	1787	8
<i>Smalridge, George</i> , D.D., Bishop of Bristol . . .	1666	1719	14
<i>Smith, John</i> , Fellow of Queen's Coll., Camb. . . .	1618	1652	6
<i>South, Robert</i> , D.D., Prebendary of Westminster . .	1633	1716	17
<i>Stillington, Edward</i> , D.D., Bishop of Worcester . .	1635	1699	14
<i>Sumner, John Bird</i> , D.D., Archbishop of Canterbury .			4
<i>Taylor, Jeremiah</i> , D.D., Bishop of Down and Connor	1613	1667	30
<i>Tillotson, John</i> , D.D., Archbishop of Canterbury . .	1620	1694	5
<i>Ussher, James</i> , D.D., Archbishop of Armagh . . .	1580	1656	7
<i>Venn, John</i> , M.A., Rector of Clapham, Dioc. Winch. .	1759	1813	4
<i>Ward, Seth</i> , D.D., Bishop of Salisbury	1617	1689	4
<i>Waterland, Daniel</i> , D.D., Archdeacon of Middlesex .	1683	1740	12
<i>Whately, Richard</i> , D.D., Archbishop of Dublin . .			6
<i>Whichcote, Benjamin</i> , D.D., Provost of King's College, Cambridge	1609	1683	13
<i>Young, Edward</i> , D.D., Dean of Salisbury	1642	1705	6

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

INTRODUCTION.

IN all, that concerns the diffusion of the Gospel and the conduct of the Ministerial office, one naturally turns in the first instance to the history of S. Paul; and, still more, to those wonderful Letters of his, in which the high principles of the Minister and the tender feelings of the man are so beautifully blended together, and pourtrayed with so subduing a power and impressiveness. Some of the excellencies of these writings we may indeed owe in no small degree to the very fact that they *are* letters, and not, as some have vainly desired in their stead, grave didactic treatises on theological truths. There is a most observable wisdom in that arrangement of the Revelation of God to man, by which so large and important a portion of its contents is conveyed in the peculiar form of Epistles; of Epistles, which, being the exact medium between the familiar flow of ordinary discourse and the methodical precision of the essay, may be said to unite all the characteristic advantages and avoid the peculiar deficiencies of both. Christianity, eminently a practical institute, is taught by practical models: its Blessed Founder's precepts live and move embodied in His life: His Apostles, like Himself, are not more the deliverers of doc-

trine, than the earnest leaders of action. And, that we may for ever know them, as such, we have them with us, not merely in the historical portrait of a contemporary, nor yet in elaborate treatises of their own, where the distinctive personality of the writer might be almost wholly absorbed in his subject; but in letters, that spring out of action, and breathe its earnest spirit; in letters, where the soul spontaneously paints its own glowing picture; in letters, the vivid unconscious transcripts of the inmost heart. Letters, too, will naturally enter upon *details*, to which systematic discourses can rarely descend. And though our Blessed LORD's discourses were certainly not *systematic* expositions of truth, from them also the Apostolic Epistles—and eminently those of S. Paul—are in this respect remarkably distinguished. There is, in this point of view, a distinctive appropriateness in the styles of the Master and His disciples, which, of itself, forms no small internal evidence of the genuineness of both. The LORD usually delivers broad and comprehensive principles, and truths of universal application—the profound parable, the pithy and almost proverbial maxim—such as became the Founder and Legislator: the Apostles teach in more particular and special detail, as suited the practical appliers of His precepts. They explain—or direct—or predict—detached instances, as those, who are instructed by another. He proclaims from the beginning in His comprehensive formulas, the whole operation of the Christian principles, as befitted the Author and Mechanist of the entire system; *they* are mainly busied with facts; He, with laws and relations—a difference so pervading at once and so refined, and corresponding so exactly to the respective capacity and dignity of the persons, as, I venture to say, no possible supposition, but that of genuineness and reality, can satisfy. This close and intricate involution of the principles of Christian duty in the *facts*, that embody them, may sometimes make it a matter of some difficulty to extract the whole amount of permanent instruction contained in a chapter or a passage of S. Paul; but, on the other hand, it makes the research always interesting, and it certainly often justifies applications and deductions, which at the first hasty glance might seem not so much inferred, as extorted from the

text. The Inspired Word of GOD bears the same relation to the happiest of human compositions, that His natural creations—His flowers of the field, His insects of the air—bear to our most exquisite mechanical textures: the increasing powers of the microscope but discover increasing beauties in the one; they but expose yet more and more the hidden defects and blemishes of the other. *Wm. Archer Butler.* (Serm. on 2 Cor. x. 15, 16.)

An ambiguity in the word *Gospel* is deserving of notice, as it has been the source of much evil in leading to the neglect of the *Apostolic Epistles*. The word, which signifies, according to its etymology, as well as the Greek term, of which it is a translation, “good tidings,” and is thence applied especially to the joyful intelligence of salvation for fallen man through CHRIST, has come to be applied, naturally enough, to each of the histories of the life of Him, the Author of our salvation. Hence men are frequently led to seek exclusively, or principally, in those histories for an account of the *doctrines* of the Christian Religion: for where should they look, they may say, for Gospel truth, but in the Gospels? And, because it is said that our LORD preached the Gospel, many are led to *His discourses* alone, or principally, as the storehouse of Divine truth, to the neglect of the other Scriptures of the New Testament. But “the Gospel of the Kingdom,” which He preached, was that “the Kingdom of Heaven was *at hand* ;” not that it was actually established; which was the Gospel *preached by His Apostles*, when CHRIST, “having been made perfect through sufferings,” having laid the key-stone of the Gospel scheme of salvation in His meritorious Sacrifice, as an Atonement for sin, and His Resurrection from the dead, had “entered into His Kingdom,” had “ascended on high, and led captive” the Oppressor of man, and had “received gifts” to bestow upon them. Our LORD’s discourses therefore, while on earth—though they teach, of course, the truth—do not teach, nor could have been meant to teach, the *whole* truth, as afterwards revealed to His disciples. They could not indeed, consistently with truth, have contained the main part of what the Apostles preached; because that was chiefly founded on events, which had not then taken place. He did indeed hint at the events in His discourses to His dis-

ciples, and to them alone, by way of prophecy ; but we are told that “ the saying was hid from them, and they comprehended it not, till after that CHRIST was risen from the dead.” Had our LORD’S discourses contained a full account of the Christian faith, there would have been no need of His saying ; “ I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of Truth, is come, He will guide you into all (the) truth.” And when, through inspiration from on high, the Apostles *did* understand the Gospel, the true character of the Redemption, and of the faith, by which we must partake of it, they taught its doctrines in their discourses and in their Epistles. Our chief source of instruction then must be in the *Apostolic Epistles*. They contain all the doctrines of the Gospel, as far as they have been revealed to men, furnishing us with the means, by a careful and diligent study of those precious remains, of attaining sufficient knowledge of all necessary truth, and of becoming “ wise unto salvation through faith, which is in CHRIST JESUS. . . .”

The most precious part of the treasure of Christian doctrine, contained in the Epistles, we have from the pen of *the Apostle Paul*. Those, who prize the purity of the Gospel, should value his writings the more ; as there is no one of the sacred writers, whose expressions have been so tortured, whose authority has been so much set at nought, as S. Paul’s, by those, who reject many of the most characteristic doctrines of the Gospel : which is a plain proof that they find him a formidable opponent ; not, indeed, as the only authority for these great truths, but as particularly full and clear in enforcing them. . . . There is good reason to believe that the objection to S. Paul’s writings is not from the things “ *hard* to be understood,” which they contain, but from the things *easy* to be understood, the doctrines, so plainly taught by him, that “ by grace we are saved ;” that “ the wages of sin is death, but eternal life is *the gift* of GOD through JESUS CHRIST ;” that our most perfect righteousness can never enable us to claim reward at the hand of GOD, nor our own unaided strength enable us to practise that righteousness ; but that the meritorious Sacrifice of CHRIST is the only foundation of the Christian’s hope, and the aid of His SPIRIT

the only support of the Christian's virtue. It is on account of these doctrines that S. Paul's writings are objected to, because they are humbling to the pride of the human heart, and therefore unacceptable to the natural man; and therefore they are rejected by many, as leading to an immoral life, and as favouring the notion that we may "continue in sin that grace may abound;" though the moral precepts of S. Paul in every page and his enforcement of a conformity to them, as indispensable to the Christian's acceptance with God, fly in the face of every one, who dares wrest S. Paul to his own destruction. *Alp. Whately*. (Essays on some of the difficulties in the writings of S. Paul, &c. Essay ii. Extract abridged.)

Consider the Apostles, as (what they truly are) final and permanent interpreters of the Divine counsel; as the intercommunicators between the Incarnate Deity Himself, and the successors of themselves in office, who should presently become subjects of the SPIRIT's ordinary influence only; persons, therefore, who should have (in course of time) to uphold the same great cause of Everlasting Truth with themselves—not, as *they* upheld it, by signs and demonstrations of power, but by merely human and outward means; when they should be left simply *as men among men*; not indeed without *the Comforter*, but without His open warrant, and with nothing, but *the sword of the Spirit, which is the Word of God*, and the inward confidence vouchsafed to personal integrity and perseverance, in the midst of gainsaying and disobedience. Consider the Epistles, as written under a foreknowledge, existing *somewhere*, how these things would be, and how will they appear *then*? Is the tenour of their teaching suitable to the existing situation of CHRIST's Church, as now "militant upon earth?" Is it suitable to the condition, in which we ourselves, at this day, stand? Is the physical and moral constitution, which we feel ourselves possessed of and by which we are influenced, *that*, to which the Apostles make appeal?

With regard to *general* manner, then, I think it impossible not to perceive, throughout the Epistles of the New Testament (and in those of *S. Paul* even most particularly), that they address a race of persons under a silent and spiritual Dispensation—persons, to whom a fulness of all necessary knowledge is vouch-

safed, and to whom no further sign remains in store to be given. Their authors write, as interpreters, and not, as legislators. Wherefore, though from the singularity of the case, their interpretations have now the force of law, and are evidently intended to be handed down as such, they add nothing to the original preparation, upon which they proceed, as affecting man's salvation. Do they not seem to proceed upon the supposition of all essential terms being settled and complete? of a perfect cure provided for the worst extent of man's misery; but of a perfect liberty, at the same time, in the subjects, to whom it should be offered, to avail or not to avail themselves of its preserving power? They assume the *fall* and *restoration* of man in the most complete manner. *Old things are passed away, and all things are become new, if any man be in Christ.* (2 Cor. v. 17.) Nothing is now of consequence, but this. And the outward acceptance of that Holy Name being once rightly and duly completed, the subsequent test of a sincere union is the simplest imaginable. These—and these—are *the works of the flesh*—and these *the works of the Spirit*; and *they that are Christ's have crucified the flesh with the affections and lusts. If we live, therefore, in the Spirit, let us walk in the Spirit.* (Gal. v. 19, &c.)

Thus, as though they concluded the proportion between obedience asked of the believer, and grace promised to him, to be effectually and intelligibly established, all the practical details of their Epistles—their exhortations, their dissuasions—are the very simplest appeals to common understanding and real life. They do not flatter, but neither do they frighten. They speak the very language of simple honesty and unsuspecting truth. They desire to lead, but not to compel. While there breathes through these sacred compositions a spirit, that becomes *all things to all men, that it may by all means save some* (1 Cor. ix. 22), not a vestige is to be traced of that indiscriminate and spurious zeal, which would *compass sea and land to make one proselyte.* (S. Matt. xxiii. 15.) There is no mistake, in them, of vulgarity for humility; but true condescension and true dignity meet together. Their general manner is, accordingly, that of *persuasive and calm appeal*—the manner, as we think, proportionate and

congenial with the character of the present existing form of the Divine Dispensation.

For is not this exactly what our case requires? Suppose we felt ourselves to be addressed *now* through a voice *minatory* and *peremptory*, to be threatened with immediate retributions and visible avengings, should we believe as readily, as now we do? I am persuaded we should be ensnared to demand the signs of corresponding visible power; and so, by resistance, to abuse that liberty, of which we cannot but be conscious. Suppose, again, that the Epistles carried this their mildness beyond a certain point, that they were wavering and indecisive in their tone, we might suspect the source of their authority. Suppose that they wandered into flights of mysticism, or were wholly taken up with general and indefinite things, we should deny that they described and addressed ourselves. But tempering, as they do, firmness with candour, faith with reason, modesty with power, justifying and enforcing the peculiar *motives*, which are *above* unassisted nature, by strength of the conclusions, which lie within it; being indulgent, and yet impartial; not imprudently refraining from *fear*, yet speaking evidently, by general preference, as under a dispensation of *love*; they meet human nature, as now existing in an awakened and enlightened conscience, in every point. Truly they do indeed "know what is in man;" and they treat him accordingly. *John Miller*. (Bampton Lectures. Lecture vi. S. John ii. 25.)

A remarkable testimony is given by S. Peter (2 S. Pet. iii. 15, 16) of his brother the Apostle Paul. The authority of his writings, as Divinely inspired, is plainly set forth. They are put on the same footing as *the other Scriptures*. "The wisdom given unto him" is plainly the wisdom of Divine inspiration. Were the writings of S. Paul merely those of a good man under the influence of the Spirit of God, in the same sense as all good men are, it would be too much to speak of men's "wresting them to their own destruction." Of the Divine Books alone it can be said, that by the right use of them men are guided into the way of Salvation, as by the abuse of them they are led into the paths of destruction. . . . We have here a solemn call from the HOLY GHOST to reverence and attend with all

our might to the writings of S. Paul in general. Great pains have been taken to discredit them. There are those, who profess to regard the four Gospels, and to make light of the Epistles. Unseemly comparisons have been made between them in this view, as if what CHRIST spake in person deserved to be much more regarded than what was written by the Apostles. S. Paul is so full and explicit, so direct and explanatory on the great doctrinal truths of Christianity, and strikes so keenly at the root of false religion, that all pretended Christians have ever shown themselves very uneasy on account of his writings, and anxious to discredit their authority. They vainly fancy that they can reconcile their false notions with the other parts of the New Testament. S. Paul, they see, is perfectly contrary to them. But this is not to receive Christianity itself, but to follow a plan of our own. He, who would understand the Scriptures, must first set out with a determination to receive them as the Word of GOD—the whole of them in general, as they have been delivered unto us. Of S. Paul's right to the character of Divine inspiration there can be no more doubt, than there is of any of the rest. In them all equally CHRIST speaks. He, who believes CHRIST to be indeed what He is, will not doubt but that His Spirit could as infallibly dictate to Peter or Paul writing Epistles, as to Matthew and the other Evangelists writing the Four Gospels. It is then a groundless distinction, which they attempt to make, between CHRIST Himself and His Apostles in this point: for it is well known that our LORD Himself committed nothing to writing. You hear CHRIST speaking in one part, as much as in another, by the medium of Divine inspiration. The only difference is, that in the Four Gospels CHRIST speaks to us while on earth; in the Epistles He speaks to us after His Ascension to heaven. . . . Every part of Scripture is profitable, but the writings of S. Paul have a particular use in this respect, that they lay open the whole system of Scripture, and give us in one comprehensive view the whole mind of GOD. Some things indeed, both in them and in the other Scriptures, are "*hard* to be understood," but not impossible. Seek therefore the more carefully to understand them, that you may be grounded in the great

things of salvation, always looking up for that spiritual illumination, so often promised in Scripture. Thus you shall find, as thousands have, satisfying knowledge, attended with real holy and comfortable fruits, which men careless of all Scripture, or leaning to their own understanding, while they peruse it, can never find. *Joseph Milner.* (Serm. on 2 S. Pet. iii. 15, 16.)

We have already had several occasions to speak of the great S. Paul; and what can be said worthy of him? How shall we begin, or where shall we end? Shall we admire this noble preacher and champion of the Cross for his perfect knowledge of religion, for the copiousness and variety of his style, for the loftiness of his thought, for the dexterity of his address, for the wonderful extent of his genius, or the more admirable comprehension of his charity? He has every charm of eloquence in his writings; and, when there's occasion, shows himself master of every style. Those transpositions, embarrassments, and, as some people call them, inconsequences, which are found in some of his Epistles, proceed, as S. Irenæus justly observes, from the quickness of his arguings, the fluency of his language, and the Divine zeal and impetuosity of his spirit. Those places, which incompetent judges esteem faulty and solecistical, are generally some of his noblest and sublimest passages; they proceed from his vehemence, great skill in the Old Testament, the plenty and vivacity of his thoughts. We have paralleled forms of speech in the noblest Greek and Latin authors; and they are so far from being prejudicial to a capable reader, that they only raise his curiosity and sharpen his diligence; which will always be rewarded with discoveries of beauties, and improvement in the most admirable and useful notions. . . . "If any one has thought S. Paul a loose writer, it was only because he was a loose reader. He, that takes notice of S. Paul's design, shall find that there is scarce a word or expression, that he makes use of, but with relation and tendency to his present main purpose." (Mr. Locke, on 1 Cor. i. 10.) The Epistles of S. Paul, I speak the sense of a great critic, are instructive and learned, persuasive and noble: his expression is grave and lofty, unconstrained and methodical, sententious and full of moving figures. With what winning charity does he temper his rebukes and re-

proofs! The vehemence and force of his discourse has a happy and equal mixture of prudence and pleasure; and, when he most exerts his authority, he always most expresses his humility. . . . Grotius says of S. Paul, that he was learned, not in the law only, but the traditions, which more openly taught the resurrection and good things of a future life; that he knew the Hebrew, Syriac, Greek and Latin tongues; and that he had read their poets. Excellent is the observation of S. Gregory the great on our Divine Author; "When S. Paul speaks to GOD, or of GOD, he raises himself and his reader to heaven by the sublimest contemplations." *A. Blackwall.* (The Sacred Classics defended and illustrated, ch. 7.)

It is certain that S. Paul's Epistles (all, except that to the Hebrews) ever were looked upon, as genuine, by uncontroverted written tradition from the time, in which they were published, in a continued train of vouchers down to the present age; the very Judaizing Christians, who would not be determined by his authority, as an enemy to those Jewish ceremonies, which they would have incorporated with Christianity, never denying him to be the real author. . . . His very soul speaks in all his writings. There is that undissembled zeal for the glory of GOD, and the salvation of mankind, that courage, that beautiful disregard to his own interest, when it interfered with higher views, that boldness of expression, that life and spirit, which is hard to be counterfeited. The same force and energy, which animated all his *actions*, and empowered him to spread the Gospel from East to West, ennobles all his *compositions*; and it would be almost as impossible for an impostor to *write*, as S. Paul did, as it would be to *act*, as he did. It is very difficult to personate a warm, affectionate, interesting writer. We may trace the same features and an exact resemblance in his speeches in the Acts of the Apostles, and in his Epistles; which proves them both to be the offspring of the same parent. In both there is the same greatness of spirit, the same glowing language, and elevated thoughts, warm from the heart. In both he either speaks or writes with too animated a zeal to be a cold deceiver, with too much sense, solidity, and consistency to be an enthusiast. *Jer. Seed.* (Serm. on 1 Thess. ii. 13.)

S. Paul had received the light of the Gospel from the Fountain and Father of light Himself, who had not furnished him in this extraordinary manner, if all this plentiful stock of learning and illumination had been in danger to have been lost, or proved useless, in a jumbled and confused head ; nor have laid up such a store of admirable and useful knowledge in a man, who, for want of method and order, clearness of conception, or pertinency in discourse, could not draw it out into use with the greatest advantages of force and coherence. . . . It is hard to think that a man, that could *talk* with so much consistency and clearness of conviction, should not be able to *write* without confusion, inextricable obscurity, and perpetual rambling. The force, order, and perspicuity of those discourses of his, which are recorded in *the Acts*, could not be denied to be very visible. How then came it, that the like was thought much wanting in his *Epistles*? Of this there appears to me this plain reason. The particularities of the history, in which these speeches are inserted, shew S. Paul's end in speaking, which being seen casts a light on the whole, and shews the pertinency of all he says. But his *Epistles* not being so circumstantiated—there being no concurrent history, that plainly declares the disposition S. Paul was in, what the actions, expectations, or demands of those to whom he writ required him to speak to, we are nowhere told—all this and a great deal more, necessary to guide us into the true meaning of the *Epistles*, is to be had only from the *Epistles* themselves, and to be gathered from thence with stubborn attention and more than common application.

This being the only safe guide (under the SPIRIT of GOD, that dictated these Sacred writings) that can be relied upon, I hope I may be excused, if I venture to say that the utmost ought to be done to observe and trace out S. Paul's reasonings, to follow the thread of his discourse in each of his *Epistles*, to show how it goes on still directed with the same view and pertinently drawing the several incidents towards the same point. To understand him right, his inferences should be strictly observed, and it should be carefully examined from what they are drawn, and what they tend to. He is certainly a coherent, argumentative, pertinent writer ; and care, I think, should be

taken, in expounding of him, to show that he is so. But, though I say, he has weighty aims in his Epistles, which he steadily keeps in his eye, and drives at in all that he says, yet I do not say that he puts his discourses into an artificial method, or leads his reader into a distinction of his arguments, or gives them notice of new matter by rhetorical or studied transitions. He has no arguments borrowed from the Greek eloquence, no notions of their philosophy mixed with his doctrine, to set it off. The “enticing words of man’s wisdom,” whereby he means all the studied rules of the Grecian schools, which made them such masters in the art of speaking, he, as he says himself (1 Cor. ii. 4) wholly neglected. The reason whereof he gives in the next verse, and in other places. . . . Yet coherence of discourse, and a direct tendency of all the parts of it to the argument in hand, are most eminently to be found in him. This I take to be his character, and doubt not but he will be found to be so upon diligent examination. And in this, if it be so, we have a clue, if we will take the pains to find it, that will conduct us with surety through those seemingly dark places and imagined intricacies, in which Christians have wandered so far one from another, as to find quite contrary senses. *J. Locke.* (An Essay for the understanding S. Paul’s Epistles by consulting S. Paul himself.)

The Epistle to the Romans—a Book of Scripture, in which a view of the Gospel is set forth in all its extent, with a more exact system and method, and a larger compass of doctrine, than is to be found perhaps in any other single Book of the New Testament. Beginning with the principles of the Gospel, it concludes with its morals; those principles, in which are included some of the Eternal counsels of the ALMIGHTY; and morals, by which the Christian life is built up to that practical Holiness, which is the effectual working of the Gospel upon earth, the very evidence of its having come from GOD to man. If the Epistle present to us some doctrines of a kind to exercise our faculties with a stronger sense of adoration than of knowledge in subjects, that may be dark to us “with excess of light,” it leaves us not without matter of another kind; having instruction so evidently measured to our wants, and use, and most in-

telligible character, that we may perceive that the same inspired teacher, who was taken up into heaven, and there heard things above man's utterance, returned from thence charged also with Tables written by the finger of GOD in his hand, simple, and literal, suited in explanation to the closest view of the frame of our present state, and lending the most direct guidance to us both in judgment and action—the depth of doctrine, on the one side, shewing that it has reference to the ways of the ALMIGHTY; the perspicuity and cogent information, on the other, shewing that it has reference to the ways of man. *Davison.* (Assize Sermon, Rom. xiii. 3, 4.)

This is the last Epistle the Apostle wrote before his apprehension and imprisonment. He wrote it from Corinth, where he touched in his journey to Jerusalem, his last journey thither. He wrote it in the second year of Nero, immediately after Easter, when Claudius, who had hindered “the mystery of iniquity” from its working in its full scope by his discountenancing the Jewish nation (Acts xviii. 2), had now been taken away about a year and a half ago. And now that “mystery” did find itself loose, and acted in its full activity; those of that nation, that had not embraced the Gospel, persecuting it with all virulency, and multitudes of those, that had embraced it, apostatizing from it, and becoming its bitter enemies. This double fruit of gall and wormwood proceeded from one and the same source of bitterness; that is, their doting upon Judaism—the word taken in a civil sense, as they accounted it a privilegial excellence to be a Jew: or, in a religious sense, as they expected to be justified by their Judaical works. So that the very season and juncture of affairs might very well give occasion unto the Apostle to handle the two themes, that faced these two great delusions, so copiously in this Epistle, above all other places—that is, the casting off the Jews and coming in of the Gentiles, to decry their boasting of being Jews—and justification by faith, to face their dangerous principle of justification by their works. *Dr. Lightfoot.*¹ (Serm. Rom. v. 1.)

Seeing every rational writer, that writes to any good end and pur-

¹ For the origin and first planting of the Church at Rome, see *Dr. Lightfoot*, at xvi. 7.

pose, hath always some one or more principles, on which his discourse doth revolve, or settle, (as a sphere or body orbicular doth upon its axis or centre,) the advice, which Cardanus somewhere gives to every one, who would take upon him to comment upon any good author, is very useful. And his advice is this; first, to seek out the main principles (be they few, or more) whereon the Author doth especially rely or ground his discourse or project. There is a rule given long ago by a better author for interpreting Sacred Writ, no way dissonant unto this advice of his. *Finis dicendorum optima ratio dictorum*; the end or scope, at which Sacred writers (in their disputes especially) do aim, is the true *μετρὸν*, or standard, by which their particular sentences or discourses must be measured, the only way for finding out the true and literal meaning of what they say. The non-observance or want of taking these rules into consideration hath been the special occasion why *S. Paul's Epistle to the Romans* hath been, of all other portions of Scripture, the worst interpreted by most, that have undertaken to comment upon it. *Dean Jackson*. (Works, B. ix. s. 3, ch. 12.)

S. Peter knew many "ignorant and unstable" souls had perverted some "hard places" in S. Paul's Epistles, "as they had other Scriptures, to their own destruction." Did he therefore advise them, to whom he thus wrote, not to seek their salvation out of S. Paul's Epistles, but with absolute submission of their judgment to his and his successor's prescripts? Or, doth he not seek to establish them in that Doctrine, which S. Paul had taught "according to the wisdom given him, in all his Epistles?" Or, can any endued with reason doubt, whether S. Paul himself did not expect his writings should be a Rule of Faith to all, who read them, without continuance either of his own or others' actual infallible proposal of them? He had protested, once for all; "Though we or an Angel from heaven preach unto you otherwise than we have preached unto you, let him be accursed." He had said before, and yet saith he now again; "If any man preach unto you otherwise than ye have received, let him be accursed." (Gal. v. 8.) For he had taught them, as their own conscience might witness, the Doctrine of God and not of man, as he intimateth in the next

words. Either S. Paul is not authentic in this protestation ; or else, all stand "accursed" by it, that dare absolutely admit any Doctrine, though from an Angel's mouth, but upon due examination and sure trial, whether consonant or contrary to what S. Paul hath left in writing. His meaning, notwithstanding, in many places, as his fellow Apostle witnesseth, was much perverted. And, seeing what was past could not be amended, it seemed necessary to S. Peter to admonish others, lest they should be entangled in like error. But what means had he left, to prevent this perverting of Scripture in them ? Either none besides ; or, none so good, as diligent reading or hearing the written Word. For such was this Epistle, which for their admonition he now wrote, and was desirous, questionless, all of them should with attention hear or read, lest they also might be "plucked away with the error of the wicked, and fall from their wonted steadfastness," from which others had already fallen. . . .

Must we abstain from spiritual food and so inevitably starve, because some others by unreasonable or intemperate taking of it have incurred—what ? diseases indeed very grievous ; yet such, as might easily have been cured or prevented, had the diseased been more accustomed to feed upon those plain and easy prescripts, usual in the later part¹ of S. Paul's Epistles, as (for example) amongst others upon that most general ; "Through the grace of God that is given unto me, I say unto every one that is among you, that no man *presume* to understand above that which is meet to understand ; but that he understand according to *sobriety*, as God hath dealt to every man the measure of faith." (xii. 3.) From careful and assiduous attention upon this and other like elementary precepts those unlearned but

¹ Cardinal Pole advised persons to *begin always with the latter end of S. Paul's Epistles*. By first paying attention to what is plain and practical we shall come, by God's blessing, to understand, as far as is meet for us in this present world, what is mysterious and doctrinal. Obedience, in other words, is the sure path to knowledge,

the only knowledge worthy of the name. "Moreover by *them*" (the *Statutes* and *Commandments* of the LORD) "is Thy servant *taught*, and in keeping of them there is great *reward*;" the reward, be it well considered, promised by God to those, who "do His Will"—that they shall "know of the Doctrine."

presumptuous readers of S. Paul's Epistles might quickly have grown so wise and well learned in Scripture, as not to have meddled with these *δυσνόητα* so soon; at least, not so much; rather contenting themselves, while such they were, like "new born babes," with his "milk," as much better for their weak digestion than his "strong meat:" so the same Apostle had elsewhere expressly written for their instruction, had they not presumed to know "above that which was written." Erred they had then from the truth, and fallen away from their former steadfastness, not so much by following the hard and difficult, as by not following the plain and easy places of S. Paul, able to conduct them from knowledge to knowledge, whose mature fulness (could they with patience have expected it) might in good time have overgrown the former difficulties. There is no occasion or temptation, which may move men to obstinate mistaking or perverting Scriptures to abet contentions, but the Scriptures, onewhere or other, have a remedy, as easy as sovereign, prescribed against it; so men would be diligent to seek, or resolute to apply it found, in their practice or course of life. *Dean Jackson.* (Works, B. ii. ch. 32, s. 8, 9, 10.)

Concerning the controversies betwixt the Calvinists and the Remonstrants about predestination and the coherent doctrines, those, that are truly pious of either party, are perhaps otherwise looked on by God, than they are by one another, as contending which of God's attributes should be most respected; the one seeming to affirm irrespective decrees, to magnify His Goodness; and the other to deny them, but to secure the credit of His Justice. And, even in honouring the same attribute, His Goodness, these adversaries seem rivals; the one party supposing it best celebrated by believing it so irresistible, that, to whomsoever it is intended, he cannot but be happy; and the other thinking it most extolled by being believed so universal, that it will make every man happy, if he pleases: the one party electing (choosing) to honour Free grace by assigning it (as to men) an unlimitedly-vast extent; as the other does by ascribing it an infallibly-victorious degree. . . . But the doctrine of predestination is not necessary to justify the freeness and the greatness of God's love. For, so conspicuous and refulgent a truth is that

of God's being the Author of man's felicity, that the dispute between the Calvinists and Arminians is not so much concerning the thing, as concerning the manner of its being proffer'd; the former affirming Grace to be irresistibly presented; the latter, though they deny it to be irrejectible, yet granting, not only that it is altogether free and undeserved, but also that the proffer is made both with a power enabling those, to whom it is rendered, to accept it, and with such engaging invitations, that man at his first conversion need contribute nothing to his felicity, but the not wilfully refusing it, and may more properly be said to owe it unto God, than the beggar to owe his alms to his reliever, though he open his hand to receive it, which he might have declined to do, if he would have wilfully courted his own prejudice. . . . 'Tis confess'd on all hands that *merit* must be disclaimed; and those, that seem to expect something from God, as a due, acknowledge that, if His promise did not, their actions could not, make it so; and that it is to His Mercy they owe the right they have to confide in His Justice. S. Paul, who, having "fought the good fight, finished his course and kept the faith," expected "a crown of righteousness from the LORD," under the notion of "the righteous Judge;" yet tells us that "by grace we are saved through faith; and that, not of ourselves; it is the gift of God;" whose promises, now they are made us, allow us indeed to expect Heaven from His Justice; but the making us those "great and precious promises" (as S. Peter justly styles them) must be acknowledged the pure effect of His free and undeserved Goodness; which, to believe infinite, we need but consider the disproportion betwixt such a recompense as Eternal Glory, and the least imperfect performances of ours; which, though they needed not pardon, could not at least challenge any reward from Him, who, as our Creator, has such a right to exact of us what services He pleases, without proposing us any recompense, that our exactest obedience to all His commands would yet leave us to confess ourselves "unprofitable servants," who have "done but what it was our duty to do." *The Hon. Robert Boyle.* (Some motives and incentives to the Love of God, S. 17.)

If we were not so ready to anathematize each other, where we

concur not in opinion, we might in hearts be united, though in our tongues we were divided; and *that*, with singular profit to all sides. It is "the unity of the spirit in the bond of peace," and not identity of conceit, which the HOLY GHOST requires at the hands of Christians. I will give you one instance, in which at this day our Churches are at variance. The Will of GOD and His manner of proceeding, in Predestination, is undiscernible, and shall so remain, until that Day, wherein all knowledge shall be made perfect: yet some there are, who with probability of Scripture teach that the true cause of the final miscarriage of them, that perish, is that original corruption, which befel them at the beginning, increased through the neglect or refusal of Grace offered. Others with no less favourable countenance of Scripture make the cause of reprobation to be only the Will of GOD, determining freely of His own work, as Himself pleases, without respect unto any second cause whatsoever. Were we not ambitiously minded *familiam ducere*, every one to be lord of a sect, each of these tenets might be profitably taught and heard, and matter of singular exhortation drawn from either: for, on the one part, it is doubtless a pious and religious intent to endeavour to free GOD from all imputation of unnecessary rigour, and His Justice from seeming injustice and incongruity; and, on the other side, it is a noble resolution so to humble ourselves under the hand of Almighty GOD, as that we can with patience hear, yea, think it an honour that so base creatures, as ourselves, should become the instruments of the glory of so great a Majesty, whether it be by eternal Life, or by eternal death, though for no other reason but for GOD's will and pleasure's sake. The authors of these conceits might both freely (if peaceably) speak their minds, and both singularly profit the Church: for, since it is impossible, where Scripture is ambiguous, that all conceits should run alike, it remains that we seek out a way, not so much to establish an unity of opinion in the minds of all—which I take to be a thing likewise impossible—as to provide that multiplicity of conceit trouble not the Church's peace. A better way my conceit cannot reach unto, than that we should be willing to think that these things, which with some show of probability we deduce from Scripture, are, at the best, but *our*

opinions ; for this peremptory manner of setting down our own conclusions under this commanding form of *necessary truths* is generally one of the greatest causes, which keeps the Churches* this day so far asunder ; when as a gracious receiving of each other by mutual forbearance in this kind might peradventure, in time, bring them nearer together. *John Hales*. (Serm. on Rom. xiv. 1.)

IN the waters of life, the Divine Scriptures, there are shallows, and there are deeps ; shallows, where the lamb may wade, and deeps, where the elephant may swim. If we be not wise to distinguish, we may easily miscarry. He, that can wade over the ford, cannot swim through the deep ; and, if he mistake the passage, he drowns. What infinite mischief hath arisen to the Church of God from the presumption of ignorant and unlettered men, that have taken upon them to interpret the most obscure Scriptures, and pertinaciously defended their own sense ! How contrary is this to all practice, in whatsoever vocation ! . . . And shall we think it safe that in Divinity, which is the Mistress of all sciences, and in matters, which may concern the eternal safety of the soul, every man should take upon him to shape his own coat, to steer his own way, to give his own dose, to put and adjudge his own case ? The old word was, that “artists are worthy to be trusted in their own trade.” Wherefore hath God given to men skill in arts and tongues ? Wherefore do the aptest wits spend their time and studies from their infancy upon these Sacred employments, if men, altogether inexpert in all the grounds both of art and language, can be able to pass as sound a judgment in the depths of Theological truths, as they ? How happy were it, if we could all

* He refers to the disputes, which led to the Synod of Dort, at which place he was present during the discussions, being Chaplain to our ambassador Sir Dudley Carlton. To him he made a regular report of the proceedings ; and the letters he wrote on this occasion were published after his death, as an appendix to his “Golden Remains.” The excellent

Antony Farindon was his great friend, and it was by his advice that this Sermon on Rom. xiv. 1 was first printed. Davison (on Prophecy, P. ii. Disc. 4) speaks of him, as “one of the most exact and faithful explorers of Scriptural Theology.” His recognised title among our Church worthies is “The memorable John Hales.”

learn, according to that word of the Apostle, to “keep ourselves within our own line!” As Christians, the Scriptures are ours; but to use, to enjoy, to read, to hear, to learn, to meditate, to practise; not to interpret, according to our private conceit: for this faculty we must look higher. “The Priest’s lips are to preserve knowledge; and they shall seek the Law at his mouth: for he is the messenger of the LORD of Hosts.” (Mal. ii. 7.) *Bp. Hall.* (Select Thoughts, 44.)

The HOLY SPIRIT, which directed the Apostles and Evangelists to the use of the tongue, which in their day was the most generally understood—the Greek—would for the same reason, it may be presumed, suggest to them a style, which might be generally perspicuous. It is therefore a principle with me that the true sense of any phrase in the New Testament is, for the most part, what may be called its standing sense; that, which will be the first to occur to common people of every country and of every age: and I am apt to think that the difference between this standing sense and the Jewish sense will, in all cases, be far less than is imagined, or none at all; because, though different languages differ widely in their refined and elevated idioms, common speech is in all languages pretty much the same. *Bp. Horsley.* (Letters in Reply to Dr. Priestley. No. 4.)

If we attentively scrutinise that great body of all Christians of every age, which is commonly termed the Catholic or Universal Church, as it was constituted everywhere and always, we shall discover certain common principles, which pervade the whole, and which connect all the parts both mutually with each other, and with the head. In several matters, both of doctrine and discipline, if we would not incur the certainty of error and offence, we must, beyond all doubt, especially beware that we do not over-pertinaciously adhere to the private opinions and conjectures of ourselves or others: we must rather carefully examine what the ancient Church, or, at least, the great majority of Christians, have decided in these matters; and we must acquiesce in that decision, which has obtained the consent of Christians in all ages. For, as, according to Cicero, the consent of all men in any particular is the voice of nature; so,

in matters of doctrine and discipline, the consent of all Christians may be deservedly accounted the voice of the Gospel. Certain *common notions* have, from the beginning, been implanted in the minds of all Christians, not so much from any special passages of Scripture, as from the whole collectively; from the general scope and tenour of the Gospel; from the very nature and purpose of the religion therein established; and finally from the constant tradition of the Apostles, who, together with the faith, propagated Ecclesiastical rites, and, if we may so speak, general interpretations of the Gospel. Nor indeed could it be credible, or even possible, on any other supposition, that these rites and interpretations should, with such unanimous consent, have been received in all places, in all periods, and by all Christians. . . . For, amidst the convulsions of Empires, the destruction of particular Churches, and the perturbations of all human affairs, it hath been so ordered by the most wise and merciful providence of God, that from the Apostles themselves even to these our times there hath been no age, whose Ecclesiastical memorials have not been preserved; from which memorials we may conceive a perfect idea of the Universal Church. *Bp. Beveridge.* (Procem. ad Cod. Can. apud Collect. Patr. Apost.)

CHAPTER I.

PAUL, a servant of JESUS CHRIST, called *to be* an Apostle, separated unto the Gospel of God,

2 (Which He had promised afore by His Prophets in the Holy Scriptures,)

3 Concerning His SON JESUS CHRIST our LORD, which was made of the seed of David, according to the flesh ;

4 And declared *to be* the SON of GOD with power, according to the Spirit of holiness, by the resurrection from the dead :

5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for His Name :

6 Among whom are ye also the called of JESUS CHRIST :

7 To all that be in Rome, beloved of God, called *to be* saints : Grace to you and peace from GOD our FATHER, and the LORD JESUS CHRIST.

1 The greatest writer among the Apostles was S. Paul ; and the greatest question hath always been amongst unbelievers concerning his *calling* and the authority of his *Gospel*. He knew this very well, and therefore we find him asserting both his calling and his Gospel with abundant care and diligence. He affirms himself to have been "an *Apostle*, not of man, neither by man, but by JESUS CHRIST and GOD the FATHER" (Gal. i. 1, 11) ; that "by GOD" Himself he was "*separated* to preach," constituted "a preacher," an "Apostle," and a defender of the Gospel. (2 Tim. i. 1 ; Phil. i. 17.) As concerning his Gospel, he professes to have "received it by Revelation from GOD."

(Eph. iii. 1.) As for the Spirit, wherewith he wrote and preached, he professed himself ready to "give a proof of CHRIST speaking in him." (2. Cor. xiii. 3.) He appealed to the prophetic spirit then in the Church, "If any man think himself a Prophet or spiritual, let him acknowledge the things which I write to be the Commandments of GOD." (1 Cor. xiv. 37.) Out of this assurance it was, that he enjoined his Epistles to be read in the Churches of Colosse, Laodicea, Thessalonica; and excommunicated such, as should be disobedient in that particular. (Col. iv. 16; 2 Thess. iii. 14.) And, lest any one should here repeat the objection made against our SAVIOUR, "Thou bearest witness of Thyself; Thy witness is not true," S. Paul, speaking of all the Apostles, affirms that GOD had set "them in the Church," and that the mystery of the Gospel was revealed to the holy Apostles by the SPIRIT. Eph. iv. 11; iii. 5. *Bp. Seth Ward.* (Serm. against the Anti-Scripturists, on 2 Tim. iii. 16.)

S. Paul was so modest, in his own cause, that he calls himself the greatest sinner and the least saint; but, in GOD's cause, perceiving that his personal disgrace might tend to the general hurt of the Church and scandal of the Gospel, he doth boast with the proudest; "In whatsoever any man is bold, I am bold also" (2 Cor. xi. 21—23); not out of vain glory to commend himself, but out of a just necessity to stop the mouths of others; especially, to confound the false teachers. He doth therefore (as T. Aquinas observes) first confer, then prefer himself before them all. (2 Cor. xv. 10.) *Dean Boys.* (Exposition of the Dominical Epistles, &c. Sexag. Sunday, Ep.)

Religion cannot be at all in communities of men without some to guide, to minister, to preserve, and to prescribe the offices and ministries. What can profane holy things but that, which makes them common? and what can make them common more, than when common persons handle them, when there is no distinction of persons in their ministration? . . . A holy place is something; a separate time is something; a prescript form of words is more; and separate and solemn actions are more yet: but all these are made common by a common person; and therefore without a distinction of persons have not a natural and reasonable distinction of solemnity and exterior religion.

. . . This, I suppose, to be the great argument for the necessity of *separating a certain order of men for Ecclesiastical ministries*; and it relies upon these propositions. 1. All power of Ordination descends from God, and He it is, who sanctifies and separates the person. 2. The Priest by God is separate to be the gracious person to stand between Him and the people. 3. He speaks the Word of God, and returns the prayers and duty of the people, and conveys the blessings of God by his prayer and by his ministry; so that, although every Christian must pray, and may be heard, yet there is a solemn person appointed to pray in public; and, though God's Spirit is given to all, that ask it, and the promises of the Gospel are verified to all, that obey the Gospel of JESUS, yet God hath appointed Sacraments and solemnities, by which the promises and blessings are ministered more solemnly, and to greater effects. All the ordinary devotions the people may do alone: the solemn ritual and public the appointed Minister only must do. *Bp. J. Taylor.* (The Divine Institution of the Ministerial Office. S. i. 7.)

This ἀφορισμὸς, this *separateness* in function, does infer upon us a separateness in life and consecration: and they, who are thus set apart from the world, must "keep themselves unspotted from the world." To separate and consecrate are but two words for the same thing. "Separate three cities" is the command in Deut. xix. 2; and "they sanctified three," Josh. xx. 7. Our offices assume them both; and all are Holy Orders. . . . Our SAVIOUR says that the community of Christians is "a city upon an hill;" and there sure the consecrated persons are the Temples of that city, the separate places of it: and then, as they are most in sight—(the Church is ordinarily the most visible building)—so truly he, that sees one of them, it should be, as if he saw an open Church, where there is nothing else but holy duty, as if his life were Liturgy, public Service, and Worship of GOD. . . . CHRIST calls His nearest officers "Stars" (Rev. i. 20): emblems of a great separateness those, that teach them how far their conversation should be removed from earth; for they are of another orb. Heaven is the region of stars. But they are emblems of a greater purity. There's nothing in the world so clean, as light. . . . 'Tis a word for

God's purity : only His Light is glory ; and, as His Holiness is so separate, that it is incommunicable, so His Light is inaccessible (1 Tim. vi. 16) : yet sure they, that are "Stars in CHRIST's right hand," come near, and mix their light with His : and they, of all men, must be pure and holy, whom the SPIRIT calls to that place, as He does all, whom He calls to that separation—"Separate Me Barnabas and Saul." *Dr. Allestree.* (Serm. on Acts xiii. 2.)

Persons are *separated* from a common condition to Holy Offices, that by their ministration souls may be separated from the pollutions of sin to holiness of life. So that holiness of office is as distinct from holiness of life, as the cause from the effect : one is given to the Ministry, that the other may be produced in the people. *Bp. Horne.* (Serm. on Eph. iv. 7.)

2 How past all contradiction is the ancient witness of all the holy *Prophets*, answered and confirmed by their events ! Their foresayings, verified in all particular issues, are more than demonstrative. No art can describe a thing past with more exactness than they did this CHRIST to come. What circumstance is there, that hath not this prediction ? Have they not forewritten, who should be His mother—a Virgin : of what tribe ?—of Judah : of what house ?—of David : what place ?—Bethlehem : what time ?—when the sceptre should be taken from Judah, or, after sixty-nine weeks : what Name ?—JESUS Immanuel : what habitation ?—Nazareth : what harbinger ?—John, the second Elias : what His business ?—to preach, save, deliver : what entertainment ?—rejection : what death ?—the Cross : what manner ?—piercing the body, not breaking the bones : what company ?—amidst two wicked ones : where—at Jerusalem : whereabouts ?—without the gates : with what words ?—of imploration : what draught ?—of vinegar and gall : who was His traitor and with what success ? If all the Synagogues of the Circumcision, all the gates of Hell, can obscure these evidences, let me be a proselyte. *Bp. Hall.* (Epistles. Decade iii. Ep. 3.)

CHRIST acknowledges "the Law and the Prophets," as the two connecting parts of the existing Moral Revelation, which He "came not to destroy," but "to complete" and establish for

ever. iii. 21, 31; viii. 4. *Davison*. (Discourses on Prophecy. ii. Jer. xxv. 4.)

- 3 In this verse S. Paul gives us a plain description of the Person of JESUS CHRIST, both as to His human and Divine Nature. According to the first, He was *of the seed of David*; according to the other, He was *the Son of God* and *declared to be so with power by His Resurrection from the dead*—“*the Son of God*” in that sense, wherein He Himself had often said He was, who called Himself “the only begotten SON of GOD,” and affirmed that GOD was “His FATHER,” and He *the Son of God* in such terms, that the Jews judged Him to be guilty of blasphemy, and condemned Him to death for it; which they could not have done, if they had not understood Him so, as that, according to the common meaning of that phrase in those days, by calling Himself *the Son of God* He made Himself GOD and “equal with GOD,” as they said He did. (S. John v. 18; x. 33.) And so verily He did in plain terms, when He said, “I and the FATHER are One.” (S. John x. 30.) Not one Person, but, as the original word imports, one thing, one Being, of one Essence; which was *declared* or manifested to be true, by His rising from the dead: for, if this, or anything else that He said, had not been perfectly true, He would have been guilty of sin, as other men are, and so obnoxious to the death, which GOD hath threatened against all sinners, who shall never rise again, so as to die no more, till the last Day; and therefore His Resurrection from the dead, so soon after He died, was as clear a testimony, as could be given, that GOD approved and confirmed all that He had said, and, particularly, that He was indeed, as He had said, *the Son of God* of one Essence, or substance with the FATHER. (See S. John ii. 18—22.) *Bp. Beveridge*. (Serm. on Ps. cxviii. 24.)

That the Christian religion be true is the eternal concernment of all those, who believe it and look to be saved by it; and that it be so, depends upon *Jesus Christ's* being the true promised Messiah (the grand and chief thing asserted by Him in His Gospel); and, lastly, CHRIST's being the true Messiah depends upon His being “*the Son of David*” and “*King of the Jews.*” So that, unless this be evinced, the whole foundation of Chris-

tianity must totter and fall, as being a cheat and an impostor upon the world. . . . The Royal line of David by Solomon being extinct in Jeconiah, the crown and kingdom passed into the immediately younger line of Nathan (another son of David) in Salathiel and Zorobabel; which Zorobabel having two sons, Abiud and Rhesa, the Royal dignity descended, of right, upon the line of Abiud, of which Joseph was the last; who, marrying the Virgin Mary, which sprang from the line of Rhesa the younger son of Zorobabel, and withal having no issue himself, his right passes into the line of Mary, being the next of kin, and by that means upon JESUS her Son. Whereupon He was both naturally "the Son of David," and also legally "the King of the Jews;" which latter is accounted to us by S. Matthew, as the former is by S. Luke; who delivers down the pedigree of Mary the Mother of JESUS, and daughter of Eli; though Joseph her husband only stands there named, according to the known way of the Jews computing their genealogies. *Dr. South.* (Serm. on Rev. xxii. 16.)

4 GOD had before, at the Baptism of CHRIST and at His Transfiguration on the Mount, *declared* Him to be "His well-beloved SON," in whom He was well pleased; but at His Resurrection He was declared not only to be His SON, but to be His SON *with power*. If you look forward to chapter xiv. of this Epistle, you will find the Apostle's sense of this matter very fully and clearly expressed; "For to this end CHRIST both died, and rose, and revived, that He might be LORD both of the dead and living." So that the power over all things, the dominion both of the dead and the living, commenced at the Resurrection, which was indeed the very first step to Glory and Honour, which our Blessed SAVIOUR took after his state of humiliation and sufferings. For though, according to our conceptions, His pains and sufferings ended in the Cross, yet in the grave there is neither honour nor glory. In His Resurrection He first and truly appeared to be Himself, to be "the LORD of life and glory." *Bp. Sherlock.* (Discourse I. part 4, on Phil. ii. 6—11.)

"If CHRIST be not raised, your faith is in vain," saith the Apostle (1 Cor. xv. 17); you have a vain faith, if you believe in a dead man. He might be true man, though He remained in death;

but it concerns you to believe that He was the SON of GOD too. *And He was declared to be the Son of God by the Resurrection from the dead.* That was the declaration of Himself, His justification; He was “justified by the Spirit,” when He was proved to be GOD, by raising Himself. But thus *our* justification is also in *His* Resurrection. For, “He was raised from the dead for our justification:” how for ours? “that we should be also in the likeness of His Resurrection.” What is that? He hath told us before: our Resurrection in CHRIST is, that we should “walk in newness of life.” iv. 25; vi. 4; viii. 11. *Dr. Donne.* (Serm. on Rev. xx. 6.)

- 4 We must take for our guide a received rule, *Talia sunt prædicata, qualia permittuntur esse à subjectis suis.* *Death and Resurrection* must be limited differently, according to their different subjects. And the first subject is CHRIST. Death in sin would not agree with Him; it will not stand with the grace of His Holy Unction, much less of His Personal union. He was “the Holy One of GOD” (S. Luke i. 35): yea, “the Holy of holies” (Dan. ix. 24). Add hereunto, that a sinner implies a contradiction to a Mediator; neither can they both consist in one: for “such a High Priest it behoved us to have, that was holy, harmless, undefiled, separate from sinners” (Heb. vii. 26); therefore could He not die that death. As He could not die the death in sin, no more could He undergo all the death for sin: He could not undergo either part of the penal condition: not that of the grave; “His body saw no corruption:” and why? Though it had sin imputed, yet had it none inherent; and it is only sin inherent, that subjects us to that part of death. And, if His body were free from corruption, much more was His soul from torment; it left the body to take possession of Heaven purchased and Hell conquered upon the Cross: therein His meritorious power after conflict brake the knot, wherewith the dissolution of body and soul came fast clasped with the penal condition—(the double necessity of suffering torment both in soul and body): and this He proclaimed in His last speech, *Consummatum est* (S. John xix. 30)—the Passion is now at full end. There remains then no part of death for CHRIST to suffer, but only the dissolution, the separation of His

soul and body ; and to that He yielded Himself, as an Offerer, that could not be enforced, as a Sufferer. When He had “ triumphed over principalities and powers,” the fiends of hell, and shewed His murdering crucifiers by the supernatural earthquake and eclipse, how He could rescue Himself from death, He laid down His life in testimony of His love to us, and presented that “ Sacrifice of a sweet smell” to God, which only was able to redeem us. This being the limitation of His death, the limitation of His Resurrection must needs be answerable ; it must be restrained to the re-union of His body and soul ; and it is no more in effect, than *Quod potestate divisit, potestate copulavit*, with what power He laid down His life, with the same He took it again. Though the soul were severed from the body, yet was the Godhead from neither : the Hypostatical union persisted still ; His body continued *Vitæ Sacramentum*—*He declared Himself mightily to be the Son of God by the Resurrection from the dead.* *Bp. Lake.* (Serm. on 1 Cor. xv. 20.)

The best way, perhaps, of understanding how the Divine Sonship of CHRIST was especially declared by His Resurrection, will be by regarding that Resurrection, as the express verification of the two remarkable *signs*, which He Himself gave, in testimony of this great truth. “ Destroy this Temple” (the temple of His own Body), “ and in three days I will raise it up.” (S. John ii. 19, 21.) “ As Jonas was three days and three nights in the whale’s belly, so shall the Son of Man be three days and three nights in the heart of the earth.” (S. Matt. xi. 40.) *J. F.*

5 This *faith* is not only *fides quâ credimus*, the *grace* of faith, by which we are united to CHRIST, as the Head of the Invisible Church ; but *fides quam credimus*, the *doctrine* of faith, by which we relate to Him, as members of the Visible Church, to which Unity is required. (Conf. verse 8.) *Dr. Adam Littleton.*

Among the Epistles to Churches, handed down to us of the Apostle Paul, this Epistle and the one to the Ephesians are the only instances of his addressing any Churches singly, in his own name. He either mentions the brethren, as at Gal. i. 2 ; or writes in joint partnership with some Apostolic person. And yet, there were many men of note in the Church at this time

with him (Acts xx. 4) at Corinth; some of whom are mentioned at the close of this very Epistle, xvi. 21—23. Perhaps, their mention there may supersede the necessity of their names appearing here; or, perhaps, the Apostle, writing to the great Imperial city of Rome, would take occasion to manifest the more illustriously “the power, which the LORD had given him;” that power, which was so “mighty in him” above all the other Apostles, *for obedience to the faith among all nations*. Thus at ii. 16 he speaks of *his* Gospel; and at xi. 13 declares, “Inasmuch as I am *the Apostle of the Gentiles*, I magnify my office.” *J. F.*

- 6 The Scriptures speak of two kinds of vocations, or *callings*; the one *ad fœdus*, the other *ad munus*. The usual known terms are the general, and the particular calling. *Vocatio ad fœdus*, or the general calling, is that, wherewith GOD calleth us, either outwardly in the ministry of His Word, or inwardly by the efficacy of His Spirit, or jointly by both, to the faith and obedience of the Gospel, and to the embracing of the covenant of grace, and of mercy, and salvation by JESUS CHRIST. Our particular calling is that, wherewith GOD enableth us, and directeth us, and putteth us on some special course and condition of life, wherein to employ ourselves, and to exercise the gifts He hath bestowed upon us to His glory, and the benefit of ourselves and others. Of both which callings there is not (I take it) anywhere in Scripture mention made so expressly and together, as in this passage of our Apostle, especially at the twentieth verse, “Let every one abide in the same calling wherein he was called;” where, besides the matter, the Apostle’s elegance is observable in using the same word in both significations; the noun signifying the particular and the verb the general calling. “Let every one abide in the same calling wherein he was called;” bearing sense, as if the Apostle had said, “Let every man abide in the same particular calling, wherein he stood at the time of his general calling.” *Bp. Sanderson*. (Serm. on 1 Cor. vii. 24.)
- 7 *Beloved of God, called to be saints*: neither were they *saints* only, but *saints* of the first rank and magnitude, heroes in the faith. (Verse 8.) *Your faith is spoken of throughout the whole world*. Their faith made *Rome* no less the metropolis of Christianity, than of the world. The *Roman* faith and fortitude

equally spread their fame. And as the Pagan *Romans* overcame the world by their fortitude, so did the Christians by their faith. xv. 14. *Dr. South.* (Serm. on Rom. xiii. 5.)

The two fiends, that torment us, are sin and a bad conscience: *Grace* releaseth sin; *Peace* doth quiet the conscience. S. Paul therefore begins his Epistles with grace and peace, and the Church ends her devotions, either with "the grace of our LORD JESUS CHRIST," &c., or, "the peace of GOD which passeth all understanding," &c. But, because there can be no *peace* with GOD, except we have the *grace* of CHRIST, first and chiefly S. Paul desireth *grace*; then, *peace*. *Grace be with you and peace.* Because (I say) *grace* comprehends in it "every good and perfect gift," "by which alone we are whatsoever we are" (1 Cor. xv. 10), S. Paul doth not only begin, but end his writings also with this one clause especially, "Grace be with you," &c. xv. 33; xvi. 24. *Dean Boys.* (An Exposition of the Morning Service in the Book of Common Prayer; *ad finem.*)

As *Peace* is a choice blessing, so this is the choicest *Peace*, and is the peculiar inseparable effect of this *Grace*, with which it is here jointly wished—*grace and peace*; the flower of *peace*, growing upon the root of *grace*. This spiritual peace hath two things in it—1. Reconciliation with GOD. 2. Tranquillity of spirit. The quarrel and matter of enmity, you know, betwixt GOD and man is the rebellion, the sin of man; and, he being naturally altogether sinful, there can proceed nothing from him, but what foment and increases the hostility. It is grace alone, the most free grace of GOD, that contrives, and offers, and makes the peace: else it had never been: we had universally perished without it. Now in this consists the wonder of Divine grace, that the Almighty GOD seeks agreement, and intreats for it with sinful clay, which He could wholly destroy in a moment. v. 1; xiv. 17. *Abp. Leighton.* (Comment. on * S. Pet. i. Ep. i. 2.)

Peace is a little word, and spelt but with few letters; but within the few letters of this little word are comprised all the blessings, which GOD bestows on man—worldly blessings. *Peace* in proper acceptation is opposed to public hostility and all private enmity; but the word reaches to all worldly welfare, all

earthly prosperity. Yet, S. Paul rests not in it for all the large extent; adds to it another word more excellent than it—*Grace*; conjoins them, but gives Grace precedence. *Grace and Peace*—Grace a Diviner gift; it means the inward mercies of GOD, that concern the soul's happiness: he wishes them both jointly to all Churches. *Dr. Richard Clerke.* (Serm. on Ps. cxxii. 6.)

8 First, I thank my GOD through JESUS CHRIST for you all, that your faith is spoken of throughout the whole world.

9 For GOD is my witness, whom I serve with my spirit in the gospel of His SON, that without ceasing I make mention of you always in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey by the will of GOD to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together with you by the mutual faith both of you and me.

8 Would you know, who is the greatest saint in the world? It is not he, who prays most, or fasts most; it is not he, who gives most alms, or is most eminent for temperance, chastity, or justice: but it is he, who is always *thankful* to GOD, who wills everything that GOD willeth, who receives everything, as an instance of GOD's goodness, and has a heart always ready to praise GOD for it. All prayer and devotion, fastings and repentance, meditation and retirement, and all Sacraments and Ordinances are but so many means to render the soul thus Divine and conformable to the will of GOD, and to fill it with thankfulness and praise for everything, that comes from GOD. This is the perfection of all virtues; and all virtues, that do not tend to it or proceed from it, are but so many false ornaments

of a soul not converted unto God. . . . If any one would tell you the shortest surest way to all happiness and all perfection, he must tell you to make a Rule to yourself *to thank and praise God for everything that happens to you*. For it is certain, that, whatever seeming calamity happens to you, if you thank and praise God for it, you turn it into a blessing. Could you therefore work miracles, you could not do more for yourself than by this thankful spirit; for it heals with a word speaking, and turns all that touches it into happiness. v. 21; xiv. 6. *Wm. Law*. (A Serious Call to a Devout and Holy Life. Ch. 15.)

I seldom allow myself, in my closet or in my private papers, to use any expression, but what proceeds immediately from my heart, or to say *My God*, instead of *God*; unless my heart boils with a fulness to express itself in those terms: so that, I trust, these papers are the transcript of my heart. *James Bonnell*. (His Exemplary Life, by Archdeacon Hamilton. P. 2.)

What a glorious sort of professors speaketh he of here! *I thank my God through Jesus Christ for you all, that your faith is spread over the whole world*: yet, there, when he was at Rome at his first appearing before Nero, he complaineth that "all forsook him," 2 Tim. iv. 16. This is the manner of those, that want perseverance: for a while they are hot and zealous; afterwards they leave S. Paul quite. They have the just resemblance of the image, that Nebuchadnezzar saw, Dan. ii. 32: his head was of gold, his feet of clay: they begin in gold, but end in dirt. Sure it is, there is none so evil in the whole world, but a beginning he hath in good (S. John i. 9). The light must lighten every one that cometh into the world, so that there is not the worst man but sometimes he seemeth good, and then he falleth into his former excess of riot again. *Bp. Andrewes*. (The Moral Law Expounded. Commandment x.)

Not that all, in these Churches, were such indeed; but, because they professed to be such, and by that their profession and calling, as Christians, they were obliged to be such; and as many of them, as were in any measure true to that their calling and profession, were really such. Besides, it would seem not unworthy of consideration that in all probability there would be fewer false Christians, and the number of true believers would

be usually greater in the Churches in those primitive times, than now in the best reformed Churches; because there could not then be many of them, that were from their infancy bred in the Christian faith, but the greatest part were such, as being of years of discretion were by the hearing of the Gospel converted from Paganism and Judaism to the Christian religion first, and made a deliberate choice of it; to which there were at that time no great outward encouragements; and therefore the less danger of multitudes of hypocrites, which, as vermin in summer, breed most in the time of the Church's prosperity. *Abp. Leighton.* (Comment. on 1 S. Pet. i. 2.)

What is here written, in praise of their *faith* is equally applied at xvi. 19 to their *obedience*. These, in the mind of the Apostle, were one and the same object, though viewed under different aspects. He does not exalt faith above obedience; much less, does he oppose one to the other. *Your faith is spoken of throughout all the world. Your obedience is come abroad unto all men.* What then, CHRIST and His Apostles have inseparably joined together, as necessary unto everlasting salvation, let not man, by any narrow and artificial distinctions, venture to put asunder: for by so doing we are "corrupted from the simplicity that is in CHRIST," and may come to substitute our own poor theories and systems for the Word and Commandment of GOD. i. 5; ii. 13; iv. 12; vi. 17; x. 16; xvi. 27. Conf. Rom. ii. 8—Gal. iii. 1. *J. F.*

- 9 S. Paul, who perfectly understood the mind of GOD and of our SAVIOUR in my text, yet often swears, or calls GOD to witness the truth of what he said; and that too, when he was inspired with the infallible Spirit of GOD Himself in writing His mind and will; as where he saith *For God is my witness, whom I serve with my spirit in the Gospel of His Son, that without ceasing I make mention of you always in my prayers;* and elsewhere, "Moreover, I call GOD to record upon my soul that to spare you I came not as yet to Corinth." (2 Cor. i. 23.) And again: "Now the things which I write unto you, behold before GOD I lie not" (Gal. i. 20); which are all as plain and solemn oaths, as any man can take. And therefore he that presumes to say it is unlawful to take an oath doth not only condemn S. Paul,

but he blasphemes that HOLY SPIRIT, by which he spake, when he took those oaths: and how great a sin that is, let them look to it, who are guilty of such horrid presumption. ix. 1. *Bp. Beveridge.* (Serm. on S. Matt. v. 34.)

The Apostle now explains the general term of *a servant* used at ver. 1; he points to the *spiritual* nature of that service, to its true and only acceptable *motive* before GOD, as these were opposed to the external and self-righteous system grounded on "the works of the Law." *I serve with the Spirit in the Gospel* of His SON. Here was an early intimation of the Heavenly doctrine to be developed in the sequel of this Epistle, especially at vi. 6, 22; viii. 1—4; xiv. 7—9. *J. F.*

Every one knows, who has any knowledge of the Gospel, that *Prayer* is one of its special ordinances; but every one perhaps has not noticed what kind of prayer its inspired teachers most carefully enjoin. Prayer for self is the most obvious of duties, as soon as leave is given us to pray; which CHRIST distinctly and mercifully accorded, when He came. This is plain from the nature of the case; but He Himself has given us also an express command and promise to "ask, and it shall be given us." Yet it is observable that, though prayer for self is the first and plainest of Christian duties, the Apostles especially insist on another kind of prayer—prayer for others, for ourselves with others, for the Church, and for the world, that it may be brought into the Church. Intercession is the characteristic of Christian worship, the privilege of heavenly adoption, the exercise of the perfect spiritual mind. . . . It is the especial observance of the Christian, because he only is in a condition to offer it. S. John ix. 31; xv. 7—15; S. James v. 16; 1 S. John iii. 22. *J. H. Newman.* (Serm. on Eph. vi. 18.)

11 If an unwearied diligence to promote the Christian religion in the world, an incessant care for preserving it, an universal concern for all, who owned it, and an undaunted spirit in bearing the affronts and injuries he underwent for it be any persuasive arguments of the love a man bears to his religion, there never was any person, who made a clearer demonstration, than S. Paul did of the truth of his religion, and his sincerity in embracing it. For his endeavours were suitable to the great-

ness of his spirit; his care as large, as the horizon of the Sun of Righteousness; his courage as great, as the malice of his enemies. For he was neither afraid of the malice of the Jews, or of the wisdom of the Greeks, or of the power of the Romans; but he goes up and down preaching the Gospel, in a sphere, as large as his mind was, and with a zeal only parallel with his former fury. xv. 18—21. *Bp. Stillingfleet.* (Serm. on Rom. i. 16.)

Men of the noblest dispositions think themselves happiest, when others share with them in their happiness. *Bp. J. Taylor.*

This cannot well be understood of the conveyance of any strictly Apostolical gift or grace, as some have explained it; since, in this case, S. Paul would hardly have qualified the expression here used by immediately adding, that he simply contemplated the *comfort* he expected from personal intercourse, from the blessed exchange of mutual faith and brotherly love. He certainly desired to *establish* these brethren, the members of a mixed and somewhat divided Church, on the common faith and privileges of the Gospel; yet, not, it would appear, by the exercise of his authoritative power, but rather by a kindly condescension to their several infirmities; as indeed we afterwards find him reasoning with them, and persuading them concerning matters in dispute, speaking in the "spirit of meekness," now, as *an Israelite* and now as *the Apostle of the Gentiles*. (xi. 1, 13; xv. 1, 5, 6; xii. 3.) On a second mention of his intended visit, he expresses himself to the same effect; *That I may come unto you with joy by the will of God and may with you be refreshed.* xv. 32. How dear was this *comfort*, this *joy* and *refreshment* to his soul! *J. F.*

11, 12 Upon a survey of our own faculties, and with a view of those gifts we have received from God, we cannot but discover that the nature of man is such, that he is both designed and fitted for the offices of *society*. There are implanted in us very strong desires of a mutual intercourse and reciprocation of good turns one with another. He, who framed our nature and best understood His own work, knew how ill solitude agreed with the soul He had breathed in us, and therefore judged it *not meet* for man, whom He had formed for a social life, *to be alone*.

There are many things necessary or convenient for us, which we have not of ourselves; and therefore, for a supply of them, must necessarily fly to the assistance of others. Some therefore have built the necessity of our entering into society purely upon our indigence, and have thought us to be social creatures on no other account, than because we are not able to subsist of ourselves. But it is a gross mistake to think that our wants only and imperfections naturally induce us to seek communion and fellowship with each other. We want society, as well to vent our abundance, as to supply our defects: we are not more willing to sound the notions and sentiments of others, than we are to communicate our own: we are not more at a loss to fill up our emptiness, than we are to impart of our fulness: we do not find more pleasure in learning, than we do in teaching, useful truths; nor doth he, who receives a benefit, find his soul filled with that joy and satisfaction, which possesses the mind of him, who bestows it. Should GOD remove us from the society of intellectual beings, and place us anywhere in solitude, should He there furnish us with plenty of everything, that our nature desires, and only deprive us of the opportunity and satisfaction of communicating our happiness and making others sharers with us, this very want of what our soul, by its make and constitution, so passionately desires, would sour all our other pleasures, and we should burst with that secret joy, which we could not vent. xii. 3—8. *Bp. Smalridge.* (Serm. on Rom. x. 1.)

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.

16 For I am not ashamed of the Gospel of CHRIST:

for it is the power of GOD unto salvation to every one that believeth ; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith : as it is written, The just shall live by faith.

13 Between the letters, which bear the name of S. Paul in our collection, and his history in the Acts of the Apostles, there exist many notes of correspondency. The simple perusal of the writings is sufficient to prove that neither the history was taken from the letters, nor the letters from the history. And the *undesignedness* of the agreements (which undesignedness is gathered from their latency, their minuteness, their obliquity, their suitableness of the circumstances, in which they consist, to the places, in which those circumstances occur, and the circuitous references, by which they are traced out) demonstrate that they have not been produced by meditation, or by any fraudulent contrivance. But coincidences, from which these causes are excluded, and which are too close and too numerous to be accounted for by accidental concurrences of fiction, must necessarily have Truth for their foundation. *Wm. Paley.* (A View of the Evidences of Christianity, ch. 7.)

Now I would not have you ignorant, brethren, &c. (i. 13.) Again, But now having no more place in these parts, &c. (xv. 23, 24.) With these passages compare Acts xix. 21. *After these things were ended (at Ephesus), Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.* Let it be observed that the Epistle to the Romans purports to have been written at the conclusion of S. Paul's second journey into Greece ; that the quotation from the Acts contains words, said to have been spoken by S. Paul at Ephesus, some time before he set forwards on that journey. Now I contend that it is impossible that two independent fictions should have attributed to S. Paul the same purpose, especially a purpose so specific and particular as this, which was not merely a general design of visiting Rome after he had passed through Macedonia and

Achaia, and after he had performed a voyage from these countries to Jerusalem. The conformity between the history and the Epistle is perfect. In the first quotation from the Epistle, we find that a design of visiting Rome had long dwelt in the Apostle's mind: in the quotation from the Acts, we find that design expressed a considerable time before the Epistle was written. In the history we find that the plan, which S. Paul had formed, was to pass through Macedonia and Achaia: after that, to go to Jerusalem; and, when he had finished his visit there, to sail for Rome. When the Epistle was written, he had executed so much of his plan, as to have passed through Macedonia and Achaia, and was preparing to pursue the remainder of it by speedily setting out towards Jerusalem: and, in this point of his travels, he tells his friends at Rome that, when he had completed the business, which carried him to Jerusalem, he would come to them. Secondly, I say that the very inspection of the passages will satisfy us that they were not made up from one another. *Whensoever I take my journey into Spain, &c.* This from the Epistle (xv. 23, 24). *Paul purposed in the Spirit, &c.* This from the Acts (xix. 21). If the passage in the Epistle was taken from that in the Acts, why was *Spain* put in? If the passage in the Acts was taken from that in the Epistle, why was *Spain* left out? If the two passages were unknown to each other, nothing can account for their conformity but truth. Whether we suppose the history and the Epistle to be alike fictitious; or the history to be true, but the Letter spurious; or the Letter to be genuine, but the history a fable; the meeting with this circumstance in both, if neither borrowed it from the other, is, upon all these suppositions, equally inexplicable. *Wm. Paley.* (Horæ Paulinæ, ch. ii. No. 3.)

- 14 A faithful Minister's heart runs more on his work, than on himself. That, which he chiefly desires, is how he may best discharge his Ministerial trust. No doubt S. Paul spake "out of the abundance of his heart:" *that* comes out first, of which his heart was most full, and for which his thoughts were most solicitous. (xvi. 7—9.) . . . He tells them that his very soul and spirit was set upon the work of the LORD; *whom I serve*

with my spirit in the Gospel of His Son. Never did any long more for preferment in the Church, than he to preach the Gospel to the Church. *I long to see you that I may impart unto you some spiritual gift.* He professeth himself *a debtor* to all sorts of men; he hath a heart and tongue to preach to all, that have an ear to hear. *I am a debtor both to Greeks and to the Barbarians, to the wise and to the unwise.* Yea, he was ready to preach the Gospel at Rome itself, where he should stand in the mouth of death and danger. *Gurnall.* (The Christian in complete armour. Eph. vi. 19, 20. Ch. iii. S. 1.) In the whole world there is no other distinction, recognised by the Gospel, but those, whom we love, and those, whom we ought to love. *Bp. Heber.*

15 S. Augustine joined his desire to have heard S. Paul preach with his two other wishes, to have seen CHRIST in the flesh, and to have seen *Rome* in her glory. And S. Chrysostom admires Rome, so much admired for other things, for this principally that she had heard S. Paul preach, and that *sicut corpus magnum et validum, ita duos haberet illustres oculos*; as she was a great and glorious body, so she had two great and glorious eyes—the presence and the memories of S. Peter and S. Paul. *Dr. Donne.* (Serm. on Col. i. 24.)

Rome, having achieved the empire of the whole world, both for renown and honour, and also for wisdom and learning, which commonly follow the empire, was the noblest and most famous of all other cities; so for commodity of access out of all kingdoms and countries, both of the east and of the west, and also out of Africa, and Egypt, and other countries of the south, and also for receiving of questions and resolutions of doubts, it seemed to be planted in the fittest place of all the world. For, as Thucydides calleth the city of Athens, “Græcia of all Græcia,” so some called the city of Rome, in those days of her honour, “*Epitome orbis terrarum*,” “the abridgement of the whole world.” *Bp. Jewel.* (A reply unto M. Harding’s answer. Art. 4.)

Therefore shall the strong people glorify Thee: the city of the terrible nations shall fear Thee. Isa. xxv. 3. So remarkable an instance of Thy just judgment upon this obstinate and devoted city

—(Jerusalem)—shall convince the whole world that Thou art of a truth the SON of GOD.—The conquerors—(the Romans)—of nations shall submit themselves unto Thee; they shall “glorify” Him, whom Thy own rebellious subjects have denied. This prediction we have seen long since verified: the very city of *Rome*, the mistress and metropolis of the world, the chief “city of the terrible nations,” and head of the Gentile power, hath “feared” and confessed Him, whom the Jews rejected, blasphemed, crucified. *Wogan*. (An Essay on the Proper Lessons appointed by the Liturgy of the Church of England, &c. 3rd Sunday in Advent.)

16 Here is less spoken, and more understood: and this is frequent in Scripture. It becomes us, therefore, not to overtalk ourselves; for you see that Scripture, in things of great moment, is content to speak modestly, *I am not ashamed, &c.* “If any man draw back, My soul shall have no pleasure in him.” (Heb. x. 38.) Is that the worst? No, surely GOD will loathe him and abominate him: so here is less spoken, and more understood; which we call *meiosis*. *Dr. Whichcote*. (Serm. on Text.)

There are three things which S. Paul never speaks of almost, but with great ravishments of affections; 1. *Jesus Christ*. It is observed S. Paul still triumphs in that Blessed Name. That Name was as “a precious ointment poured forth;” it was “as a bundle of myrrh betwixt his breasts;” it was music in his ear, as Manna to his taste: he still sets himself to magnify that Name, and to make it glorious. S. Augustine reports of himself that, when he was scarcely in the state of conception, not attained to the new birth of a Christian, that the most eloquent books were distasteful to him, when he could not meet with the Name of JESUS, as Tully’s Hortensius. 2. A second thing, which S. Paul mentions with much affection and delight, is *free grace*. Oh, the grace of GOD! S. Paul is evermore advancing that. He calls it “the riches of His grace,” Eph. i. 7, “the exceeding riches of His grace,” Eph. ii. 7, “the praise of the glory of His grace,” Eph. i. 6. Oh, the grace of CHRIST! S. Paul felt the power of it, tasted the sweetness, and, as he had great cause, S. Paul highly extols it. 3. A third thing S. Paul

speaks of with greatest affection, it is *the Gospel*. He still sets himself to magnify that, and make it glorious. He tells us "the ministration of the Gospel," it "exceeds in glory." (2 Cor. iii. 9.) And this S. Paul doth, both as a Christian, and as a minister. ix. 5; vii. 25. *Bp. Brownrig.* (Serm. on 2 Cor. iv. 3, 4.)

The Apostles never dreamt of any Divine goodness, which should make men happy, without CHRIST. No; it was their design to persuade men that all the communications of GOD's goodness to the world were wholly in and through JESUS CHRIST; and it is impossible that any should think otherwise, unless Plato knew more of the mind of GOD than our blessed SAVIOUR, and Plotinus than S. Paul. Can we think now that the Apostles should hazard the reputation of their own wits so much, as they did to the world, and be accounted babblers, and fools, and madmen, for preaching the way of salvation to be only by a person crucified between two thieves at Jerusalem, had they not been convinced, not only of the truth but importance of it, and that it concerned men as much to believe it, as it did to avoid eternal misery? Did S. Paul preach ever the less "the words of truth and soberness," because he was told to his face that his "learning had made him mad?" But, if he was "beside himself," it was "for CHRIST:" and what wonder was it, if the love of CHRIST in the Apostle should make him willing to lose his reputation for Him, seeing CHRIST "made Himself of no reputation," that He might be in a capacity to do *us* good? We see the Apostles were not *ashamed of the Gospel of Christ*, because they knew it was *the power of God to salvation*; and therefore neither in their preaching or their writings would they omit any of those passages, concerning our SAVIOUR's death, which might be accounted the most dishonourable to His Person, which is certainly as great an evidence of their fidelity, as can be expected; which makes Origen say that the disciples of CHRIST writ all things "with a great deal of candour and love of truth, not concealing from the world those passages of the life of CHRIST, which would be accounted most foolish and ridiculous." . . . *I am not ashamed of the Gospel of Christ*; that is, though the Gospel of CHRIST be the only true *mystery*,

yet I do not by it, as the heathens are wont to do with their famous Eleusinian mysteries, which were kept so *secret* by all the *mystæ*: but, saith the Apostle, I know no reason I have to be *ashamed* of anything in the Gospel, that I should labour its concealment to advance its veneration; but, the more public the Gospel is, the more it manifests its power: for through it God is pleased mightily to work, in order to the salvation both of Jew and Gentile. And, of all the success of the Gospel, that upon the hearts and lives of men deserves the greatest consideration. *Bp. Stillingfleet.* (Origines Sacræ, B. ii. ch. 9.)

- 17 I shall not critically weigh all the acceptations of the word *Righteousness* in Scripture, thinking it sufficient to the business in hand to consider the general kinds and degrees of Righteousness. This therefore may be considered either in a *judicial*, or in a *moral* sense. Righteousness in a judicial sense imports as much, as a legal discharge; whereby the person impleaded becomes right in the Court, or righteous: which legal discharge may be again two ways; either by remitting a criminal, or by acquitting suspected or accused innocence. These are the two ways of a legal discharge; and then a person is judicially righteous, when he is discharged either of these two ways; either by the remission of his guilt, or by the declaration of his innocence. The latter of these is properly *Justification*; though the former be that justification, whereby Christians must expect to stand in the judgment of God, since, in the other sense, "no man living shall be justified." For we are not justified, as innocent persons, but as sinners; and accordingly are not acquitted, but pardoned. Righteousness, in a moral sense, may be supposed to import all those Divine and moral virtues, which are required by the Christian law, consisting of the whole duty of man to God, himself, and his neighbour. iii. 22, 23; viii. 4. *John Norris.* (Discourses on the Beatitudes, iv.)

Righteousness is sometimes used in a borrowed law sense, not for real but imputed righteousness, when a man is cleared in judgment, whether by standing upon his justification, or by pleading his pardon. This last is *the righteousness of faith in Christ, by which we are justified before God*. It is not used in this sense in the Gospels, nor anywhere else in the New Testament,

except in S. Paul's Epistles ; and when *Righteousness* is to be understood in this borrowed law sense, the Apostle generally adds some words for the explication of it, calling it *the Righteousness of faith*, or *the Righteousness of God*, or *Righteousness imputed* ; but uses not the word alone without some addition, or previous or concomitant description, from which we may know that it is to be determined to that sense. *James Blair*. (Serm. on the Beatitudes, vii.)

Revealed in the Gospel, not in the Law. Was there no revelation of justice, till the Gospel came? Yes ; the Law revealed justice, but it was condemning justice, as that text speaks ; *from faith to faith*—so from righteousness to righteousness. God's justice was most Divine, that appeared in the Law to “condemn ;” but that justice exceeded in the Gospel to “justify.” Where are they, that speak of being justified by their own works? Then must they have a righteousness of their own, that must outvie condemning justice, which is infinitely just. But His own justifying justice doth outvie it. As it is said, “Where sin abounded, grace did superabound :” so, when condemning justice was glorious, justifying justice was much more glorious. . . . How are we justified and saved? by mercy : true ; and yet by justice become mercy—not ceasing to be justice, what it was—but becoming mercy, what it was not. Here is a lively copy before you : GOD so loveth, so acteth justice, that He will satisfy it upon His SON, that He may glorify it by way of mercy in all justified. *Dr. Lightfoot*. (Serm. on Rev. xx. 4.)

The righteousness of God is here mentioned by the Apostle before *the wrath of God* : the reward of faith precedes the punishment of ungodliness. His Mercy ever goes before His Justice in His dealings with mankind. Thus the promise of eternal life to the obedient comes, in the next chapter, before the sentence of condemnation upon every soul of man that doeth evil. So again at chap. xi. 22, “Behold the goodness and severity of GOD.” But He, who is Love Incarnate, who was “sent into the world, not to condemn the world, but that the world through Him should be saved,” is yet more abundant in His tender mercy : for, when He opened His Divine Commission at Nazareth, He did

not merely put judgment in the background; He omitted it altogether. He was silent, as to "the Day of vengeance of our God;" He spake only of "the acceptable year of the LORD." ii. 4, 5; ix. 13; S. Luke iv. 19. (S. Matt. xxv. 33, 34, 41.) *J. F.*

I call this passage in the Book of Habakkuk the Christian principle, as expressing *the habit of faith* in God, or His revealed Word; without annexing to it a knowledge of particular Christian truths, which there is no ground to think the Prophet had in view. It is that virtue of hope and reliance, which moulds itself to the Divine promises and revelations, whatever they are; that virtue, which has been the strength of good men in every age, and is made most eminent in the Christian system, in which general idea S. Paul enforces the text here cited, and the principle of it. . . . *To live by faith*, by that degree of knowledge, which is imparted is the *end* of it, be it more or less. This is the doctrine of the Prophet, and so much of a Christian principle and sentiment may be traced in what he has written; whilst the conclusion of his Book rises into a higher strain of the exercise of that habit and duty, which he had previously commended. For it contains a confession of his own faith, and that faith separated from all earthly and temporal hopes. As such, it is of a pure Evangelical character. The conclusion of Habakkuk is, in fact, a beginning of CHRIST's proper doctrine; and whoever will read it, and then pass to the Beatitudes of the Sermon on the Mount, will see in both the sanctions of Canaan recede, and the vision of the better Kingdom opened.

Davison. (Discourses on Prophecy. Disc. 6, P. 2.)

Even such, "as walk in the light," stand in need of cleansing by "the Blood of CHRIST." 1 S. John i. 6—8. And with reference to this place (as I conceive) that maxim of S. Austin, well approved of by the best reformed writers, was first conceived by him—"Our Justification consists in the perpetual remission of sin." But an error there is, which I know not when it did first creep into the world; but creep in it did by the incogitancy or indistinct notions of some late writers, that Justification is but one act, never to be resumed or reiterated. This assertion may be true in respect of that Justification, *Quâ Deus nos justificat*, or of Justification taken in the active sense,

as it concerns GOD: for no act of His can be resumed or reiterated, nor admit of any interpositions or several interims of time. But, if we speak of Justification in the passive sense, or as it is an effect, wrought in our souls by the Spirit of CHRIST, there may be and are many acts, many resumptions, or renovations of the same act or effect; all being wrought in us by interpositions or several interims of time. Our natural bodies do not require so many refectations of meat and drink for continuation of life, of health, and strength, as the *faith*, by which *the just do live*, and other spiritual graces, which accompany faith in the purification of our souls, do admit, yea, require refectations spiritual. Of these refectations or refreshments of faith or other graces, some are obtained by our daily prayers; others, being like extraordinary feasts or banquets, are wrought in the participation of CHRIST'S Body and Blood, so often as we receive that Blessed Sacrament, as we ought to do. iii. 25; iv. 7. *Dr. Jackson.* (Works, B. x. Ch. 49, S. 8.)

S. Bernard's saying we hold; *Justus ex fide suâ vivet, utique si vivat et ipsa: aliter quomodo vitam dabit, si ipsa sit mortua?* The *just man shall live by his faith*; to wit, if his faith itself live: otherwise, how shall that give life, that is dead itself? iv. 19, 20. *Bp. Babington.* (Comfortable Notes on the Book of Numbers, Ch. xxi.)

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

19 Because that which may be known of God is manifest in them; for God hath showed *it* unto them.

20 For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead; so that they are without excuse:

21 Because that, when they knew God, they glorified *Him* not as God, neither were thankful; but

became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools.

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

18 In this most accurate Epistle, that ever the pen of man could lay title to, in which all the counsels, and proceedings, and methods of God in the work of our Salvation are described, our Apostle in his discourse goes on the same way, that God is said to do in His Decree; lays the foundation of it as low and deep as possible, begins with them, as it were, *in massâ*; and, though they were already Romans and Christians, yet before he openeth Heaven gates to them, and either teaches or suffers them to be "Saints," he stays them awhile in the contemplation of their impurity and damned neglected estate of the stock they come from; looks upon them, as polluted, or trodden down in their own blood, as the phrase is, Ezek. xvi. 6. He ploughs, and harrows, and digs, as deep as possible, that the seed, which he meant to sow, might be firmly rooted; that their heaven might be founded in the centre of the earth; and their faith, being secured by the depth of its foundation, might increase miraculously both in height and fruitfulness. Thus, in the latter part of this first chapter, doth he shew them the estate, and rebellions, and punishment of their heathen ancestors, that the unregenerate man may in that glass see his picture at the length, the regenerate humble himself in a thankful horror, overjoyed and wondering to observe himself delivered from such destruction. v. 11; vii. 25. *Dr. Hammond.* (Serm. on Rom. i. 26.)

Look into the Scripture, and see the curse, that belongs to sin there described—an "everlasting banishment" from the glory of God's presence; an "everlasting destruction" by the glory of His power (2 Thess. i. 9); the LORD shewing the jealousy

of His justice, the unsearchableness of His severity, the unconceivableness of His strength, the bottomless guilt and malignity of sin, in the everlasting destruction of ungodly men, and in the everlasting preserving of them to feel that destruction. "Who knoweth the power of Thine anger?" saith Moses; "Even according to Thy fear, so is Thy wrath." Ps. xc. 11. It is impossible for the most trembling consciences, or the most jealous fears of a guilty heart, to look beyond *the wrath of God*, or to conceive more of it than indeed it is. As, in peace of conscience, the mercy of God is *revealed* unto believers *from faith to faith*; so, in anguish of conscience, *the wrath of God is revealed* unto sinners *from fear to fear*. Bp. Reynolds. (Serm. on Hosea xiv. 2.)

As we will not hearken to reason, when she would restrain us from sin, so we slight her, when she checketh us for committing it. We will neither give ear to her counsel, and not sin; nor yet hearken to her reproof, when we have sinned; neither observe her, as a counsellor, nor as a judge; neither obey her, as a friend, nor as an enemy. . . . And this is the most miserable condition a sinner can fall into. This is, saith S. Paul, to *hold the truth in unrighteousness* by an habitual course of sin, to depress and keep under the very principles of goodness and honesty, to *hold* and have full possession of *the truth*, but make no use of it, to hide and bury it, as the bad servant did his pound in a napkin; bury it in the loathsome sepulchre of a rotten and corrupt soul, as if, having a medicine about me, I should choose to take down poison; having plenty, starve myself to death; having honey and manna, lay it by till it stink, and feed on husks; having a conscience, not keep it; suborn my counsellor to be my parasite; be endued with reason, and use it only to make me more unreasonable; neglect and slight it, when it bids me not do this; and, when I have done it, paint and disguise it, that I may not know the work of mine own hands, nor see that sin, which was the misshapen and deformed issue of my lust. Farindon. (Serm. on Prov. xxviii. 13.)

We have two forms of words in Scripture that are of the worst character, and shew the greatest degeneracy and apostacy from God and the principles of God's creation; namely, the *holding*

truth in unrighteousness and turning the grace of God into wantonness. (S. Jude 4.) We cannot find a worse character; nor that, which doth denote a more degenerate, wicked, and desperate condition, than is expressed in these two. . . . For this excellent leaven of Heavenly and Divine knowledge should leaven the whole lump. But knowledge is *imprisoned*, if it doth not produce goodness: for this is natural to it, and this “judgment should go forth unto victory.” x. 16—21. *Dr. Whichcote.* (Discourse on Phil. iii. 7, 8.)

- 19 GOD hath appeared and manifested Himself in His creatures in the works of His hands, and is better known by them than Apelles was by his curious line. Every one of them hath this inscription; “He hath made us, and not we ourselves.” This S. Paul calleth *γνωστον τοῦ Θεοῦ*, *that which may be known of God.* Hence we may conclude that He is a powerful and infinite Essence, and hath power over all things. *For the invisible things of Him are clearly seen by the things that are made:* and the same Apostle telleth the Athenians that “God made the world and all things therein” and “made of one blood all nations, that they should seek the LORD, if haply they might feel after Him, and find Him, though He be not far from every one of us;” not “far from us,” if we will seek Him. The Schools call it *vehiculum creaturæ*; the “chariot of the creature,” by which we may be carried up, as Elijah was to Heaven; by which man, who amongst all creatures was made for a supernatural end, is lifted up nearer to that end. For, as the Angels have the knowledge of the creature in the Creator Himself, saith S. Bernard; (for what a poor sight is the creature to an Angel, that seeth the face of Him that made it!) so man by degrees gaineth a view of God by looking on the works of His hands. Again, as God manifesteth Himself in His creature, so He appeareth, as a light, in our very souls. He hath set up a candle there: Solomon calleth it so—“The spirit of man is the candle of the LORD, searching all the inward parts of the belly” (Prov. xx. 27); a light to all the faculties of the soul, and to all the parts of the body, to guide and direct them in the “seeking after God.” By this light it is that thou lookest upon thyself, and art afraid of thyself. By this light they, that are in darkness,

they, that are darkness itself, the profanest atheists in the world at one time or other behold themselves, as stubble, and GOD, as “a consuming fire;” behold that horror in themselves, which striketh them into a trembling fit. This “candle” may burn dim, being compassed about with the damp of our corruptions; but it can no more be put out, than the light of the Sun. *Farrindon*. (Serm. on Isa. lv. 6.)

The light of natural understanding, wit, and reason, is from GOD. He it is, which thereby doth illuminate “every man entering into the world.” (S. John i. 9.) If there proceed from us anything afterwards corrupt and naught, the mother thereof is our own darkness; neither doth it proceed from any such cause, whereof GOD is the author. He is the author of all, that we think or do, by virtue of that light, which Himself hath given. And therefore the laws, which the very heathens did gather to direct their actions by, so far forth as they proceeded from the light of nature, GOD Himself doth acknowledge to have proceeded even from Himself; and that He was the writer of them in the tables of their hearts. . . . The law of reason doth somewhat direct men how to honour GOD, as their Creator; but how to glorify GOD in such sort, as is required, to the end He may be an everlasting SAVIOUR, this we are taught by Divine law; which law both ascertaineth the truth, and supplieth unto us the want of that other law. So that, in moral actions, Divine law helpeth exceedingly the law of reason to guide man’s life; but, in supernatural, it alone guideth. *Hooker*. (Eccles. Pol. B. iii. ch. ix. s. 3; and B. i. ch. xvi. s. 5.)

Many acts of uncleanness, of intemperance, of contempt of superiors, of murder, of false dealing, of swearing and profaning—(that cheap unprofitable, that untempting and therefore unreasonable sin)—many acts, I say, of these open abominable sins, which either custom or human laws make men ashamed of, and the like, the very law of Reason within us is able to affront, and check, and conquer. That ἐμφυτὸς καὶ φυσικὸς νόμος, as Methodius calls it, that “law born with us”—*Naturale iudicatorium*, saith Austin against Pelagius; *Lux nostri intellectus*, say the Schoolmen out of Damascen; nay, ἐπαγγελία ἀνθρώπου, saith the Stoic; “the promise, that every one makes to nature,”

the obligation he is bound in, when he hath first leave to be a man; or, as Hierocles on the Pythagorean verses, "that oath, that is co-ætaneous and co-essential to all reasonable natures," and engages them "not to transgress the laws, that are set them"—this, I say, is enough to keep us in some terms or compass, to swathe and bind us in, to make us look somewhat like men, and to defeat the devil in many a skirmish. *Dr. Hammond.* (Serm. on Ezek. xvi. 30.)

20 Princes declare their highness by high extraordinary works. Nebuchadnezzar builds a glorious palace to discover his majesty and great glory; but alas! what is this poor pile to the "laying the foundations of the earth," and the creating the glorious fabric of the vast heavens; which are also the work of God's hands? If we contemplate all these creatures, *first*, in God, before they had a being in themselves; as the idea, or shape, of the work in the artificer's mind, before he puts his hand to frame it, so all creatures were in the Divine understanding: and here, for the farther extolling His height, we may well cry out with the Prophet; "Who hath directed the Spirit of the LORD? or being His counsellor taught Him? with whom took He counsel?" But, all this while, He was like a clasped book, gloriously shining only to Himself. Then, *secondly*, look also upon Him in His creating emanations: this glorious book is unclasped; and now what was hidden before in God becomes manifest; so that thereby *the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead*; like Ahasuerus's great feast, whereby he shewed the greatness of his riches and excellency. (Esther i. 4.) And indeed what are the creatures, but the overflowings of God's power and eminency, whereby, not contenting Himself with discoveries of His highness and glory in the creation of the heavens and their glorious furniture of Angels, sun, moon, stars, and such like, He hath likewise replenished the earth, which also is "full of His goodness and glory?" *Thomas Hodges.* (Serm. on Ps. cxiii. 5, 6.)

I deny not but that, if the knowledge of nature falls into the hands of a resolved atheist, of a sensual libertine, he may misemploy it, to oppugn the grounds or discredit the practice of

Religion. But it will fare much otherwise, if a deep insight into nature be acquired by a man of probity and ingenuity ; or, at least, free from prejudices and vices, that may indispose him to entertain and improve those truths of philosophy, which would naturally lead him to sentiments of Religion. For, if a person thus qualified in his morals, and thereby disposed to make use of the knowledge of the creatures to confirm his belief and increase the veneration of the Creator, (and such a person, I here again advertise you and desire you would not forget it, I suppose the *Virtuoso*, this paper is concerned in, to be,) shall make a great progress in real philosophy, I am persuaded that nature will be found very loyal to her Author, and, instead of alienating his mind from making religious acknowledgments, will furnish him with weighty and uncommon motives to conclude such sentiments to be highly rational and just. On which occasion I must not pretermitt that judicious observation of one of the first and greatest experimental philosophers of our age (*Sir Francis Bacon*) ; that “God never wrought a miracle to convince atheists, because in His visible works He had placed enough to do it, if they were not wanting to themselves.” The reason he gives for which remark I shall confirm by observing that it is intimated in a passage of S. Paul, asserting, both that *the invisible things of God are clearly seen from the creation of the world*, as tokens and effects (as I remember the particle *ἀπὸ* in the Greek doth elsewhere signify) ; and that His Divinity and Eternal power may be so well understood by *the things that are made*, that the Gentiles, who had but the light of nature to lead them to the acknowledgment of the true God, were excuseless for not being brought by that guide to that acknowledgment. *Hon. R. Boyle*. (The Christian Virtuoso. Part i.)

Præmisit Deus naturam magistram submissurus et prophetiam (Tertullian). Though God meant to give us degrees in the University, that is, increase of knowledge in His Scriptures after, yet He gave us a pedagogy. He sent us to school in nature before, *ut facilius credas prophetiæ discipulus naturæ* ; that, coming out of that school, thou mightest profit the better in that University ; that, having well considered nature, thou

mightest be established in the Scriptures. He is therefore *inexcusable*, that considers not GOD in the creature; that, coming into a fair garden, says only, "Here is a good gardener!" and not "Here is a good GOD!" and, when he sees any great change, says only, "This is a strange accident;" and not, "a strange judgment." . . . GOD is seen *per creaturas, ut per speculum; per Verbum, ut per lucem*. In the creature and in nature, but by reflection; in the Word and in the Scriptures, directly.
Dr. Donne. (Serm. on 2 Cor. i. 3.)

O GOD, if we cannot see Thee, we cannot but see the world, that Thou hast made; and in that we see some glimpses of Thee. When we behold some goodly pile of building, or some admirable picture, or some rarely artificial engine, our first question uses to be, "Who made it?" and we judge of and admire the skill of the workmen by the excellent contrivance of the work. How can we do otherwise in this mighty and goodly frame of the universe? LORD, what a world is this of Thine, which we see! What a vast, what a beautiful fabric is this, above and about us! Lo, Thou, that madest such a heaven, canst Thou be other than Infinitely Glorious? *Bp. Hall.* (The Remedy of Profaneness.)

21 S. Paul argues that GOD has made, by the works of His hands in the Creation, a natural discovery of Himself to man, and such a discovery, that man might be instructed by it to some worship and glorification of Him. . . . This is contained in the innate sense of our nature, that moral constitution of our souls, which is the transcript, obscured and defaced indeed, but still the transcript, of the great Law of GOD; that Law, which the very heathen know, and cannot avoid knowing, because they *have the work of it written in their hearts*, and their thoughts *accusing or excusing them* by its dictates. And when S. Paul charges the Gentiles with the knowledge of this law, it is such a knowledge as, in his mind, was sufficient to bring them under the *capacity* and consequent *obligation* of some *obedience*. Otherwise, his whole doctrine and inculcation of that law, as subjecting them to judgment, would be a lifeless argument, and such, as he is little used to employ—"a beating of the air." In a word, the essential principles of *Natural Religion* are here

recognized in Scripture: and, what is more, they are so recognized, as to imply in them a practical power and a directing use. And thus this great monument of S. Paul's inspiration, this Epistle, which gives the most comprehensive view of the entire system of Revealed Religion, begins with the professed acknowledgment, or rather the authoritative assertion, of these two great evidences of Natural Religion—the one, legible in the Book of the Creation; the other, indigénous in the soul of man. *Davison*. (An Inquiry into the Origin and Intent of Primitive Sacrifice, &c., p. 104, Edit. 1825.)

To requite so great benefits, as man does daily receive from the goodness of God, 'tis no way in the power of frail mortality; but to be ever *thankful* is the best supply for that defect of power. A grateful mind is the best repository, wherein to lay up benefits: like Absalom's pillar, it keeps alive the memory of the donor; and, like a mirror aptly placed, presents the view of all, that is behind you. . . . And, as the reason of God's bestowing His benefits is not the merit or desert of man, but the infinite goodness of His excellent Essence, that takes delight in doing good and obliging, so the efficacy of our thanks could nothing profit either Him or us, but that He is pleased for our avail to set a value on them; and, by accepting the meaning for the act, reward us, as if we requited Him. Doubtless then the best way of retribution, that is in man, is to show his thanks by confessing the receipt and favour. He, that is a thankful debtor, not only acknowledgeth his bond and want, but declareth what he would do, if he were able. Since then all I have is bounty, let my endeavour be to be always *thankful*. i. 8; xiv. 6. *Owen Feltham*. (Resolves. Cent. ii. 41.)

Infidelity is the beginning of sin; folly the foundation of infidelity: and the *heart* is the seat of both. *Bp. Horne*.

22 It may be hard perhaps to account for the general corruption of religion, which prevailed in the world, especially when we consider how absolutely absurd and contrary to common sense many of the superstitious rites were, which had spread themselves among the heathen. . . . But these follies, being once introduced and propagated from father to son, it is easy to account for the great difficulty of removing them. Custom, and education, and

the reverence, which men naturally have for what they esteem to be Religion, were foundations too strong to be removed by the reasoning and speculations of a few, who were something wiser than the rest, and saw perhaps many and great absurdities in the common practice. And, though there did appear in the heathen world some such great and good men, who were as lights shining in a dark place, yet was there not one found able to extricate himself from all the superstition of his country; much less, to reduce the people to a practice consonant to the true principles of natural religion. And it is an observation, true in itself and of great weight in this case, that not one country, nay, not one city ever embraced the principles of pure natural religion upon the strength of their own reason, or upon conviction from the reason and wisdom of others. And, since the world continued under idolatry for many ages together, before the coming of CHRIST, notwithstanding that they had as much sense and reason in those days, as we have in ours, what pretence is there to imagine that they would not have continued in the same state to this day, if the light of the Gospel had not appeared? *Bp. Sherlock.* (Discourse on 1 Cor. i. 21. Part i.) To be proud of learning is the greatest ignorance in the world.

Bp. J. Taylor.

23 When the world, by following their own wisdom, departed from the true God, they left the substance and kept the shadow; they worshipped the creature, instead of the Creator: but still they were right thus far, in that they retained, as the objects of their worship, those very elements of the natural creation, which had been appropriated to give them ideas of the Creator. In this capacity, as substitutes, they were *the truth of God*; but, when deified in themselves, and taken as principals, they were *changed into a lie*. Fire, light, and air, the Scriptural emblems, were universally adored throughout the heathen world. *Moloch* in Syria, *Apis* in Egypt, *Vulcan* in Greece and Italy, were names, given to the element of fire. Light was worshipped under the names of *Apollo*, *Mithras*, &c., and the famous Heliopolis in Egypt was a city with a temple consecrated to the sun. No Latin scholar need be told that *Jupiter* was the air; the poets even using the proper name of Jupiter,

as an appellative term to signify the air, and all the epithets given to him are applicable to the same element. Hence we have the true intention of all that part of their idolatry, which includes the worship of animals; they having universally taken for this purpose such animals, whose forms and qualities were emblematic of the elementary powers. *William Jones* (of Nayland). (A short way to Truth, &c. No. 3.)

This state of things, as strange and gross as it was, was introduced under the pretences of Wisdom; *professing to be wise they became fools*; and then, as an instance of this, it is added; *they changed the glory of the uncorruptible God into the image of corruptible man and birds and four-footed beasts and creeping things*. From this it appears that their bringing in of idolatry, although it was the proof of their folly, yet it was the project of their wisdom. It was the *wise* amongst them, that formed the design, and address'd to the multitude with a grave appearance, and prevailed (as we may conceive) by some such form of arguing as this—"We are all aware, ye sons of *Noah*, that Religion is our chief concern; and therefore it well becomes us to improve and advance that, as much as possible: and, although we have received appointments from God, for the worship that He requires, yet, if these appointments may be altered for His greater glory, who doubts but it will be a commendable piety, so to alter them? Now our father *Noah* has instituted us in a religion, which, in truth, is too simple and too unassuming. It directs us to worship God abstractedly from all sense, and under a confused notion; under the formality of attributes, as Power, Goodness, Justice, Wisdom, Eternity, and the like—an idea, which we neither sufficiently reach, nor does it sufficiently reach our affections: whereas, in all reason, we ought to worship God more pompously, and more extensively too, than in His own Essence. We ought not only to adore His personal attributes, but likewise all the emanations of them, and all those creatures, by whom they are chiefly represented. This will stir up, and quicken, and direct our devotion. Nor let any say that this method will derogate from the Honour of the Creator. Certainly, it is most expressive of *His* Honour, when we acknowledge, that not only Himself, but even His *creatures*, are

adorable. We ought therefore (if we will be wise) to worship the Host of heaven ; or rather, to worship *God through them* ; because they are eminent representations of His Glory and Eternity. We ought to worship the elements, because they represent His benign, and sustaining, and ubiquitary Presence. We ought to worship the ox, and the sheep, and whatever creatures are most beneficial, because they are symbols of His Love and Goodness ; and with no less reason the serpent, the crocodile, and other noxious animals, because they are the symbols of His awful anger. Thus it is that we shall worship Him more intensely, and *feel* and be affected with our worship.”
Dean Young. (Serm. on the Text.)

Oh, what an impudent affront, what an irreverential profaning of that Sacred Celestial beam within thee (that ἀπαύρασμα Θεοῦ, as the philosophers call it) is every paltry oath, or rage, or lust, that the secure sinner is so minutely guilty of ! Every sin, say the Schools, being in this respect a kind of idolatry, an incurvation and prostitution of that Heavenly creature (ordained to have nothing but Divinity in its prospect) to the meanest, vilest heathen worship—the crocodile, the cat, the scarabee, the *Dii Stercorii*—the most noisome abominations under heaven.
Dr. Hammond. (Serm. on Prov. i. 22.)

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves :

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections : for even their women did change the natural use into that which is against nature :

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another ; men with men working that which is unseemly,

and receiving in themselves that recompense of their error which was meet.

24 GOD may make one sin the punishment of another; though it still is to be remembered that it is one thing for GOD to *give a man over to sin*, and quite another for GOD to cause him to sin; the former importing in it no more, than GOD's providential ordering of a man's circumstances, so that he shall find no check or hindrance in the course of his sin; but the latter implying also a positive efficiency towards the commission or production of a sinful act; which GOD never does, nor can do; but the other He both may, and in a judicial way very often does. . . . In all which, GOD is not at all the author of sin, but only pursues the great works and righteous ends of His Providence, in disposing of things or objects, in themselves good or indifferent, towards the compassing of the same; howbeit, through the poison of men's vicious affections, they are turned into the opportunities and fuel of sin, and made the occasion of their final destruction. ix. 17, 22. *Dr. South.* (Serm. ii. on 2 Thess. ii. 11.)

Wedlock is not only such a covenant, as springeth from reason and policy, but also it is *pactum Dei*; it is founded in Religion. Man and woman were at first matched by GOD Himself; and He matched them, as His children bearing His Image: finally, He matched them, that they might bring forth a holy seed (Mal. ii. 15) such as might be of His Church, and, as the parents, consorts with Angels. So much did religion add unto wedlock before the fall. But, after the fall, Christian religion added much more: by regeneration even our bodies are made "members of CHRIST" and so become "temples of the HOLY GHOST." . . . Fornication rendeth us from the Body of CHRIST, and dispossesseth us of the HOLY GHOST, if not *de facto*, at least *merito*: it is more of GOD's mercy than our desert, if it prove not so, seeing CHRIST abhors all impurity, and the HOLY GHOST will not abide the defiling of His sanctuary. Well therefore may fornication be called *πάθος ἀτιμίας*, a *dishonouring* lust; than which no other heapeth so many indignities upon our bodies and, by consequence, upon us. In regard hereof, it is that S. Paul saith, "All other sins are without our bodies, but he

that commits fornication sinneth against his own body." Fornication strippeth it of all the fore-named prerogatives directly; which no other sin doth: neither is there any carnal sin more opposite to Reason, Policy, Religion. *Bp. Lake.* (Serm. on 1 Cor. v. 1—5.)

25 *These men held the truth in unrighteousness* by concealing what they knew. For how rightly soever they might conceive of God, and of virtue, yet the illiterate multitude, who, in such things, must see with better eyes than their own, or see not at all, were never the wiser for it. Whatsoever the inward sentiments of those sophisters were, they kept them wholly to themselves; hiding all those important truths, all those useful notions, from the people, and teaching the world much otherwise from what they judged themselves. Though I think a greater truth than this cannot well be uttered—that never any thing or person was really good, which was good only to itself. . . . Socrates was the only martyr for the testimony of any truth, that we read of amongst the heathens, who chose rather to be condemned and to die, than either to renounce or conceal his judgment, touching the unity of the Godhead. But, as for the rest of them, even Zeno and Chrysippus, Plato and Aristotle, and, generally, all those heroes in philosophy, they swam with the stream (as foul as it ran), leaving the poor vulgar as ignorant and sottish, as vicious and idolatrous, as they first found them. . . . And thus I have shown three notable ways, by which the philosophers and learned men amongst the Gentiles *held the truth in unrighteousness*; as first, that they did not practise up to it: 2ndly, that they did not improve it: and 3rdly and lastly, that they concealed and dissembled it. And this was that, which prepared and disposed them to greater enormities. For, *changing the truth of God into a lie*, they became like those, who, by often repeating a lie to others, came at length to believe it themselves. They owned the idolatrous worship of God so long, till by degrees, even in spite of reason and nature, they thought that He ought so to be worshipped. But this stopped not here: for, as one wickedness is naturally a step and introduction to another, they passed into *vile affections*. Practising vice against nature, and that, in such strange

and abominable instances of sin, that nothing could equal the corruption of their manners, but the delusion of their judgments ; both of them the true and proper causes of one another.

Dr. South. (Serm. on Rom. i. 20.)

Some have thought it better to define man from Religion, his chief end, than from reason, his principal faculty ; supposing that by it he may most exactly be distinguished from other animals, that are utterly incapable of Religion, but have, some of them, a sagacity ; that is, something like man's discursive faculty. Whatever there is in this nice notion, sure I am, that man's chief prerogative and dignity, which he hath to glory of, is this ; that he is the only creature, in the whole visible world, made to worship and enjoy his Creator. "All the creatures are servants" (Ps. cxix. 91). But man only is a Priest to God : they obey their Creator ; he only worships Him. *Gurnall.* (The Christian in Complete Armour, &c. P. 3, Epistle Dedicatory.)

26 GOD Almighty doth not only punish one sin with another, but, many times, the same sin with itself too, giving up "him, that will be filthy, to be filthy still" (Rev. xxii. 11). (Ex. viii. 15, 32 ; ix. 12, 34). . . . When the Gentiles had filled up the measure of their iniquities, and with that the vials of God's wrath, GOD poured out those vials of His wrath by giving them up to their iniquities. . . . He *gave them up to vile affections*, which was to punish sensuality with sensuality. . . . He said by the Prophet Ezekiel, "Because I have purged thee, and thou wouldest not be purged (thy punishment is, that) thou shalt not be purged from thy filthiness any more" (xxiv. 13) ; it being a much more fearful thing to fall *out* of God's hands, than to fall *into* them. Indeed, we are not only told by the Master of the Sentences, that "our later sins do execute judgment upon our former," but a great deal better, even by Seneca himself (Ep. 16), that "the first and greatest punishment of any commission of sin is the sin itself, which is committed : " insomuch that, although there were no hell, 'twere yet a kind of damnation to be a sinner. *Dean Pierce.* (The Sinner impleaded in his own Court. P. i. ch. i. s. 4.)

We may here observe the whole state and history of a heathen, natural, unregenerate life, which is a progress and travel from

one stage of sinning to another, beginning in a contempt of the light of nature, and ending in the brink of hell. *Dr. Hammond.* (Serm. on text.)

27 *Holding the truth in unrighteousness, leaving the natural use, "not discerning the LORD's Body," "not holding the Head;" "turning the grace of GOD into lasciviousness"—are characteristic forms of speech for specifical miscarriages, in their several instances. Dr. Whichcote. (Aphorisms. Cent. xi. 1062.)* What made the heathen *burn in lust*, one towards another, but because the way of nature is finite, but the way of sin infinite? And infinite lust will breed infinite occasions; and infinite occasions will require infinite wealth, and infinite wit, and infinite strength, and infinite instruments to bring them about. vi. 19. *Bp. Reynolds.*

28 And even as they did not like to retain GOD in *their* knowledge, GOD gave them over to a reprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of GOD, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:

32 Who knowing the judgment of GOD, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

28 As the providence of GOD doth concern itself to secure good men from dangerous errors and mistakes in matters of religion, so by a just judgment He gives up those, who allow themselves in vicious practices, to error and infidelity. And this is the

meaning of that passage of the Prophet Isa. vi. 10, so often cited by our SAVIOUR and applied to the Jews, of "making the heart of that people fat, and their ears heavy, and closing their eyes, lest they should understand and be converted." So again Isa. lxvi. 3, 4. GOD threatens the people of Israel that, because they were wicked and abominable in their lives, He would abandon them, and give them over to a spirit of delusion; "They have chosen their own ways, and their soul delighteth in their abominations: I also will choose their delusions." GOD is said to choose those things for us, which He permits us to fall into. . . . When men abandon themselves to wickedness and impiety, GOD withdraws His grace from them; and by His secret and just judgment they are deprived of the faculty of discerning between truth and error, between good and evil. 2 Thess. ii. 10—12, it is said that "the man of sin should come with all deceiveableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved." And that "for this cause GOD would send them strong delusion that they should believe a lie, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness." And it is just with GOD that men of vicious inclinations and practices should be exposed to the cheat of the grossest and vilest impostors. GOD's providence is concerned for men of honest minds and sincere intentions: but, if men "take pleasure in unrighteousness," GOD takes no further care of them, but delivers them up to their own hearts' lusts, to be seduced into all those errors, into which their own vain imaginations and their foolish hearts are apt to lead them. xi. 7—11. *Abp. Tillotson.* (Serm. on S. John vii. 17.)

Men's lusts and vices have a great influence on their minds, and the chief hand, many times, in moulding of their judgments and opinions. And therefore we may know men's manners by their persuasions about their duty, before ever we see their practices. For they, who live wickedly, will quickly bring their minds to think wickedly. Their lusts and vices will soon insinuate themselves into their judgments and apprehensions; they will dispose their souls to such persuasions, as are most serviceable to them, and win them with ease into a belief of evil things by

making them willing first, and equally desirous to believe them. . . . The factious and unpeaceable man will easily persuade himself into that belief, which disturbs peace and opposes government. The covetous soul will favour any tenet, which promotes gain and advances interest. The licentious libertine will snatch at any opinion, that gratifies the flesh and pleads the cause of sensuality and softness. Men's pride and ambition, their fierceness and cruelty, their malice and revenge, their contentiousness and faction, their sensuality and covetousness, will make them overlook the humble and lowly, the meek and gentle, the patient and merciful, the quiet and peaceable, the generous and self-denying Laws of CHRIST, and greedily imbibe such wicked prejudices and erroneous conceits, as evacuate and overthrow them. . . . This effect is obvious and ordinary; for not only the nature of things, but even the just judgment of God, concur to it: nothing being more common than for those men, who *hold the truth*, as S. Paul says, *in unrighteousness* of living, and even, *whilst they know God, do not glorify Him* by their service and obedience, which are due to Him, and are our way of glorifying Him, *as God, nor are thankful* in their hearts and actions, to lose that knowledge, and *to become vain in their imaginations, their foolish heart being darkened* by God's giving them over to a reprobate mind—or a mind void of all true judgment—to do those things which are not convenient, not knowing they are so. . . . But, if we will transgress our duty by disbelieving it first, and giving credit to such opinions, as destroy the obligation of it, our disbelief of our duty will by no means excuse our sin, or rescue us from condemnation. i. 28; 2 Thess. ii. 10—12. *J. Kettlewell.* (The Measures of Christian Obedience. B. iv. ch. 6.)

When the heart forgetteth it is flesh, it becometh a stone. . . . The ear is deaf, the mind *reprobate*; ἀντίτυπος, saith Theodoret, a “reverberating mind,” that violently beateth back the blow, that should soften it. *Farindon.* (Serm. on 1 S. Pet. i. 6.)

29 Men are too apt to deceive themselves in the judgment they are willing to form, concerning the measures and degrees of guilt. We are wont to esteem sins small, only because they are commonly practised; but neither the opinions nor the prac-

tices of men will be of any weight to justify us before that God, who only "judgeth righteous judgment." *Fornication*, for instance, is a vice, which they who take their measures of guilt from the practice of the world, will be apt to think to be of the smallest size; but he, who looks into the Holy Scriptures, which are the only sure rule to judge by, will find this vice constantly ranked amongst the most capital sins, and equally threatened with the severest punishments. In ch. i. we find it in the front of that black and comprehensive catalogue of sins, which the Apostle there gives us. . . . And in the same order we may see it placed by the same Apostle. Gal. v. 19. "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness," &c. In Ephes. v. 5, we are taught that "no whoremonger shall have any inheritance in the kingdom of CHRIST and of God," and in Rev. xxi. 8, S. John also hath placed "whoremongers" amongst those enormous sinners, who "shall have their part in the lake, which burneth with fire and brimstone, which is the second death." *Bp. Smalridge*. (Punishments Proportionable to Sins. Sermon on S. Matt. xi. 22.)

Whoredom and *fornication* are destructive to the public . . . they are sure to hinder and discourage marriage . . . they are mischievous in the highest degree possible to the partner of our guilt. . . . They draw down the mind of the offender himself from all sense of religion, and by degrees loosen and wear away all the good principles, that were in a man. When a man has once been brought to allow himself in habitual whoredom and uncleanness, it is all over with him. . . . This has a more immediate tendency, I think, than any other vice, to create a disregard to all other breaches of GOD's Law and to occasion a total neglect of duty. . . . We ought to recollect S. Paul's powerful warning—(spoken in reference to this particular class of sins)—"Let no man deceive you with vain words," with artful salvos and subterfuges, with contrived excuses and extenuations; for the solemn truth remains, and so you will find it to be, that "because of these things cometh the wrath of God on the children of disobedience." *Paley*. (Sermons on Eph. v. 6; and Heb. xiii. 4.)

“Anger is cruel, and wrath is raging; but who can stand before *envy*?” (Prov. xxvii. 4.) Yea, hence ’tis not unlikely that twice the Apostle joins it with *murder*; as if he, that conversed with the envious, went in danger of his life: as indeed he does, being subject to all the disadvantages, that unfortunate man can live under: whatsoever he does well is presently detracted from, till it be lessened and synalœpha’d into nothing. Gal. v. 21. *Owen Feltham*. (Resolves. Cent. ii. 56.)

Sœvis inter se convenit ursis—(a *concordat*)—beasts of one kind devour not another: ἄνθρωποι ἀνθρωπόφατοι, men are eaters of men—Cain, Abel’s killer; Esau, Jacob’s hater; Ishmael, Isaac’s mocker; Shimei, David’s curser; Herod, John’s beheader; Judas, CHRIST’s betrayer. *Dr. Richard Clerke*.

The heathen world is described as being *filled with all unrighteousness, full of envy, &c., without understanding*, but out of this world the greater part of these Roman believers were taken: accordingly, (so wondrous is the operation of faith, and the power of the HOLY GHOST) the character we find given them at Ch. xv. is precisely the very opposite to this. S. Paul there expresses a firm persuasion that they were now *full of goodness*, and *filled with all knowledge* (vi. 17). What a complete and blessed change! And yet, there is a lesson of distrust and jealous fear, which we Christians may learn from it. For it has been observed that no less than “five of the terms, here applied to the heathen world, (and, in substance, several others,) are found in 2 Tim. iii. 2, 3, in the description of a predicted corruption of the Church itself.” Let us then stand in awe, and beware of a relapse. *Corruptio optimi pessima*. We must diligently co-operate with the grace of GOD, lest we lose what we have received; and so our latter end be worse than the first. The heathen were truly in sad case, when *reprobate* (v. 28) concerning the light of natural conscience; but Oh, how far more terrible will be the proportionate condemnation of us Christians, if we be found *reprobate concerning the faith*! 2 Tim. iii. 8. *J. F.*

30 All the works of the flesh and whatsoever leads to them, all, that is contrary to the SPIRIT, and does either grieve or extinguish Him, must be rescinded and utterly taken away. Con-

cerning which, it is necessary that I set down the *catalogues*, which by CHRIST and His Apostles are left us, as lights and watch-towers to point out the rocks and quicksands, where our danger is: and this I shall the rather do, not only because they comprehend many evils, which are not observed or feared—some which are commended, and many that are excused—but also because, although they are all marked with the same black character of death, yet there is some difference in the execution of the sentence, and in the degrees of the condemnation, and of the consequent repentance. S. Matt. xv. 19; S. Mark vii. 21; Gal. v. 16, 19—21; Eph. iv. 31, &c.; v. 3—5; 2 Tim. iii. 2—5; Rom. i. 29—32; 1 Cor. vi. 9; Rev. xxi. 8; 1 S. Pet. iv. 3, 15. *Bp. J. Taylor.* (The Doctrine and Practice of Repentance. Ch. iv. s. 1.)

It is remarkable, that *vice*, which is the general term for all actions and dispositions, that are contrary to virtue, is not once, that I know of, called by this name in the whole Bible; but is always expressed by some word, which denotes a deviation from the Will of GOD; and so plainly alludes and refers to the breach of that Law, which GOD originally impressed upon man, or which He hath since revealed. It is usually defined in Scripture by the words “sin,” “transgression,” “disobedience,” “iniquity,” “faults,” “wickedness,” “unrighteousness,” &c. As to the particular kinds of vice, especially as it relates to our moral actions, and so comes more properly under the head of ethics or moral philosophy, they are distinguished by the actions, which flow from the bitter root of sin; and for that reason are called often in Scripture its “fruits;” or, by their opposition to those virtues, wherein the true righteousness of man consists; and, in particular, to those seven virtues we have before mentioned; and are called “pride,” “envy,” “covetousness,” “luxury,” “gluttony,” “anger,” and “sloth,” in opposition to “humility,” “benevolence,” “liberality,” &c. These seven take in all the kinds of moral evil; but the branches, which are contained under each general head of these seven vices, are very various. *Wogan.* (An Essay on the Proper Lessons, &c. Pref. 21st Sunday after Trinity.)

The bulk of professed Christians are used to speak of man, as of

a being, who, naturally pure and inclined to all virtue, is sometimes almost involuntarily drawn out of the right course, or is overpowered by the violence of temptation. Vice with them is rather an accidental and temporary, than a constitutional and habitual distemper; a noxious plant, which, though found to live and even to thrive in the human mind, is not the natural growth and production of the soul. Far different is the humiliating language of Christianity. From it we learn that man is an apostate creature, fallen from his high original, degraded in his nature, and depraved in his faculties, indisposed to good, and disposed to evil; prone to vice—it is easy and natural to him—disinclined to virtue—it is difficult and laborious; that he is tainted with sin, not slightly and superficially, but radically and to the very core. . . . The circumstances of individuals will be found indeed to differ: the servitude of some is more rigorous, than that of others; their bonds more galling, their degradation more complete. Some too (it will be remembered, that we are speaking of the natural state of man without taking Christianity into question) have, for a while, appeared almost to have escaped from their confinement; but none are altogether free: all without exception, in a greater or less degree, bear about them, more visible or more concealed, the ignominious marks of their captivity. *Wm. Wilberforce*. (*A Practical View of the Prevailing Religious Systems of Professing Christians*, &c. S. 1.)

- 31 If wit, and education, and philosophy had been the most effectual means to reclaim men from sin, where should we have looked more for the flourishing of virtue, than in Greece and Rome? And yet, in those times, when all the accomplishments of wit were at the highest in those places, the manners of men were sunk into the greatest filth of debauchery. It would make one astonished to read the admirable discourses of their Philosophers, and to consider the strange height, that eloquence and wit were arrived to among their Orators and Poets; and then to compare the account given of the manners of the Gentile world, not only by their own satirists, but by the Apostles in their several Epistles. What a monstrous catalogue of sins do we meet with in the first chapter to the Romans? Of sins of so

deep a dye, and of so horrid a nature, and such an inventory of all sorts of wickedness, that one might imagine, the Apostle had been rather describing some vision of hell, than the seat of the Roman Empire. To the same purpose he speaks of the Corinthians and Ephesians, who thought themselves behind none of the Greeks of that age in the breeding then most in vogue (1 Cor. v. 14: Eph. iv. 17, 18): but we need not instance particulars, when S. Peter calls it, in general, "the will of the Gentiles" (1 S. Pet. iv. 3) to live "in lasciviousness, lusts, excess of wine, revellings, and banquetings," as well as "abominable idolatries;" and S. John, in short, saith; "The whole world lieth in wickedness." 1 S. John v. 19. *Bp. Stillingfleet.* (Serm. on Heb. iii. 13.)

- 32 We have here an abridgment of the lives and practices of the whole heathen world; that is, of all the baseness and villainy, that both the corruption of nature and the instigation of the devil could for so many ages by all the arts and opportunities, all the motives and incentives of sinning, bring the sons of men to. And yet, full and comprehensive as this catalogue of sin seems to be, it is but sin under a limitation; an universality of sin of a certain kind; that is, all sins of a *direct* and *personal* commission. And you will say, is not this a sufficient comprehension of all? For, is not a man's person the compass of his actions? Or, can he operate further, than he does exist? Why, yes; in some sense he may. He may not only commit such and such sins himself, but also take pleasure in others, that do commit them. Which expression implies these two things: First, that thus to take pleasure in other men's sins is a distinct sin from all the former; and, secondly, that it is much greater than the former. Forasmuch as these terms *not only do the same, but also take pleasure, &c.*, import aggravation, as well as distinction, and are properly an advance *à minori ad majus*, a progress to a further degree. And this, indeed, is the farthest that human pravity can reach; the highest point of villainy, that the debauched powers of man's mind can ascend unto. For surely that sin, that exceeds idolatry, monstrous unnatural lusts, covetousness, maliciousness, envy, murder, deceit, backbiting, hatred of God, spitefulness, pride, disobedience to pa-

rents, covenant-breaking, want of natural affection, implacableness, unmercifulness, and the like—I say, that sin, that is a pitch beyond all these, must needs be such an one, as must non-plus the devil himself to proceed farther. It is the very extremity, the fulness, and the concluding period of sin; the last line and finishing stroke of the devil's image, drawn upon the soul of man. *Dr. South.* (Serm. on Text.)

Afterwards this survey of the Works and Word of God (Ps. xix.) the Psalmist comes at last to peruse the third book, the Book of Conscience—a book, which, though wicked men may keep shut up and naturally do not love to look into it, yet will one day be laid open before the great Tribunal in the view of the whole world, to the justifying of God, when He judges, and to impenitent sinners' eternal confusion. And what finds the Psalmist here? a foul blurr'd copy, that he is puzzled how to read. “Who,” says he, “can understand his errors?” Those notions, which God had with His own hand imprinted upon conscience in legible characters, are partly defaced and slurr'd over with the scribble and interlinings of “secret faults;” partly obliterated and quite raz'd out with capital crimes, “*presumptuous sins.*” And yet this manuscript cannot be so abused, but it will still give in evidence for God; there being no argument in the world, that can with more force extort an acknowledgment of God from any man's conscience, than the conviction of guilt it labours under. For the sinner cannot but know he has transgressed a law, and he finds within him, if he be not past all sense, such apprehensions, that, though at present he “walk in the ways of his heart and in the sight of his eyes,” (as the Wise man ironically advises the young man to do, Eccles. xi. 9), yet he knows (as the same Wise man there from his own experience tells him) that “for all these things God will bring him into judgment.” *Dr. Adam Littleton.* (Serm. on Ps. xix. 13.)

I tremble to think how many live, as if they were neither beholden to God, nor afraid of Him; neither in His debt, nor in danger. It is their least ill to *do* evil. Behold, they speak for it, joy in it, boast of it, enforce it, as if they would send challenges into heaven, and make love to destruction. *Bp. Hall.*

CHAPTER II.

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest : for wherein thou judgest another, thou condemnest thyself ; for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God ?

4 Or despisest thou the riches of His goodness and forbearance and longsuffering ; not knowing that the goodness of God leadeth thee to repentance ?

5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God ;

1 The scope of this chapter being to assert that the Gentile, as well as the Jew, had a right to be admitted into the Christian Church, and that he was equally entitled to share in the blessings of it, the Apostle grounds his arguments upon this principle, that, in the final judgment, there would be *no respect of persons with God*, but that Gentiles, as well as Jews, would be recompensed in that day, if not in the same degree, yet by the same rule of proportion ; that is, *according to their works*. Whence it would follow, that, if this equal measure was to be dealt to both in the future judgment, it could not seem strange, if both were to be admitted to the present benefit and privileges of the Gospel. But, to keep off a conclusion so uneasy to his inveterate prejudices, the Jew would object to this rea-

soning, that the Apostle's assumption must be false; for that, as God had given the heathen no Law, they were not accountable to Him; that, as there was no room for punishment, where no law forbade, so there could be no claim to reward, where no law enjoined; and consequently that the heathen world, being left without law, had no concern in a future recompense at all. This suggestion the Apostle obviates by shewing the inconsequence of it. His answer is to this effect. You, says he, conclude that the heathens are not accountable, because they have no law. But it no way follows, because they had no Law extraordinary revealed to them from heaven, that therefore the heathens had no law no rule of life at all. For these, *having no such Law*, were *a law unto themselves*; that is, their natural reason and understanding was their law. *Bp. Hurd.* (Serm. on Rom. ii. 14, 15.)

He had already pronounced *the Gentile* to be *without excuse* (i. 20). Here he pronounces *the Jew* also *inexcusable*; because of the sin, he condemned in others, he was guilty himself. He abstains at present, for prudence' sake, from accusing the Jew by name. By comparing i. 29, &c., with iii. 9—18, we see that the same indictment in substance, and nearly in express terms, is equally brought against both these representative classes of mankind. Thus he prepares the way for the broad unqualified assertion, which lay at the foundation of his argument, that Jew and Gentile had both *sinned*—sinned, too, inexcusably against light and knowledge—and that *there is no difference*. They were reduced to the same condition of danger and helplessness; and both, if pardoned, must be pardoned on like terms, and accept together one common salvation. *J. F.*

Every one, that taketh upon him the habit or custom of censuring others, is without apology or *inexcusable*, not only in that he takes upon him that judicature, which God hath not appointed him to exercise (xiv. 4); but because it is impossible for any man, much accustomed to judge or censure others, not to do the same things, which he condemns in others. For, as S. James tells us (not excluding himself, who questionless was one of the best men then living), "in many things we offend all." And, if we offend *in many things*, and accustom ourselves to censure *many*, or to pass our sentence upon *most things*,

which we see amiss, we cannot possibly avoid the *condemning* of ourselves; because we cannot possibly avoid some one or other of those faults, which we censure or condemn in others. *Dean Jackson.* (Works. B. ii. ch. 37, s. 4.)

- 2 *Thou condemnest thyself.* Origen after his great fall was silenced in the pulpit: for on reading Psalm l. 16, the conscience of his sin would not suffer him to speak. . . . He cannot be a bold reprover, who is not a conscientious liver. Such a one must speak softly, for fear of awaking his own guilty conscience. *Gurnall.*
- 3 Whosoever thou art, that thus abusest the *Mercy*, and despisest the *Truth* of God, know, that, as His Mercy, so His Truth shall never fail. . . . To divorce His Mercy from His Truth is to abuse it. If, when God threateneth, thou layest aside His Truth, and presumest on His bare Mercy, when He punisheth, take heed He do not cry quittance with thee by laying aside His Mercy, and manifesting His bare Truth. God is "patient and merciful" (Ps. cxlviii. 5). Patience will bear much; Mercy forbear much: but, being scorned, and provoked, and dared, Patience itself turneth furious; and Mercy itself cruel. It is Mercy, that threateneth; it is Justice, that punisheth. Mercy hath the first turn; and, if by repentance and faith we lay timely hold of it, we may keep it for ever, and (revenging) Justice will have nothing to do with us. But if, careless and secure, we slip the opportunity and neglect the time of Mercy, the next turn belongeth to Justice, which will render "judgment without mercy" to them, that forgat God and despised His mercy. . . . We must take them together, and profit by them together. . . . The consideration of His Truth humbleth us: without it, we would be fearless. The consideration of His Mercy supporteth us: without it, we would be hopeless. Truth begetteth fear and repentance; Mercy, faith and hope: and these two, faith and repentance, keep the soul even, upright, and steady, as the ballast and sail do the ship, that, for all the rough waves and weather, that encountereth her in the troublesome sea of this world, she miscarrieth not, but arriveth safe and joyful in the haven, where she would be. xi. 22. *Bp. Sanderson.* (Serm. ad populum, 1 Kings xxi. 29.)

4 Here we learn that GOD is "rich in goodness," and will not punish His creatures for that, which is His (GOD's) own act, as if He led them into sin. Secondly, that He suffers and forbears sinners long, and doth not snatch them away by sudden death, as they deserve; thirdly, that the reason of GOD's forbearance is to bring men to repentance; fourthly, that hardness of heart and impenitency is not causally from GOD, but from ourselves; fifthly, that it is not the insufficient proposal of the means of their conversion on GOD's part, which is the cause of men's perdition, but their own contempt and despising of these means; sixthly, that punishment is not an act of absolute dominion, but an act of *righteous judgment* whereby *God renders to every man according to his own deeds; wrath* to them, and only to them, who *treasure up wrath unto themselves*, and *eternal life* to those, who *continue patiently in well doing*. *Abp. Bramhall.* (A Vindication of True Liberty. No. 12.)

Does not GOD, every day, send something of His grace upon us? Does He not always knock at the doors of our hearts, as long as the day of salvation lasts. Does not He send His SPIRIT to invite, His arguments to persuade, and His mercies to endear us? Would He have anything of this lost? Is it not a sin once to resist the HOLY SPIRIT? And he, that remembers his sin, and knows it is an offence against GOD, and yet does not repent at that thought and that knowledge, does not he resist the HOLY SPIRIT of GOD, so moving, so acting, so insinuating? Is not every good sermon a part of the grace of GOD? "The longer GOD hath expected our repentance," saith S. Gregory, "the more angry He is, if we do not repent." Now GOD's anger would not increase, if our sin did not. But I consider, must not a man repent of his resisting GOD's grace, of his refusing to hear, of his not attending, of his neglecting the means of salvation? And why all this, but that every delay is a quenching of the light of GOD's SPIRIT, and every such quenching cannot be innocent? And what can be expounded to be a contempt of GOD, if this be not—that when GOD, by His preventing, His exciting, His encouraging, His assisting grace, invites us to repentance, we nevertheless refuse to mourn for our sins and to repent? . . . He, who sins and does not repent

speedily, does at least sin twice; and every day of delay is a further provocation of the wrath of God. To this purpose are those excellent words of S. Paul, *Despiseest thou, &c.*, that is, every action of God's loving kindness and forbearance to thee is an argument for, and an exhortation to, repentance: and the not making use of it is called by the Apostle *a despising of His goodness*: and the not repenting is, on every day of delay, *a treasuring up of wrath*. ix. 22. *Bp. J. Taylor.* (The Rule of Conscience. B. ii. Ch. iii. Rule 16.)

Here is a select variety of admirable words, *πλοῦτος τῆς χρηστότητος καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας τοῦ Θεοῦ*, where the critics tell us that the first word signifies the infinite goodness and generosity of the Divine nature, whereby He is inclined to do good to His creatures, to pity and relieve. The second expresses His offers of mercy upon repentance, and the notices and warnings sinners have to amend. The third is His bearing the manners of bold sinners, waiting long for their reformation, and from year to year deferring to give the final stroke of vengeance. In what an apt opposition do *riches* of Divine *goodness*, and *treasures* of *wrath* to come, and Divine *justice*, stand to one another! What a proper motive is the one to lead any temper, that has the least ingenuity, to repentance and to work upon the hopes of mankind! How proper the other to rouse up the solemn reflections of bold sinners, and to work in them resolutions of submission to God, and leading a good life, in order to avoid falling into His hands, who is a consuming fire, and being plunged into the deepest damnation. *Blackwall.* (The Sacred Classics defended and illustrated. Ch. 5.)

- 5 There are no immediate visible attestations of God's displeasure to startle or affright. Among His judgments, as among His mercies, men are to walk for the most part "by faith, and not by sight." We must believe, not see our doom. And thus we wrest His very patience into a motive for contemning His Majesty: "*For My Name's sake* I will defer Mine anger, and *for My praise* will I refrain" (Isa. xlviii. 8): but we cannot understand a glory, thus founded on compassionate endurance. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do

evil" (Ecc. viii. 11). All our temporary conceptions of the justice of heaven are taken from the tribunals of earth; and on earth punishment ordinarily dogs the heels of crime. Hence, when the punishment is not direct, we forget that the guilt can have existed. "These things hast thou done, and I kept silence;" and that silence is the ground of the corrupt and insulting inference, that forms the sinner's security—"thou thoughtest that I was altogether such a one as thyself" (Ps. l. 21.) "Have I not held My peace, even of old, and thou fearest Me not" (Isa. lvii. 11)?—the merciful reluctance of our God to avenge becoming itself the perpetual encouragement to despise or forget the vengeance He delays. "Let favour," cries the Prophet, "be shown to the wicked, yet will he not learn righteousness;" the favour itself being the too certain reason or the confirmation of his thankless obstinacy (Isa. xxvi. 10). . . . No voice from heaven authenticates the preacher's message: no consuming fire descends upon the guilty head: the voluptuary, the idolater of gain, the prosperous God-despiser is not stricken in our streets; and the scoffing sceptic cries, of ГЕHOBAH (as the Prophet, of the idol god) "He is talking, or He is pursuing, or He is on a journey, or peradventure He sleepeth, and must be awaked." (1 Kings xix. 27.) Awaked! He *will* awake! Surely the LORD will break forth at length from His hidden Sanctuary, and break forth, as of old upon the Mount, "in fire and the smoke of a furnace" (Exod. xix. 18.) *W. Archer Butler.* (Serm. on 1 S. John i. 8.)

Conf. i. 18. It is agreed on all hands that the Nature of God, as it is in itself, is incomprehensible by human understanding; and not only His Nature, but likewise His powers and faculties, and the ways and methods, in which He exercises them, are so far beyond our reach, that we are utterly incapable of framing exact and adequate notions of them. . . . If we look into the Holy Scriptures, and consider the representations given us there of God, or His attributes, we shall find them to be, generally, plainly borrowed from some resemblance to things, with which we are acquainted by our senses. . . . We find Him represented, as affected with such passions, as we per-

ceive to be in ourselves ; viz., as *angry* and pleased, as loving and hating, as repenting and changing His resolutions, as full of mercy and provoked to revenge. And yet, on reflection, we cannot think that any of these passions can literally affect the Divine Nature. But the meaning confessedly is, that He will as certainly punish the wicked, as if He were inflamed with the passion of *anger* against them ; that He will as infallibly reward the good, as we will those, for whom we have a particular and affectionate love : that, when men turn from their wickedness and do what is agreeable to the Divine command, He will as surely change His dispensations towards them, as if He really repented, and had changed His mind. And, as the nature and passions of men are thus by analogy and comparison ascribed to GOD—because these would in us be the principles of such outward actions, as we see He has performed, if we were the authors of them—so in the same manner, and by the same condescension to the weakness of our capacities, we find the powers and operations of our mind ascribed to Him. v. 9. *Abp. King.* (Serm. on Rom. viii. 29, 30.)

6 Who will render to every man according to his deeds ;

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life ;

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile ;

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile ;

11 For there is no respect of persons with God.

6 Temporal evils, though they be sometimes punishments of sin, yet they are not ever sent as punishments (because sometimes they have other ends and uses, and are *ordinabilia in melius*); and, secondly, they are never *the only* punishments of sin, because there are greater and more lasting punishments reserved for sinners after this life; of which there is no other use or end but to punish, since they are not *ordinabilia in melius*. If we will make these temporal evils the measure, whereby to judge of the justice of God, we cannot secure ourselves from erring dangerously; God's purposes, in the dispensation of these unto particular men, being "unsearchable." (xi. 33.) But those everlasting punishments are they, wherein God's justice shall be manifested to every eye in due time at that last Day; which is therefore called by S. Paul, *the day of wrath and of the revelation of the righteous judgment of God*; implying, that, howsoever God is just in all His judgments and acts of providence even upon earth, yet the counsels and purposes of God in these things are often secret, and "past finding out;" but at the last great Day, when He shall *render to every man according to his works* his everlasting recompense, *then* His vengeance shall manifest His wrath, and the righteousness of His judgment shall be revealed to every eye in the condign punishment of unreconciled sinners. *Bp. Sanderson.* (Serm. ad populum on 1 Kings xxi. 29.)

How can this retribution be called a *reward*, as if it bore any proportion to our mean services, as wages does to labour? To this there is a very proper answer by distinguishing between a reward of debt, where the reward is strictly due as an equivalent for the service, and a reward of grace or favour, where the generosity and bounty of the rewarder gives much more than the service deserves. This is S. Paul's distinction. "Now to him that worketh," says he, "is the reward not reckoned of grace, but of debt." (iv. 3.) But this reward in Heaven is a reward of grace, there being infinitely more of bounty in it than desert. For, *first*, it proceeds from the goodness of God, and is called His gift. "The wages of sin is death," says S. Paul, "but the gift of God is Eternal life through JESUS CHRIST our LORD." (vi. 23.) *Then*, it is the purchase, not of our righ-

teousness, but of the merits and performances of CHRIST. "He hath made us accepted," says the Apostle, "in the Beloved." (Eph. i. 6.) It is for His sake that our imperfect services are so highly rewarded. And, *lastly*, this reward is owing to the wisdom, justice, and goodness of GOD: to His wisdom; that He has thought fit for the better government of mankind to propose such a noble reward: to His justice; that He is exactly and punctually true to His Word: and to His mercy; that He did not take the forfeiture of our original and actual guilt, but graciously contrived this way of saving us by a Redeemer, upon very small and disproportioned services of our own. *James Blair.* (Serm. on S. Matt. v. 12.)

- 7 As the wicked get nothing by GOD's forbearing to execute His threatening, but the *treasuring up* more *wrath against the Day of wrath*, so the saints lose nothing by not having the promise presently paid in to them; but rather do, by their forbearing GOD awhile, treasure up more joy against the joyful Day, when the promise shall be performed; *to them who by patient continuance seek for glory and honour, eternal life.* Mark, it is not enough to do well, but to *continue* therein; nor that neither, except it be *patient continuing in well doing*, in the midst of GOD's seeming delays: and whoever he be, that can do this, shall be rewarded at last for all his patience. . . . There is a double fulness, which the Christian may hope to find in those enjoyments, that he hath with long patience waited for, above another, that cannot stay GOD's leisure. viii. 25. *Gurnall.* (The Christian in Complete Armour, Eph. vi. 17, Ch. vii. S. 2.)

No virtue is acquired in an instant, but by degrees, step by step; from the seeds of right instruction and good resolution it springs up, and goes forward by a *continual* progress of customary practice. 'Tis a child of patience, a fruit of perseverance, and, consequently, a work of time; for enduring implies a good space of time. *Dr. Barrow.*

- S. Paul here and at verse 13 obviates betimes the objection, that would arise in the mind of the Jewish legalist to the Christian doctrine of justification "by faith, and not by the works of the Law," by stating in the plainest manner the necessity unto salvation of obedience and good works under the Gospel. But

then, from the motive, which he assigns to the doer of these good works, as rendering them acceptable to God and conducive to eternal life, he at once shews their entire distinction from "the works of the Law" and their Divine superiority and excellence. The Christian, walking by faith, *seeks for glory and honour and immortality*. Is this the language of Mount Sinai? Where do we find any such motive and lofty aim, assigned to the Legal observer? It is indeed peculiar to the Gospel; and by this early mention of it the blessed Apostle already "magnifies the Law and makes it honourable," already "establishes the Law" by faith (iii. 31), resting the obedience it demands on new and heavenly sanctions, investing it with the Grace of CHRIST, with the gift of *Eternal Life*. Refer to i. 9. J. F.

- 8 Christian religion propounds the most powerful arguments to persuade men to the obedience of these laws. The Gospel offers such considerations to us, as are fit to work very forcibly upon two of the most swaying and governing passions in the mind of man—our hopes and our fears. To encourage our hopes, it gives us the highest assurance of the greatest and most lasting happiness in case of obedience; and, to awaken our fear, it threatens sinners with the most dreadful and durable torments in case of disobedience. This is that, which makes the doctrine of the Gospel so powerful an instrument for the reforming of the world, that it proposes to mankind such glorious rewards, and such terrible punishments, as no religion ever did; and, to make the consideration of them more effectual, it gives us far greater assurance of the reality and certainty of these things, than ever the world had before. This account the Apostle gives us of the success and efficacy of the Gospel upon the minds of men, and for this reason he calls it "the power of God unto salvation," because therein "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" (i. 16, 18). And the firm belief of a future Judgment, which shall *render to every man according to his deeds*, if it be well considered, is to a reasonable nature the most forcible motive of all other to a good life; because it is taken from the consideration of the greatest and most lasting happiness and misery, that human nature is capable of. *Abp.*

Tillotson. (The Excellency of the Christian Religion. Serm. on Phil. iii. 8.)

- 9 The obedience of creatures unto the Law of nature is the stay of the whole world. And is it possible, that man, being not only the noblest creature in the world, but even a very world in himself, his transgressing the Law of his nature should draw no manner of harm after it? Yes; "*tribulation and anguish unto every soul that doeth evil.*" *Hooker.*

Every sin, when newly committed, amazes and terrifies the soul, though the sense of it soon wears off. How shall we be able to bear the *anguish* of all our sins together, when conscience, which forgets and extenuates none, brings them to our remembrance? *Adam.* (Private Thoughts. Ch. 5.)

- 10 *And also to the Gentile.* When the Apostle in 1 Cor. vi. came to fornicators, that were out of the pale of the Church, he refused to judge them, as out of his bounds and jurisdiction. And, I conceive, it may become a charitable Christian, either not to pass a final sentence upon all the heathen, or else to incline to charity; which is the Law of the Gospel. Why may we not argue of faith, as S. Paul does of works? If the Gentiles have a faith in God's Mercy, may they not be saved by that, as Christians by their faith in CHRIST, which is but God's Mercy manifested? And, certainly, without this faith, it will be true what the Father says of their best works, "They are but shining sins." But what is it should hinder now, that this faith may not justify? As I believe the character and impress of God's Image in them is their law, forbidding their sin and enjoining their duty, so, I also believe, as a needle, once touched, their consciences will direct them to a refuge in their Maker's Mercy. Therefore, I hope, I shall not much err, if I should believe a heathen, which never heard of CHRIST, labouring to keep a clear conscience, truly repentant for his offences, and casting himself with faith upon God's Mercy, may come to live in heaven among the Blessed. If any object, that then 'tis no privilege to be a Christian, I suppose him much mistaken. For, as S. Paul answers for the Jews, it is a chief, that "unto them are committed the oracles of God" (iii. 2.) They are pre-eminenced before the rest of the world. Though a Pagan

possibly may, in the dark night of nature, by God's mercy grope out a way to heaven, yet, without doubt, he is more happy, that hath a light and a guide to direct him thither. The illuminations of the Gospel are enlivening and instructing beyond the sullied notions of philosophy. Any man will like his title better, that is declared an heir, than his, that is but in a capability of adoption. Methinks, our suns and favour, that we find from heaven, should make us look upon them with pity and love, rather than with uncharitable and destroying censures. I see they live better, by the faint gleams of nature, than many Christians in the coruscations of the Gospel. And why should I think that they, who live better by the dim glimpses of their conscience, and die resigning themselves to God and His Mercy, whom they have spelled out and found in the Book of the creatures and the Book of their conscience, should yet be cast into eternal perdition? *Owen Feltham.* (Resolves. Cent. ii. 19.)

Let not God's dealing with the Gentile world, before the revelation of Christianity, be alleged as an objection against the goodness of God, and His tenderness and compassion for mankind. . . . "God left not Himself without a witness" (Acts xiv., xvii.) in any age of Gentilism: the heathen were never destitute of so much light, as might have conducted them to God, and that happiness He designed them: for, besides the traditions transmitted from Noah to posterity, the Book of Nature and Providence was ever open to them; and this did in most legible characters assert the Being of One Supreme God, and instruct them in the knowledge of His power and goodness. . . . 'Tis not in the least to be doubted, but that the nature of their duty, and consequently the condition of their happiness, was proportioned and confirmed to those manifestations, which God made them; to those obligations, which He laid before them; and to that strength and assistance, which He vouchsafed them: for God is not "a hard master:" He will not make good the accusation of the "wicked servant;" "He will not take up what He laid not down, nor reap what He did not sow." (S. Luke xix.) In a word, if God do at the last Day deal with men, according to those several economics of His Providence,

which they were under, and, if He has afforded all nations means proportionable to those duties He required of them, and to those degrees of happiness, to which He designed them, then He was always the "God of the Gentiles," as well as once of the Jews, or now of the Christians; and there is no one part in the whole series of Providence, which can give us any colour to call into question the care or goodness of God towards mankind. *Dr. Lucas.* (An Inquiry into Happiness. Ch. 3, S. 1.)

- 11 Consider how striking an instance the Jews formed, when the Gospel was offered them, of the general Rule, which I am pointing out. They were rejected. How hard they thought it, S. Paul's Epistles shew. They did not shrink from declaring, that, if JESUS were the CHRIST, and the Gentiles made equal with them, GOD's promise was broken; and you may imagine how forcibly they might have pleaded the prophecies of the Old Testament, which seemed irreversibly to assign honour and power (not to say, *temporal* honour and power) to the Israelites *by name*. Alas! they did not seek out, and use the one clue given them for their religious course, amid all the mysteries both of Scripture and the world—the one solemn Rule of GOD's dealings with His creatures. They did not listen for that "small still voice," running under all His Dispensations, most clear to those, who would listen, amid all the intricacies of His Providence and His promises. Impressed though it be upon the heart by nature, and ever insisted on in Revelation, as the basis, on which GOD has established all His decrees, it was to them a hard saying. S. Paul retorts it on their consciences, when they complained. *God*, he says, *will render to every man according to his deeds, &c., &c. For there is no respect of persons with God* (ii. 6—11). Such was the unchangeable Rule of GOD's government, as it is propounded by S. Paul in explanation of the Jewish election, and significantly prefixed to his discourse upon the Christian. Such as was the Mosaic, such also is the Gospel Covenant, made "without respect of persons;" rich indeed in privilege and promise, far above the Elder Dispensation, but bearing on its front the same original avowal of impartial retribution—"Peace

to every man that worketh good"—“wrath to the disobedient;” predestining to glory characters, not persons; pledging the gift of perseverance, not to individuals, but to a body, of which the separate members might change. This is the doctrine, set before us by that Apostle, to whom was revealed in an extraordinary way the nature of the Christian covenant, its peculiar blessedness, gifts, and promises. The New Covenant was, so far, not unlike the Old, as some reasoners in these days would maintain. *J. H. Newman.* (Divine Decrees. Sermon on Rev. iii. 11.)

12 For as many as have sinned without law shall also perish without law : and as many as have sinned in the law shall be judged by the law ;

13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves :

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another ;)

16 In the day when God shall judge the secrets of men by JESUS CHRIST according to my Gospel.

12 Cases undoubtedly may be supposed, and cases occur in innumerable instances, in which the want of faith cannot be attributed to the fault of the unbeliever. Whole nations and countries have never yet heard of the Name of CHRIST. In countries, in which He has been preached, multitudes have been debarred by invincible impediments from coming to the knowledge of His religion. To multitudes of others it has never been preached, or proposed truly or fairly. In these and the like cases, it is not for us to say that men will be destroyed for their want of faith. The Scripture has not said so, but the

contrary. The Scripture appears to intimate that, which, so far as we can apprehend, is most agreeable to the Divine equity ; that such persons shall respectively be judged, according to the law and rule, with which they were, or (if it had not been their own fault) they might have been acquainted—whether that were simply the law of nature, or any addition made to it by credible revelation. . . . In the assignment, both of punishment and reward, respect will be had to the law or rule of action, with which they were acquainted ; so that those, who acted conscientiously by that rule, would be accepted : those, who wilfully went against the dictates of their own conscience, would be regarded as transgressors before God, be their condition as to religious knowledge and information what it would. In order to understand that this doctrine does not detract from the value of Christianity, so much as at first sight it may seem to do, two considerations are to be attended to, as possessing a material influence upon the subject. One is, that this gracious Dispensation, which comprises all mankind, which so condescends to their several difficulties and disadvantages, and is so indulgent to human blindness and wickedness, is procured to the world through the intervention, the mission, death, and mediation of JESUS CHRIST. CHRIST is the instrument of salvation to all, who are saved. The obedient Jew, the virtuous heathen, are saved through Him. They do not know this ; nor may it be necessary they should. Yet it may be true in fact. That is one important consideration. The other is, that we are expressly taught in Scripture that there are divers degrees of happiness even in Heaven : which being so, it is not unreasonable to expect that faithful followers of CHRIST will be advanced to higher rewards than others. This opinion is not repugnant to any ideas we form of distributive justice, and is Scriptural. Still, however, this speculation, though we cannot, I think, easily shut it out from our thoughts, does not touch our own proper concern. Our concern is solely with the question—how a *Christian* can be saved. *Dr. Paley.* (Serm. Part 4, on Rom. vi. 1.)

- 13 It appears that the faith, to which S. Paul attributes justification, includes obedience in it from this consideration ; that he

himself states that obedience to the precepts of GOD is necessary to justification. *For not the hearers of the Law are just before God, but the doers of the Law shall be justified.* (Verse 13.) And that he here restrains the Law to those precepts, that are Moral—those namely which are of universal and perpetual obligation—appears from the whole context of the passage. . . . The words of this verse are connected by the particle (*For*) with what had gone before ; neither do they assert anything more than what is contained in them. Bucer therefore rightly observes that “ this verse depends upon the former one—*God will reward every one according to his works.* For hence it follows that GOD will bestow eternal life upon those, who do the Law, those, that is, who sincerely desire its performance.” . . . You may say perhaps ; Can any one perform the Law of GOD ? Here Bucer shall give the answer ; “ As in the preceding verses to do good or evil meant to act with a good or evil design, to be attentive and diligent, so to do the Law, or be a performer of it, is nothing else than to dedicate oneself to the Law, and to meditate upon it, to exist in it, for the purpose of conforming our whole life to it. This evidently is what GOD everywhere requires in His Law.” In a word, this opinion of S. Paul’s is the same with that of S. James, which applies with greater force to Christians. “ Be ye doers of the Word and not hearers only, deceiving your own selves” (S. James ii. 8 ; i. 22. Conf. Rom. xiii. 10 : Gal. v. 14) ; to which the words of CHRIST Himself may be added (S. Matt. vii. 21, 24 ; S. John xiv. 21 ; xiii. 7). Before I dismiss this remarkable passage, it may be proper to repeat what the learned Estius hath said upon it. “ It evidently appears,” he says, “ that S. Paul hath designedly recommended with such force good works, as indispensably necessary to justification and eternal life, that he might forewarn his reader, lest, by not properly comprehending his teaching, which follows, when he shews justification to be of faith without works, he should be offended through misunderstanding him, and shall fall into some error.” *Bp. Bull.* (Harmonia Apostolica. Diss. ii. ch. 4. s. 8.)

The way most probable in my conceit—(for the edification and salvation of your people)—is the bringing them acquainted with the difference between the First and Second Covenant ; then,

pitching on the Second as that, which belongs to us Christians, to shew them the condition of the Covenant in the gross—the νόμος πίστεως *law of faith*, made up of commands, as well as promises; all the Gospel-precepts, that join together to complete the Codex, that law of repentance, self-denial, charity, the new creature, which S. Paul interprets πίστις ἐνεργουμένη δι' ἀγάπης, faith consummate by love; or, as S. James, τελειομένη δι' ἔργων, perfected by works sincere, impartial, constant, though not unsinning perfect obedience. And then, if you will have it in the retail, the Sermon on the Mount (S. Matt. v., vi.) will give it you completely. Were men but possessed that those duties there mentioned—with the “*Ego autem*, But I say unto you”—were Duties indeed, not only phrases and forms of speech, that they are not only by grace made possible to a Christian (S. Matt. xi. 30; Rom. x. 8), but also most indispensably necessary, without which *Nemo Deum*, none shall see GOD—GOD's oath being gone out against all others with a *nunquam introibunt*, they shall never enter into His rest—it would, I conceive, within a while be found necessary to give over *pretending* towards heaven, or else to observe those *gesses*, that alone, of all others, can bring us thither; and so the world of Christians be once more divided, as Epiphanius says it was in the first ages, not into orthodox and heretical . . . nor again, into spiritual and carnal . . . but into εὐσεβεῖς καὶ ἀσεβεῖς, godly and ungodly livers: and so, impiety, injustice, and uncharitableness be the grand heresies to be anathematized; and peace and holiness the most orthodox Christian tenets in our religion. *Dr. Hammond.* (The Pastor's Motto. Visitation Sermon on 2 Cor. xii. 14.)

It seems quite beneath the gravity and sincerity of the Apostle in the discussion of so momentous a question, as this of Justification and Eternal Life, to regard him, as using any ambiguous, much less ironical terms. They are to be received in their obvious natural sense, and must apply to the *doers of the Law*, not strictly under the Covenant of the Law, but under the Grace of the Gospel. In the former sense, it is clear none can be righteous before GOD; nor in the latter, unless all human merit and “boasting” be excluded. iii. 27; iv. 1, 2. *J. F.*

14 Comparing the different states of men we may substitute with S. Paul for the law of revelation, engraved upon tables, the law of nature, written in men's hearts; for prophetical instructions, the dictates of reason; for audible admonitions and reproofs, secret whispers of grace, and checks of conscience; for extraordinary instances of Divine power, the ordinary works of the creation, by which God's Eternal Divinity and power are discernible; for the special and occasional influences of Providence, the common and continual expressions of Divine beneficence—then allowing for the disparity (as to measure of evidence and efficacy) in these things—and, as to the rest, the case is the same. If one part hath means more clear and forcible, yet those, which are granted to the other, are not void of use or virtue: by them all men in all places may “seek God, if haply they may feel Him and find Him;” yea, may, as S. Paul implieth, be able to know God and induced to serve Him; to thank Him and to glorify Him in some measure; in a measure answerable to such light and strength: no more doth God require; for no more will He reckon with them. If their helps be deemed more low and scanty, their duty in proportion is less high, and their account will be more easy. Enough certainly they have to excuse God from misprision of not having provided competently for them, to render them, if they do not well use and improve it, *inexcusable*: and what they have is an effect of God's Mercy, procured and purchased by their SAVIOUR. *Dr. Barrow.* (Serm. on 1 Tim. iv. 10.)

Power and justice are of themselves fearful; power, to all men; justice, to evil men. But justice armed with power—that keeps all in awe. Now, in God, there is power. God's power is manifest even to heathen men. It is part of the *γνωστὸν τοῦ Θεοῦ*, that, which “may be known of God” (His *power*) and goes no further but to the work of creation, saith the Apostle. (i. 20.) Every man fears the mighty: for what He will do we know not; what He can do we know: and that ever presents itself first. And, in God, there is justice and the voice of justice: “If thou do evil,” fear. (xiii. 4.) Which justice of God is manifest likewise without Scriptures by “the law written in our hearts,” the hearts even of the heathen themselves, saith

the same Apostle; whereby they are either *a law to themselves* (the better sort of them, Cornelius here); or, if not, *their own thoughts accuse them* for it and their consciences bear witness against them; and at a sessions, holden in their hearts, they condemn themselves. Which sessions is a forerunner of the great general Sessions, that is to ensue. *Bp. Andrewes.* (Of the Sending of the HOLY GHOST. Sermon. Acts x. 34, 35.)

The general and perpetual voice of men is as the sentence of God Himself. For that, which all men have at all times learned, nature herself must needs have taught; and God being the Author of nature, her voice is but His instrument. By her from Him we receive whatsoever in such sort we learn. Infinite duties there are, the goodness whereof is by this rule sufficiently manifested, although we had no other warrant besides to approve them. The Apostle S. Paul, having speech concerning the heathen, saith of them, *they are a law unto themselves.* His meaning is that by force of the light of reason, wherewith God "illuminateth every one, which cometh into the world," men being enabled to know truth from falsehood, and good from evil, do thereby learn in many things what the will of God is; which will Himself not revealing by any extraordinary means unto them, but they by natural discourse attaining the knowledge thereof, seem the makers of those laws, which indeed are His, and they but only the finders of them out. *Hooker.* (Eccl. Pol. B. i. ch. viii. 3.)

There is no sparkle in our nature, which may not be improved, and fixed at last, as a star, in the firmament of our souls. *Farindon.*

15 Every particular person hath a particular remembrancer in himself, as a sufficient testimony of his Creator, LORD, and Judge. We know there is a great force of conscience in all men, by which *their thoughts* are ever *accusing or excusing* them: they feel a comfort in those virtuous actions, which they find themselves to have wrought, according to their rule; a sting and secret remorse for all vicious acts and impious machinations. Nay, those, who strive most to deny a God and to obliterate all sense of Divinity out of their own souls, have not been least sensible of this remembrancer in their breasts. 'Tis true indeed

that a false opinion of God and a superstitious persuasion, which hath nothing of the true God in it, may breed a remorse of conscience in those, who think it true ; and therefore some may hence collect that the force of conscience is only grounded upon an opinion of a Deity, and that opinion may be false. But, if it be a truth, as the testimonies of the wisest writers of most different persuasions and experience of all sorts of persons of most various inclinations do agree, that the remorse of conscience can never be obliterated, then it rather proveth than supposeth an opinion of a Divinity ; and that man, which most peremptorily denieth God's existence, is the greatest argument to himself that there is a God. Let Caligula profess himself an Atheist, and with that profession hide his head or run under his bed, when the thunder strikes his ears, and lightning flashes in his eyes, those terrible works of nature put him in mind of the Power, and his own guilt, of the Justice of God ; whom, while in his wilful opinion he weakly denies, in his involuntary action he strongly asserteth. So that a Deity will either be granted or extorted, and, where it is not acknowledged, it will be manifested. *Bp. Pearson.* (An Exposition of the Creed. Art. i.)

I hold it to be most true that, as true Religion cannot be without morality, no more can morality, that is right, be without Religion. I look upon it, as the primitive and everlasting law and religion of man, which, instamped in his soul at his creation, is a ray arising from the Image of God. Till the Law was given, what Religion had he but his own morality for almost 2000 years ? It was the world's religion. What was it else, that taught man to pray, and to humble himself to a Deity, when he had done amiss, to make offertories to appease an angered Godhead, and to think of ways of expiation ? And, when the Law was promulgated in tables of stone to shew the perpetuity of it, was it not the same reduced to literal precepts, which even in the world's infancy was written in the hearts of men ? The judicial and ceremonial Law of the Jews we see abolished at our SAVIOUR's coming. But the Decalogue, because 'tis moral, holds. We find it also barely preceptive and Imperial. "Do this," or, "Do not this," without a reason given (unless in

some out of the consequence); because, being moral, there need none. The reason was in each man's heart before; not only among the Jews, but the Gentiles also. It was the universal religion of the world, which God at first gave man; so pregnant in the minds of all, that it was sufficient in some good measure to curb the loose exorbitancies of depraved nature, and lead her up towards her duty. What barbarous heathen condemns not in his own conscience what the Law prohibits? or applauds not what it does command? . . . Reason can tell us that, having offended, (without satisfaction) we are liable to punishment. It can set us to search for a SAVIOUR, though it cannot find Him for us in His gracious contrivances and sublime immensities. Even the Gospel, in its larger part, is moral. The Law is the compendium of morality; and the Gospel is the compendium of the Law. . . . This, as the concreated rule with man, is what the Apostle calls "the Royal Law," which, if we "fulfil," we "do well." *Owen Feltham*. (Resolves. Cent. ii. 3.)

The limits of both these (nature and Grace) being distinctly set down, there may safely be acknowledged; first, a natural power (or, if you will call it, *a natural Grace*: the Fathers will bear you out in the phrase—*Illius est gratiæ quod creatus est*, S. Jerome: *Gratia Dei quâ fecit nos*, S. Augustine; and *Crearis Gratiâ*, S. Bernard;) and that properly styled, The strength of GOD, but not of CHRIST, enabling us for the works of nature. *Dr. Hammond*. (Serm. Phil. iv. 13.)

No soul can plead not guilty here, because no soul is destitute of the seed of goodness. And thus we see in Rom. i., when S. Paul maketh up that catalogue of foul irregularities; he draggeth the *unrighteous*, the *covetous*, the *malicious*, the *deceitful*, the *inventors of evil things*, the *covenant-breakers* to no other tribunal, than that of nature, and condemneth them by no other Law than that, which we brought with us into the world. *Quædam jura non scripta, sed omnibus scriptis certiora*, saith the orator. This law is not written, and therefore is written to all; and, being connatural to us, is more sure and infallible than those, which are written in wood, or engraven in brass or marble. And one would think, that it were as superfluous and needless

to make any other law to bind us to justice and upright dealing one towards another, as to command children to love their parents, or parents to be indulgent to their children. For why should that be urged with such vehemency, to which men's natural bent and inclination carries them, and would certainly continue them, and hold them up in even course of justice and honesty, did not education, and their familiar converse and dalliance with the world, corrupt and blind them? To this law of nature S. James seemeth to call us back (ch. iii.) where he maketh it as a strange thing to be wondered at, that "the same tongue, that blesseth God, should yet curse men, who are made after the similitude of God:" as if he should have said, curse him not; deceive him not: for, if thou curse him, if thou deceive him, thou cursest and deceivest God, after whose similitude he is made. "My brethren, these things ought not so to be:" they are as much against nature, as for "the same fountain to send forth sweet and bitter water, or for a fig-tree to bear olives, or a vine figs." S. Paul shutteth up the liar's mouth with the same argument; "Wherefore cast off lying, and speak truth every one with his neighbour." The reason followeth; "For we are members one of another." Thou art a part of him, and he is a part of thee, being both hewn out of the same rock, formed and shaped of the same mould: therefore by lying to thy brother thou putttest a cheat upon thyself, and, as far as in thee lieth, upon that God, who made you both, and gave you tongues; not to lie, but to instruct; and wits, not to deceive, but counsel and help one another. And therefore he deterreth men from fraud and violence by no other argument than this; that "God is the avenger of such things," as if the lie had been told unto, and the cheat put upon, Him. *Farindon.* (Serm. on Micah vi. 8, Part 4.)

16 This is *the Day*, that must make good that great attribute of God, His Justice; that must reconcile those unanswerable doubts, that torment the wisest understandings, and reduce those seeming inequalities and respective distributions in this world to an equality and recompensive Justice in the next. This is that one Day, that shall include and comprehend all that went before it, wherein as in the last scene all the actors must

enter, to complete and make up the catastrophe of the great piece. This is the Day, whose memory hath only power to make us honest in the dark and to be virtuous without a witness. *Sir T. Browne.* (*Religio medici.* s. 47.)

There are two great Days, in which the fate of all the world is transacted. This life is man's day, in which man does what he pleases, and GOD holds His peace. Man destroys his brother, and destroys himself, and confounds governments, and raises armies, and tempts to sin, and delights in it, and drinks drunk, and forgets his sorrow, and heaps up great estates, and raises a family and a name in the annals, and makes others fear him, and introduces new religions, and confounds the old, and changeth Articles, as his interest requires; and, all this while, GOD is silent, save that He is loud and clamorous with His holy precepts, and overrules the event; but leaves the desires of men to their own choice, and their course of life such as they generally choose. But then GOD shall have His Day too: "the Day of the LORD shall come," in which He shall speak, and no man shall answer. He shall speak in the voice of thunder and fearful noises; and man shall do no more, as he pleases, but must suffer, as he hath deserved. When Zedekiah reigned in Jerusalem, and persecuted the Prophets, and destroyed the interests of religion, and put Jeremy into the dungeon, GOD "held His peace," save only that He warned him of the danger, and told him of the disorder; but it was Zedekiah's day, and he was permitted to his pleasure: but, when he was led in chains to Babylon, and his eyes were put out with burning basins and horrible circles of reflected fires, then was GOD's Day, and His voice was the accent of a fearful anger, that broke him all in pieces. It will be all our cases, unless we hear GOD speak now, and do His work, and serve His interest, and bear ourselves in our just proportions; that is, as such, the very end of whose being and all our faculties is to serve GOD, and to do justice and charities to our brother. For, if we do the work of GOD in our own day, we shall receive an infinite mercy in the Day of the LORD. *Bp. J. Taylor.* (*CHRIST'S Advent to Judgment.* Sermon on 2 Cor. v. 10.)

Whatever men may think of the Ministry and dispensation of the Word, yet undoubtedly the neglect and scorn, which is shewed

it, is done unto CHRIST Himself; and that in His glory (Acts ix. 3, 4) We find the expressions in Scripture promiscuous; sometimes "the Gospel of CHRIST" (xv. 9): sometimes *my Gospel* (ii. 16; xvi. 25): sometimes "the preaching of JESUS CHRIST" (xvi. 25); and sometimes "my preaching" (1 Cor. ii. 4). In the virtue of which energy and copartnership (1 Cor. iii. 9; 2 Cor. vi. 1) with CHRIST and with GOD, as He saveth, so we save (S. James v. 20); as He forgiveth sins, so we forgive them (S. John xx. 23); as He judgeth wicked men, so we judge them (Ezek. xx. 4); as He beseecheth, so we also beseech (2 Cor. v. 20), saith the Apostle, that ye be "reconciled to GOD," and "receive not the grace of GOD in vain"—we, by His grace; He, by our ministry. He therefore, that despiseth any conviction out of the Book of GOD—he, that persisteth in any known sin, or in the constant omission of any known duty,—fighteth against CHRIST, throweth away his own mercy, stoppeth his ears at the entreaty of the LORD, and committeth a sin directly against Heaven. And, if he so persist, GOD will make him know there is "a flaming fire," prepared for those, that "obey not the Gospel of our LORD JESUS CHRIST." 2 Thess. i. 8. *Bp. Reynolds.* (An Exposition of Ps. xc.)

It may seem to be a title of diminution and disparagement to denominate the Gospel from any man. When men strive for the name of *the Gospel*, call it by "the name of John" (S. Luke ii. 62, 53)—*the Grace of God*. . . . S. Paul elsewhere ascribes it to a higher than any earthly authority and owner: he calls it "the Gospel of our LORD JESUS CHRIST" (2 Thess. i. 8). He gives it a yet more magnificent title (1 Tim. i. 11)—"The glorious Gospel of the ever blessed GOD," (Rom. xvi. 26) "The Gospel of the everlasting GOD." 'Tis true: and yet S. Paul calls it in my text, "*Our Gospel*." So (2 Thess. iii. 14) "He called you by *our Gospel*," and (Rom. ii. 16) there he calls it *my Gospel*. 1. 'Tis Paul's Gospel: it was *fidei commissum*; it was committed to his care and trust: and so this word "our Gospel" is *Vox fidelitatis*: he owns the Gospel, as his chief charge, that, which he was mainly entrusted withal (1 Tim. i. 11; 2 Tim. i. 14; 1 Cor. iv. 1.) . . . 2. He counts the Gospel *his*: this is *Vox amoris*; 'tis a speech and expression of love

and affection. *Amor appropriat* ; it is the property of love to appropriate what it loves, and to account it its own. 'Twas so with S. Paul. The Gospel was *his* chief "joy and love." (Acts xx. 24.) He would do anything, suffer anything, for it. 3. "Our Gospel"—'tis *Vox contestationis*, a speech of challenge and contestation : he claims and challenges the Gospel to himself against all carping opposers, against all false Apostles. . . . The Gospel is "*ours* : " he will not yield it up. Gal. ii. 5. *Periculosum est in rebus Dei jure suo cedere*. 4. "Our Gospel"—'tis *Vox certitudinis* ; 'tis a speech of confidence and full assurance. Paul is assured that the thing he preached to them was the *truth* of the Gospel. Paul's preaching and CHRIST'S Gospel were *termini convertibiles* : they were all one . . . He is so confident of this, that, if an Angel from heaven should contradict him, he pronounces "a curse" upon him (Gal. i. 8 ; 1 Cor. xiv. 37.) *Bp. Brownrig.* (Serm. i. on 2 Cor. iv. 3, 4.)

17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God.

18 And knowest *His* will, and approvest the things that are more excellent, being instructed out of the law ;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal ?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

17 Having covertly aimed at "his kinsmen according to the flesh" under the general indictment, "Thou art inexcusable, O man, *whosoever thou art*, that judgest" (V. 1), the Apostle proceeds a step in advance, and charges them by *name*. Yet, he does not say, "*Behold*, thou art a Jew;" but, *thou art called a Jew*; for to have recognized him, as a Jew, in the proper sense of that illustrious title, would have defeated his own object, which was to convince him of sin, and to bring him in, together with the Gentile, guilty and inexcusable before God. Then, in order to expose the vanity of trusting in a name, especially, when the life was so inconsistent, as to be an evident contradiction to that name, he, soon after, plainly states the essential moral difference between being *called a Jew*, and being "*an Israelite indeed*, in whom is no guile." *He is not a Jew, that is one outwardly*, &c. (Verses 28, 29.) We find the same radical distinction made in a later part of this Epistle, in order to exclude all Jewish self-confidence, all boasting against the Gentile, on the ground of a national election and of a lineal descent from "the father of the faithful." *J. F.*

And retest in the Law. The Jewish notion, generally, of the Law is this—that in that model of life, contained in that body of laws, distinguished ordinarily into Moral, Judicial, and Ceremonial, was comprised the whole method of raising man to his perfection; and that they, having only this book of laws without them to converse with, needed nothing else to procure Eternal life, perfection, and happiness: as if this had been the only means God had for the saving of men, and making them happy, to set before them in an external way a volume of laws, statutes, and ordinances; and so to leave them to work out and purchase to themselves eternal life in the observance of them. Now this general notion of theirs we shall unfold in two particulars. *First*, as a foundation of all the rest, they took up this, as an hypothesis or common principle, that mankind had such an absolute and perfect *free-will*, and such a sufficient power from within himself to determine himself to virtue and

goodness, as that he only needed some Law, as the matter or object to exercise this innate power about; and therefore needed not that God should do anything more for him, than merely to acquaint him with His Divine Will and pleasure. . . . The second ground of that Jewish notion of a legal righteousness is this—that the Law delivered to them upon Mount Sinai was a sufficient Dispensation from God, and all, that needed to be done by Him for the advancing of them to a state of perfection and blessedness; and that the proper scope and end of the Law was nothing but to afford them several ways and means of *merit*. . . . Thus we have endeavoured to make good that, which we propounded, namely to shew that the grand opinion of the Jews, concerning the way of life and happiness was this—that the Law of God, externally dispensed and only furnished out to them in tables of stone and a parchment-roll, conjoined with the power of their own *free-will*, was sufficient both to procure them acceptance with God, and to acquire *merit* enough to carry them with spread sails into the harbour of eternal rest and blessedness. So that, by this time, we may see that those disputes, which S. Paul and other Apostles maintain against the Jews, touching the Law and faith, were not merely about that one question, “whether justification formally and precisely respects faith alone;” but were of a much greater latitude. *John Smith*. (A Discourse treating of Legal Righteousness, &c. Ch. 2, 3.)

- 18 *The things that are more excellent*. The height of our duty is answerable to the greatness of our privileges and advantages: for, as never people had so much Grace given unto them (S. Luke xii. 48) as we Christians have by the Gospel, so never was there of any so much Duty required. The poor heathens, who knew nothing more, either of God’s Laws or of His rewards and encouragements, than they could argue themselves into a belief of by the strength of their own wit and reason, know nothing of, nor shall be condemned for, the transgression of several of those commands, which we shall die for. . . . They shall not be condemned for acting against they knew not what, nor suffer for the breach of such laws, as were not sufficiently published and proclaimed to them. They, that *sinned without*

our *Law*, shall also *perish*, not by it, but *without* our *Law*, according to the sentence of such other *Laws*, as are not our own, but their own: and it is only *as many, as have sinned* in, or under, our *Law*, that *shall be judged* and condemned *by the Law*. Whatsoever they may suffer then for their transgressions of their own plain natural laws, which all of them might have known, that had a mind to it, they shall not be punished for an ignorant breach of such as are peculiarly ours; but that part of their offences shall be overlooked and graciously connived at. (Acts xvii. 30.) . . . As for the Jews, though they had a stricter rule and more perfect precept, answerable to their clearer light and expresser promises, yet were many things still, "for the hardness of their hearts," indulged to them; for which, without repentance, *we* shall smart most severely, if we are guilty of them. (S. Matt. xix. 8.) . . . Our *Law* is the most perfect rule, that ever the world heard of. We Christians must live up to a nobler pitch, than ordinarily either Jew or Gentile did; or, at the last Day we shall be eternally condemned. For take even sects among the Jews, which in the judgment of S. Paul (Acts xxvi. 5) are the strictest of any in their religion, that is, the Scribes and Pharisees; and yet, as our SAVIOUR Himself has plainly and peremptorily affirmed, our obedience must of necessity surpass theirs; "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." *J. Kettlewell*. (The Measures of Christian Obedience. B. ii. ch. 6.)

- 19 The Doctors of the Jews told the wise men, where "CHRIST was to be born:" the Magi, they address themselves with haste to see Him and to worship, and the Doctors themselves stir not; God not only serving Himself with truth out of the mouths of impious persons, but magnifying the recesses of His counsel, and wisdom, and predestination; who uses the same doctrine to glorify Himself, and to confound His enemies; to save the scholars, and to condemn the tutors; to instruct one, and upbraid the other; making it an instrument of faith, and a conviction of infidelity; the sermons of the Doctors, in such cases, being like the spoils of beavers, sheep, and silk-worms, designed to clothe others, and are made the occasions of their own naked-

ness, and the causes of their death. But, as it is a demonstration of the Divine Wisdom, so it is of human folly; there being no greater imprudence in the world than to do others' advantage, and to neglect our own. "If thou doest well unto thyself, men will speak good of thee:" but, if thou be like a channel in a garden, through which the water runs to cool and moisten the herbs, but nothing for its own use; thou buildest a fortune to them upon the ruins of thine own house, while, "after thy preaching to others," thou thyself dost become "a castaway." *Bp. J. Taylor.* (The Life of our Blessed LORD and SAVIOUR. S. iv. 8.)

S. Bernard thought it a thing prodigious in nature to have the first place and the lowest life; a high calling and some abject course of living: because the calling to place of dignity doth challenge unto itself the greater excellency. *Quid prodest*, said S. Augustine, *vocari quod non es?* What profiteth thee to be called the thing thou art not? To bear the title of a Christian, and to be in action nothing less? To be a Christian in name, but not in deed? to be a nominal, and not a real? to seem, and not to be? to have the voice of Jacob but the hands of Esau? one thing in show, another in substance? What dost thou, saith S. Cyprian, rush in with a blind heady zeal thou knowest not whither, nor how, extinguishing peace and charity, the true lights of a Christian life? Vices certainly—they are, as blemishes in the face of Christian profession. Zeal without knowledge is a blind sacrifice; and knowledge without zeal is a maimed sacrifice: neither blind nor maimed should be offered to GOD. x. 2. *Dr. Sutton.* (Disce Vivere. Ch. 2.)

In regard to many sects, *confidence* is the first, and the second, and the third part of many of their propositions. *Bp. J. Taylor.*

20 The Jews were *domestica Dei gens*, as Tertullian calls them, the domestic and peculiar people of GOD; like Gideon's fleece, full of the dew of Divine benediction, when all the world was dry besides. (ix. 4.) *To them were the oracles given*, those oracles, which did foretell the MESSIAS, and by which they might more easily know Him, than the Gentiles. *To them pertained the adoption*; for they were called the *children of GOD*.

They had *the Covenant* written in tables of stone, and *the giving of the Law*, and constitution, which might link and unite them together in a body and society. They had *the Service of God*; they had their sacrifices, but especially the Paschal Lamb. For, that their memory might not let slip His statutes and ordinances, God did even catechise their eyes, and make the least ceremony a busy remembrancer. Behold a tabernacle erected, Aaron and his sons appointed, sacrifices slain, altars smoking; all so many ocular sermons. They might behold Aaron and his sons, ascending the Temple, laying all their sins upon the head of a sacred goat, that should carry them out of the city. They might behold him entering the veil with reverence. His garments, his motion, his gesture—all were vocal. *Quicquid agebat, quicquid loquebatur, doctrina erat populi*; saith S. Jerome. His actions were didactical, as well as his doctrine. The Priest himself was a sermon; and these were, as so many antidotes against death. Our Prophet reproveth them for their capital and mortal sins, adultery, murder, and idolatry; and God had sufficiently instructed and fortified them against these. He forbade lust, not only in the Decalogue, but in the sparrow; murder, in the vulture, and raven, and those birds of prey. *Ut Israelitæ mundarentur pecora culpata sunt*, to sanctify and cleanse His people, He blameth the beasts, as unclean, (which they could not be of themselves, because He made them,) and layeth a blemish upon His other creatures, to keep them undefiled. And, to keep out idolatry, He busied them in those many ceremonies, which He ordained for that end; *ne vacaret idolatriæ servire*, saith Aquinas, that they might not have the least leisure to be idolaters. So that, to draw up all, they might learn from the Law, they might learn from the Priest, they might learn from the sacrifice, they might learn from each ceremony, they might learn from men, they might learn from beasts, to “turn from their evil ways;” and God might well cry out, “What could have been done more that I have not done?” and speak to them in His grief, and wrath, and indignation; “Why will ye die, ye house of Israel?” *Farindon*. (Serm. on Ezek. xxxiii. 11, Part 7.)

The form of knowledge and of the truth. It is not enough to

have got an abstract mathematical scheme, or diagram, of this spiritual building in our brain. It is the mechanical labouring part of religion, that must make up the edifice—the work, and toil, and sweat of the soul—the business, not of the designer, but the carpenter; that, which takes the rough unpolished, though excellent, materials, and trims and fits them for use; which cuts and polishes the rich, but as yet deformed, jewels of the soul, and makes them shine indeed and sparkle, like stars in the firmament. . . . But the Divinity and learning of these times floats and hovers too much in the *brain*, hath not weight or sobriety enough in it to sink down and settle it in the *heart*. We are all for the *μεθοδική*, as Clemens calls it; the art of sorting out and laying in order all intellectual store in our brains, tracing the councils of God, and observing His methods in His secrecies; but never for the *πρακτική*, the refunding or pouring out any of that store in the alms, as it were, and liberality of our actions. . . . Gerson, a very learned and pious man, hath defined Divinity to be, of all others, an affective, not only speculative knowledge (*scientia affectiva non speculativa*); which you will best understand the meaning of by a very ancient writer's words: "The end of Christian Philosophy is to make men better, not more learned—to edify, not to instruct." (Clem. Alex. in Pæd.) *Dr. Hammond*. (Serm. on Ezek. xvi. 30, and Practical Catechism, Lib. i. S. 1.)

- 21 What false measures men may take of themselves, we are advertised in a remarkable instance (Rev. iii. 17), where our LORD speaks of the Laodiceans in these words: "Thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked?" Now was not this a judgment of themselves wonderfully erroneous? Would one think it possible that any man should not be able to discern between riches and poverty, sight and blindness, being clothed and being naked? We may justly think it impossible in the literal sense: but how is it then in the moral? Is it possible for a vicious man to think himself godly? Is it possible for the churl to account himself liberal? for the sensual to account himself heavenly-minded? for the negligent to account

himself devout? Is not this equally hard? And yet the Prophet Isaiah suggests (xxxii. 4) that "when the eyes of them that see are dim, the churl may account himself liberal:" and so in the rest; that is, when once indulged affections have imposed upon the understanding and darkened the soul, and men are thereupon content to take up with false notions and to judge of themselves by false rules, they may come to esteem themselves good, though they *are* absolutely evil; they may think well of themselves for some casual acts of virtue, though, in the meanwhile, they live under the habit of contrary vices: they may account themselves religious, even while they are carnal, worldly, and immoral. And yet to be religious, and at the same time to be immoral, implies as great a contradiction, as is to be found between riches and poverty, sight and blindness. *Dean Young.* (A Sermon, concerning Nature and Grace, on S. Matt. xxvi. 35.)

Art thou a Priest, and expectest the reverence, due to that holy calling? Be holy in that calling. *Quomodo potest observari à populo qui nihil habet secretum à populo?* (S. Ambrose, Ep. vi.) How can the people reverence him, whom they see to be just one of them? *Quid in te miretur, si sua in te recognoscit?* If they find no more in thee than in any other, what should they admire in thee? *Si quæ in se erubescit in te, quem reverendum arbitratur, offendit?* If they discern those infirmities in thee, which they are ashamed of in themselves, where is there any object, any subject, any exercise of their reverence? *Dr. Donne.* (Serm. on Trinity, 1 S. Pet. i. 17.)

This speaks to you, my brethren in the LORD's work; do nothing, for which GOD may stop your mouths, when you come into the pulpit. Take heed of any sin smothering in your bosoms; canst thou believe GOD will assist thee in His work, who canst lend thine hand to the devil's? Mayst thou not rather fear He should hang a padlock on thy lips, and strike thee dumb, when thou goest about thy work? You remember the story of Origen, how, after his great fall, he was silenced in the very pulpit: for, at the reading of that Psalm l. 16—"What hast thou to do to declare My statutes, or that thou shouldest take My Covenant in thy mouth?" the conscience of his sin would

not suffer him to speak. Oh, 'tis sad, when the preacher meets his own sin in his subject, and pronounceth sentence against himself, while he reads his text! If thou wouldst have God assist thee, be zealous and repent: when the trumpet is washed, then the HOLY SPIRIT (thou mayst hope) will again breathe through it. *Gurnall*. (The Christian in Complete Armour, Eph. vi. 19, 20. Ch. iii. s. 6.)

If it is charity to build an ark for our neighbour; it is madness not to enter it ourselves. *Bp. Heber*.

22 The prohibition of idolatry, and the discriminative observance of things Sacred—not to profane them by a promiscuous and common use—are derived, both of them, from one and the same principle, which is God's Incommunicableness, which derives a shadow and resemblance upon the things, which have His Name called upon them, to wit, a state of appropriateness and singularity. Wherefore the Apostle not without good reason compares together the transgressions of the one and the other kind, as parallel sins, or sins of affinity. *Thou that hatest idols*, saith he, *dost thou commit sacrilege?* Where by sacrilege understand, not only the usurpation of things Sacred, but the violation of that, which is Sacred, in general. And it is, as if he had said, thou hast mended the matter well indeed; for still thou dashest against the same principle. For it is one of the exemplifications of that, he saith in the beginning of the chapter, *He that judgeth or condemneth another and doth the same*, or the like, himself, *is inexcusable*. By this it appears how much they are mistaken, who under pretence of avoiding idolatry and superstition, cannot endure that any distinction should be made between things Sacred and common. Is not this to *unhallow* God's Name one way, that so we might not profane it another? Far be it from me to be a patron of idolatry or superstition in the least degree: yet I am afraid, lest we, who have reformed the Worship of God from that pollution (and blessed be His Name therefore) ἀμετρία τῆς ἀνθροπῆς, as S. Basil speaks, that is, by bending the crooked stick too much the other way, have run too far into the contrary extreme, and taken away (some of us) all difference in a manner between Sacred and profane; and by this our transgression in

doing God's work made ourselves liable to that upbraid of the Apostle, *Thou that abhorrest idols, dost thou commit sacrilege?* that is, profanest thou God's Name by violating that, which is Sacred? Let no man think it strange or incredible, that such an enormity should be committed, or an occasion at least given thereof, in the manage of so holy and glorious a work; seeing that the experience of all ages sufficiently witnesseth, how prone the nature of man is, in flying one extreme, to run too far towards the other. *J. Mede.* (The Sanctification of God's Name. Sermon on S. Matt. vi. 9.)

When our Apostle saith (Verse 1) *Thou that judgest another doest the same things*, his meaning is not, that he doth always *the same things*—*quoad speciem*, as we say, *in kind*, or *the same things* for outward semblance; but oft-times *the same things by equivalency*, things of the like value or importance. . . . *Thou that teachest a man should not steal, dost thou steal?* This imports a committing of the same *in kind*, for which he judged another. But, when he saith, *Thou that abhorrest idols, dost thou commit sacrilege?* this cannot be meant of committing the same sin in kind, but only by equivalency: for idolatry and sacrilege are contrary; the one is the fruit of superstitious zeal or blind devotion, the other of atheism. But, as divers other contraries, so these two agree too well in one general; that is, robbing God of His honour. And for this reason, as often as any sacrilegious persons (suppose the Jews), which robbed God in His tithes and offerings (Mal. iii. 8), did judge or censure the heathen for idolatry, they did condemn themselves: for they did *the same*, or worse. And it is generally true, that none are so rigid judges, censurers, or reformers of others, as those, that are tainted with the contrary crime or fault. And no marvel, seeing the unwiser sort of men (which are the far greater part) know no other way how to eschew one vice, than by running into the contrary: like that lunatic child in the Gospel, sometimes "falling into the water," and then soon after "into the fire" (S. Matt. xvii. 15); which was a miserable cure of the harm received in the water. Not much better is the Reformation, which many in our days seek to make in themselves or others: some, whose zeal in youth had outrun their discretion, have

changed their temper into retchless profaneness ; others from a dissolute riotous course in life have been transformed into fiery zealots or seditious schismatics. *Dean Jackson.* (Works. B. ii. ch. 37, s. 5.)

- 23 Though it be truly said, *Vivimus legibus, non exemplis*, and CHRIST biddeth the people *do*, as the Pharisees *say*, not as they *do* (S. Matt. xxiii. 3), yet the most part of men are of the Civilian's opinion, *Quod exemplo fit jure fieri videtur*. Example is a kind of warrant : *Suadet loquentis vita, non oratio*, saith the poet ; *τρόπος, οὐ λόγος* (*Menander*). It is the life, not the learning of the preacher, that persuades the people. Sin single, in the people, is double in the preacher. For he offendeth both *peccato et exemplo* : it is both *scandalum populi et odium Ministerii*—even *scandalum* in both its senses, an offence to the people, and a slander to his calling. For the one—(i.e. the offence of the people)—the Minister, as he is CHRIST's disciple, so should he be His follower, proving those things by his life, which he preacheth by his doctrine ; that he may say unto the people, as CHRIST doth, not only *præceptum do vobis* (S. John xiii. 34), but also *exemplum dedi vobis* (V. 15). And, as S. Paul said to the Philippians, “Be ye followers of me.” For *Vita Clericorum* should be *Libri laicorum* ; the lives of the Clergy the books of the laity ; the conversation of the Priest the looking-glass of the people. The preachers are the LORD's builders, and the people are the building (1 Cor. iii. 9). Unless the life of the Minister do edify, as well as his doctrine, if he build up heaven with his voice and hell with his life, saith *Nazianzen*, he is an evil builder, and plucketh up as much with the one hand, as he buildeth with the other : nay, he shall not convert so many with a hundred of his sermons, as he shall pervert with one of his wicked actions. It is the dishonour of the wicked man (Prov. vi. 13), but it will be the Priest's honour, to speak with his feet, and to teach with his fingers ; that is, to walk and to do according to his own doctrine. *Sacerdotis os, mens, manusque concordent* (*Hier. ad Nepotianum*). To be short, if, when the doctrine is *mel*, the life shall be *venenum*, (S. Bern.) he envenometh the people with his example ; and that is another Jeroboam's sin to “make Israel to sin.” For the other—(i.e.

the slander to his calling)—the evil life of the Minister is the dishonour of GOD, and the disgrace of His Ministry. For, as at the sight of good works in their preachers, the people do glorify their FATHER, which is in heaven; so contrariwise, at the view of their wicked lives, they will speak evil of the Gospel, and suspect religion to be but policy to keep men in awe; as being persuaded that, if their doctrine were true, they would not themselves controul it by their own practice. There is an example. The Israelites abhor the offerings of the LORD, through the sins of the Priests the sons of Eli. And such a Minister may look for at the mouths of the people, the check in the proverb, *Loripedem rectus*; and that, which is S. John ix. 34—"Thou art altogether a sinner and teachest thou us?" As it was objected to Plato, *Aliter loqueris, aliter vivis*, so it will be to him: *Quid verba audiam, cum facta videam?* Why should we heed what thou preachest, when we see how thou livest? *Dr. Richard Clerke.* (Visitation Serm. Zech. xi. 17.)

How shall we—(of the Clergy)—appear before Him with the Blood of Souls upon us, or stand before His tribunal, when our people are standing there, to give evidence against us, and lay their damnation to our charge? With what face can we then look upon our Master, sitting as Judge, when we shall hear the people say that they were wicked by our evil examples, and that our ungodly lives made them think that we ourselves did not believe the doctrines we preached, and that our scandalous conversation drove them from the temples and altars, where we ministered, and made them loathe the Word and Bread of GOD? Certainly, if the Name of GOD and Religion is *dishonoured* by us, and the people fall by the stumbling-blocks we lay in their way to heaven, and finally miscarry by our fault, we can, we must expect nothing from our LORD, but the doom of the wicked servant to be cast into utter darkness, where there is no comfort, nothing but the utmost misery, nothing but weeping and gnashing of teeth. Let us therefore reflect upon the Sanctity of our Calling, that we may adorn it, and make it venerable by the Sanctity of our lives. Let us first learn to value and revere it, and ourselves for it; and then our greatest contemners will soon learn to reverence both it and us, and,

instead of reproaching or blaspheming our Ministry, glorify God, who hath given such powers and gifts to men. xi. 13.

Dr. Hickes. (Preface to Three Short Treatises, &c.)

One loose erroneous professor doth the devil more service, than a whole troop, who pretend to no religion. *Gurnall.*

24 The eclipse of the Church is their splendour. They are united by our divisions; justified by our mutual reproaches; our scandals and schisms objected, proclaimed by ourselves, are their renowned gloried victories and triumphs. *Bp. Thomas.* (Apology for the Church of England. P. 225, Ed. 1679.)

This is the double policy of the spiritual enemy; either by counterfeit holiness of life to establish and authorise errors; or, by corruption of manners to discredit and draw in question truth and things lawful. xvi. 18. *Lord Bacon.* (Of Church Controversies.)

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

27 It is a just condemnation to many of us, who call ourselves Christians and believers, and have many blessed means of direction and instruction for the due ordering of our hearts and

lives, which those heathens wanted, and who yet come so many paces, nay, leagues short of them, both in the detestation of vicious and gross enormities, and in the conscionable practice of many offices of virtue. Among them, what strictness of justice? which we either slack or pervert. What zeal of the common good? which we put off each man to other, as an unconcerning thing. What remission of private injuries? which we pursue with implacable revenge. What contempt of honours and riches? which we so pant after, so adore. What temperance and frugality in their provisions? wherein no excess satisfieth us. What free beneficence to the poor and to pious uses? whereto we contribute penuriously and with grudging. What conscience of oaths and promises? which we so slight. What reverence of their Priests? whom we count, as the scum of the people. What loathing of swinish drunkenness? wherein some of us glory. What detestation of usury, as a monster in nature? whereof some of ours make a trade. Particularities are infinite: but what should I say more? Certainly, unless "our righteousnesses exceed theirs," we shall never come to heaven: but how shall we escape the nethermost hell, if our unrighteousnesses exceed theirs? Make application to thyself, thou, that art Christian. *Bp. Sanderson.* (Ad populum. Serm. vi. on Gen. xx. 6.)

- 28 The Pharisees obeyed the commandments in the letter, not in the spirit; they minded what God spake, but not what He intended; they were busy in the *outward* work of the hand, but incurious of the affections and choice of the heart. . . . Their error was plainly this; they never distinguished duties natural from duties relative; that is, whether it were commanded for itself, or in order to something, that was better; whether it were a principal grace, or an instrumental action: so God was served in the letter, they did not much inquire into His purpose; and therefore they were curious to wash their hands, but cared not to "purify their hearts;" they would give alms, but hate him, who received it; they would go to the Temple, but did not revere the Glory of God, that "dwelt there between the Cherubims;" they would fast, but not mortify their lusts; they would say good prayers, but not labour for the

grace they prayed for. . . . S. Austin summed up the difference between the Pharisaical and Evangelical righteousness in two words—*Brevis differentia inter Legem et Evangelium; timor et amor*. They served the GOD of their fathers in the spirit of fear; and we worship the FATHER of our LORD JESUS CHRIST in the spirit of love, and by the spirit of adoption. And, as this slavish principle of theirs was the cause of all their former imperfections, so it finally and chiefly expressed itself in these two particulars: 1. They would do all, that they thought they lawfully could do. 2. They would do nothing, but what was expressly commanded. vii. 6. *Bp. J. Taylor*. (The Evangelical Righteousness described. Sermon on S. Matt. v. 20.)

Seeming and *outside* sanctity may go together, and consist with inward and spiritual hardness and obstinacy. A man may be very forward in outward acts and appearances of piety, and yet his heart may be dead to all spiritual goodness. 'Tis the true constitution of an hypocrite: he is all for the outside of religion; there he is excellent: he will outgo and exceed all others in shew; but look upon his heart, he wholly neglects it: that's full of hardness and stubborn impiety. CHRIST compares such to "tombs and sepulchres" in Churches. Of all places in the Church a tomb is the fairest and most beautiful; painted, and carved, and adorned; but within 'tis the most noisome and loathsome; there is nothing within, but rottenness and corruption. . . . S. Paul describes them *ἐνπροσωπῆσαι*, they set a good face on it, they "make a fair shew" (Gal. vi. 12). . . 'Tis the easiest work. Outside work is a great deal more easy. Outward observances, in matters of religion, they cost but little pains; but to work upon the heart, and to bring that to order, that's painful and laborious. As in the practice of physic and chirurgerie 'tis more easy to cure an outward hurt of the body, that is ill-affected or wounded; but an inward distemper, when a vein is broken, and it bleeds inward, the curing of this is a great deal more difficult. The outward "circumcision of the flesh" was nothing to the inward "circumcision of the heart;" the outward—that may be praised of men; and that is all the hypocrite looks for. To look like a Christian is all he cares for. *Bp. Brownrig*. (Sermon on S. Mark iii. 5.)

The Apostle so excludes the ritual and *external* works of the Law from justification, as to oppose to them the *internal* purity of the soul, and those works, which flow from a heart purified by faith and inspired by true charity ; so that what he takes from the former he grants to these ; the former are by no means necessary to justification and salvation ; the latter indispensably so : he makes the former of no avail, the latter of the greatest importance. This is evident from passages very frequently quoted (Gal. v. 6 ; vi. 16 ; and 1 Cor. vii. 19.) To which you may add the following remarkable passages, deserving of serious attention (Col. ii. 11—13 ; Rom. ii. 28, 29 ; Phil. iii. 2, 3) And, undoubtedly, with no other design did God exact with such severe punishment this *external* righteousness, prescribed in the Law, but to shew that the *spiritual* righteousness more clearly revealed in the Gospel, and shadowed out under the Legal Dispensation, was equally and even still more necessary. Circumcision of the heart is no less necessary to us, than circumcision of the flesh to the Jews. Without this, God cut them off from the external communion of His people : without the former, He will exclude us from the hope of salvation and the kingdom of heaven. *Bp. Bull.* (*Harmonia Apostolica.* Diss. ii., ch. 14, s. 4, 5.)

The Jewish circumcision were an absurd and unreasonable thing, if it did not intimate and prefigure the circumcision of the heart. *Dr. Donne.* (Serm. Gen. xvii. 24.)

29 It is not being gilded over with the external profession of Christianity, that will avail us : our religion must be a vital principle inwardly to change and transform us. What the Apostle says concerning *circumcision* we may apply to them, that are baptized and make an outward profession of Christianity. *Baptism verily profiteth*, if we obey the Gospel ; but, if we walk contrary to the precepts of it, our Baptism is no Baptism ; and our Christianity is heathenism. If by our lives and actions we contradict that religion, which we profess, we do by this very thing prove ourselves to be counterfeits and hypocrites, and that we have only taken up our religion for a fashion, and received it, according to custom : we were born in a country, where it is revered, and therefore we are of it.

And the reason why we are Christians, rather than Jews, or Turks, or Heathens, is because Christian religion had the fortune to come in our way first, and to bespeak us at our entrance into the world. *Abp. Tillotson.* (Of the Obligation of Christians to a Holy Life. Sermon on 2 Tim. ii. 19.)

How can the Baptism of any man save him, whose life is one perpetual renunciation of it? For Baptism, which succeeded in the place of Circumcision, takes up the mystery, where that left it. The one sheweth sin cut off, in and with the Body of CHRIST; the other representeth it, as buried in his grave; and the new man, through the power of His resurrection, risen again "without sin unto salvation." And one cannot but admire the manner, in which S. Paul hath interwoven the spiritual application of these two Sacraments of the Old and New Law. "Ye are complete," saith he to the Colossians, "in CHRIST, who is the head of all principality and power. In whom also ye are circumcised with the circumcision made without hands by the circumcision of CHRIST, buried with Him in Baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead; and you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses." We are to labour therefore after the spirit and power of these two Sacraments in our hearts, that they may be manifested in our lives and conversations. Otherwise, the letter of them can only condemn us. For, as he is not a Jew, so neither is he a Christian, who is one outwardly; but he is a true Jew, and he is a true Christian, who is so inwardly, from whose heart and members "the lust of the flesh, the lust of the eyes, and the pride of life" are cut off, who is dead and buried to sin, and risen again to righteousness. This blessed work, Sacramentally shewn forth and begun in Baptism, is to be continued through life by the successive renovations of repentance, by daily accessions of knowledge, faith, and charity, producing and carrying on a gradual growth in grace, until it be perfected. (Verse 17. "Thou art called a Jew.") *Bp. Horne.* (Sermon on S. Luke ii. 21.)

'Twas a shrewd speech of Clemens, that the life of every unre-

generate man is an heathen life, and the sins of unsanctified men are heathen sins, and the estate of a libertine Christian is an heathen estate; and, unless our resolutions and practices are consonant to our profession of CHRIST, we are still heathens: and the LORD make us sensible of this our condition!
Dr. Hammond. (Serm. on Ezek. xviii. 31.)

CHAPTER III.

WHAT advantage then hath the Jew? or what profit *is there* of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

1 When the Apostle had proved (ii. 26), that, *if the uncircumcision keep the righteousness of the Law, his uncircumcision would be accounted for circumcision*; that is, if the Gentile observed the moral law, which was his proper rule of life, he would be accepted of GOD, as well as the Jew, who observed the Mosaic Law, this generous reasoning gave offence, and he was presently asked; *What advantage then hath the Jew?* In like manner, when the same Apostle had been contending in his Epistle to the Galatians, that "the inheritance was not of the Law, but of promise" (iii. 18), that is, that all men, the Gentiles as well as Jews, were entitled to the blessings of the Christian Covenant, in virtue of GOD's promise to Abraham

—that “in his seed all the nations of the earth should be blessed”—and not the Jews exclusively, in virtue of the Mosaic Law given to them only, the same spirit discovers itself, as before; and he is again interrogated by his captious disciples, *Wherefore then serveth the Law?* If the Gentiles may be justified through faith in CHRIST, and so inherit the promise, made to Abraham, as well as the Jews, to what purpose was the Jewish Law given? *Bp. Hurd.* (Serm. Gal. iii. 19.)

The singular tenderness of the Apostle towards his Jewish brethren and the Judaizing Christians, and the dexterity, with which he treats their prejudices, did not escape the acuteness of S. Chrysostom. He observes, “As when speaking of circumcision, he did not say, that circumcision was valueless without a good life; but that circumcision is of value with a good life, pointing out the same thing, but in a more subdued tone; and again, *if thou be a breaker of the Law*, he does not say, *Thou art no whit profited by being circumcised*, but *Thy circumcision is made uncircumcision*; and, after this again, *the uncircumcision*, saith he, *shall judge*, not the circumcision, but *thee, that dost transgress the Law*, so sparing the things of the Law, and smiting the persons—so doth he here also. For, after setting before him this objection, and saying, *What advantage then hath the Jew?* he says not, *none*; but he joins in the argument, and confutes it again by the sequel, and shews that they were even punished owing to this pre-eminence.” In confirmation of this comment of S. Chrysostom, we have, close at hand, another instance in the Apostle of the same tenderness, the same wisdom, in dealing with his “kinsmen according to the flesh;” and how he gently prepares the way in their minds for his more unpalatable and severer doctrine. He asks, “What, if *some* did not believe?” when he knew that *many*, almost *all*, disbelieved. And afterwards, in due time, when he had gained their hearing, he states the matter more boldly. (See ix. 6, 7, 27; x. 18—21; xi. 1—8.) *J. F.*

- 2 The benefit and privilege of the Israelite consisted in this; *chiefly because unto them were committed the oracles of God*; and those oracles were a perpetual witness of the better Dispensation. So that the hopes of the ancient believer may be said to have

been always in a state of pilgrimage, travelling onward through the successive periods of revelation, and finding no rest, till they had crossed the barrier flood, which divided the Law and the Gospel, the First Dispensation and the Second. *Davison*. (Discourses on Prophecy, iii., Gen. xvii. 7.)

As it is written. S. Paul takes every opportunity of honouring "his own nation" in the sight of the converted Gentiles, who were too inclined, on their wondrous promotion, to assume (xi. 18—22). More especially, he does this in regard to the Scriptures of the Old Testament, which he here specifies, as being the most precious oracular deposit committed by the GOD of heaven to the ancient Church. Already, at the commencement of this Epistle (i. 2), he had indirectly reminded the Gentiles of the inestimable benefit they had derived, in the confirmation of their faith in CHRIST, from the old Prophets; a benefit, which had placed them under a perpetual debt and obligation to their Jewish brethren. Meanwhile, such early appeals to these Sacred Books, such a distinct recognition of their abiding authority in CHRIST'S Church, was the likeliest method to win the Jews over to the faith, and to obviate betimes their strong objections to what had the appearance of being a new and hostile religion—a religion bringing into discredit things ancient, and approved, and grounded, for a certainty, on the Will and the Inspiration of GOD. S. Paul hereby shewed them, *in limine*, that he had no design whatever to *make void* the Scriptures; but rather (as he more expressly convinced them, in respect of their Law, ver. 31) to *establish* them. (xv. 4; xvi. 26.) The same wise conciliatory method was adopted from the beginning of the Gospel, in order to anticipate and overcome reasonable Jewish prejudices. See Acts ii. 16; iii. 13; vii. 2; xiii. 32—41; xxiv. 14. *J. F.*

3 *Faith* or belief, in general, is defined "an assent to that, which is credible, as credible," i.e., the acknowledging of a thing to be true, not upon the manifestation, but the attestation, of the truth. According as the credibility of the objects is different, there must arise a proportionable distinction of assent in the understanding, and consequently a different kind of faith. The credibility of the objects varies according to the strength of the

testimony, on which it is founded. The strength of every testimony is measured by the authority of the testifier; and this depends upon two conditions or qualities—his ability, in knowing that, which he delivers; and his integrity in delivering that, which he knows. Human faith is an assent unto something, as credible, merely upon the testimony of man. By this human faith all things proceed in common life; all letters and sciences are taught, all justice executed, all commerce maintained, all business transacted, all great achievements undertaken, all hopes, desires, and inclinations preserved. Yet, since the knowledge of men is ever mixed with imperfection, and the integrity of men ever capable of suspicion, there can be no universal infallible ground of human faith. “If,” therefore, “we receive the witness of men, the witness of God is greater” (S. John v. 9). Divine faith is an assent to something, as credible upon this witness or testimony of God. The testimony of God is given by Revelation, which is nothing else, but the delivery or speech of God unto His creatures; and is of two kinds, immediate and mediate. Immediate revelation is when God delivereth Himself to man without the intervention of man; either by Himself, or by an Angel, representing Him and bearing His name, which it is not here necessary to distinguish. Mediate revelation is the conveyance of the counsel of God to man, by man. In the former way God revealed Himself to the Patriarchs, to the Prophets, and to the Apostles; in the latter to those, who lived under the personal direction of those teachers, and to those, who enjoy the benefit of their inspired writings. So that the true nature of the faith of a Christian, as the condition of CHRIST’S Church now stands, and shall continue to the end of the world, consists in this, that it is *an assent to truths, credible upon the testimony of God, delivered unto us in the writings of the Apostles and Prophets.* Bp. Pearson. An Exposition of the Creed. Art. i. (passage abridged.)

- 4 The Justice of God here touched (Ps. li. 4) is twofold—*fidelity* and *integrity*. Fidelity is *justitia in verbo*, a person’s being as good, as his word. Integrity is *justitia in facto*, the uprightness of his deed. God hath the praise of both—of fidelity, for He

is *justified*, when *He speaketh*; of integrity, for He is *clear*, when *He judgeth*. . . . Now this Justice must have its praise; as GOD is “just in speaking,” so must He be “justified:” and, as He is clear in judging, so must He be “clarified” (that I may so say), that is, “glorified.” These two verbs do not import that the creature can infuse any perfection into the Creator: will we, nill we—these things are in Him. Fidelity is inseparable from His *words*, and integrity from His *judgments*. All, that can be done by us, is *cognitio et recognitio*: we are bound to take notice of them, and not to smother our knowledge, but yield GOD the glory, that is due unto them. To this end doth GOD manifest His perfections unto the reasonable creature; and in their own cases do they feel, and see in other men’s cases, the experience of them. S. Paul seemeth to read the latter part of the text otherwise than is here exprest; for he hath, *that Thou mightest overcome, when Thou art judged*, whereas here it is, *that Thou mightest be clear, when Thou judgest*. They are not words of a contrary meaning: but S. Paul’s text, which followeth the Septuagint, doth add an observation over and above that, which you have heard; that is—though GOD be *Judge of all the world*, yet worldly men stick not to take upon them to *judge GOD*: yea, and GOD is pleased to put His Justice upon trial, as we read, Isa. i., and Micah vi., and elsewhere; so careful is He, that not only His proceedings be just, but His Justice evident also; so evident, as that whosoever “contendeth with Him in judgment” shall be driven to yield (*that Thou mightest overcome*). The best have often doubts and disputes; they question GOD’s integrity—how the Gospel and the Law can stand together, and GOD, at the same time, condemn and absolve, and yet be just. GOD would settle their consciences. Unbelievers not only quarrel with, but deny also, GOD’s integrity; but “the mouths of all gainsayers shall be stopped;” they shall be forced to subscribe, to confess that GOD is “clear in judging,” free from all dross of contradiction; that “mercy and truth” may “kiss each other,” and the Law go hand in hand with the Gospel, as after appears. Verse 26; ii. 3; ix. 14, 19. *Bp. Lake*. (An Exposition of Ps. li.)

One great cause of Atheism is superstitious misapprehensions,

concerning GOD ; which, though they are lodged in the mind, yet are most commonly exhaled from the affections, that, like impure fogs, generally breathe up all those meteors, that darken and disturb the region above. And, indeed, most of our ill apprehensions of GOD are transcribed and copied from our own affections. . . . Accordingly, Plutarch well observes that “the Atheist thinks there is no GOD ; and he, who hath dreadful apprehensions of Him, wishes there were none :” and he, who wishes there were none, is but one remove from believing there is none. Thus you see in what a direct line vice leads to superstition, and superstition to Atheism. For pride and wrath, malice and revenge, are naturally apt to engender in men’s minds horrid and frightful apprehensions of GOD, which, working on those sour and rugged passions, that begot them, are as apt to exasperate and enrage them against Him ; and then their reason immediately takes part with their passion, and, to gratify its wish that there were no GOD, sets itself industriously to argue Him out of His Being. . . . But be not deceived : GOD will be what He is ; a most perfect, glorious, and amiable Being, however inglorious soever He may appear to you, through the false medium of your own diabolical temper ; which, like crimson-coloured glass, will represent the fairest objects to you bloody and terrible. But for you to hate GOD for no other reason, but because your own hateful passions reflect to you such an inglorious idea of Him, and then to deny Him, because you hate Him, is equally impious and unreasonable. *Dr. John Scott.* (Of the Christian Life. Ch. iii. p. 2, s. 2.)

The unfaithfulness of men, in neglecting to do their part (as in not making a good use of the Scriptures (ver. 2), doth no way prejudice, but rather commend the fidelity of GOD, in allowing them these mercies, which they make so ill use of. *Dr. Hammond.*

Justified in Thy saying, and clear when Thou art judged. Here we are prepared betimes with a key for a right understanding of the term *Justify*, as we find it used in this and the following chapters in its *judicial* or *forensic* sense, as a term of Law, signifying to acquit a person from any accusation, to pronounce

him innocent, and to treat him accordingly. There is another notable passage in this Epistle to the same effect. "Who shall lay anything to the *charge* of God's Elect? It is God, that *justifieth*." (viii. 33.) See also v. 16, where "condemnation" and "justification" are placed in contrast with each other. The settlement of this point is very necessary, before we engage in the study of the first portion of the Epistle. *J. F.*

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man.)

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto His glory; why yet am I also judged as a sinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

5 God does not require any action, which He sees I cannot compass without sin; for He requires no man to sin; for that were to require that we should break His commands; and it were a strange obedience to the LORD to disobey Him for His own sake. "Shall I speak wickedly for God," saith Job, (xiii. 7,) "and talk deceitfully for Him? Will ye accept His person?" And plainer yet S. Paul (Rom. iii. 5, 6). The argumentation runs thus. If God's way of grace may be thus set out, and more illustriously seen by the sins of men, why should God thus punish their sins, which so tend to His glory (I recite the objection of some men): or, if He doth, is it not injustice in Him so to do? For (say they) if the faithfulness and mercifulness of God, in

performing His promises to Abraham in giving the Messiah, hath appeared more abundantly, and tended more to His glory, by the Jews' sins or infidelity, there will then be no reason why they, that are guilty of such sins so much tending to God's honour, should be complained of, or proceeded with in judgment; but, on the other side, men might do well to commit such sins, from which so much good or glory to God might come. I recite, says the Apostle, a damnable doctrine, and, in opposition, say, that no one sin is to be committed, though in order to, and contemplation of, the greatest good—God's glory. *Dr. Allestree.* ("The Light of the body is the eye." Sermon on S. Matt. vi. 22, 23.)

- 6 The reasons of His justice oftentimes may be, oftentimes are, unknown to us: but they never are, they never can be, unrighteous in Him. If, in a deep point of law, a learned discreet judge should upon sufficient grounds give sentence flat contrary to what an ordinary bystander would think reason (as many times it falleth out), it is not for the grieved party to complain of injustice done him: he should rather impute what is done to want of skill in himself, than of conscience in the judge. Right so, if in many things God's proceedings hold not proportion with those characters of justice and equity, which our weak and carnal reason would express, we must thence infer our own ignorance, not His injustice. And *that* so much the rather, because those matters of law are such, as fall within the comprehension of ordinary reason; whereas "the ways of God are far removed out of our sight," and advanced above our reach; and, besides, an earthly judge is subject to misprision, misinformation, partiality, corruption, and sundry infirmities, that may vitiate his proceedings; whereas no such thing can possibly fall upon the Divine Nature. David hath taught us in Ps. xxxvi. that "The righteousness of God is as the great mountains, and His judgments as the great deep." "A great mountain" is easy to be seen; a man, that will but open his eyes, cannot overlook it; but who can see into the bottom of "the sea," or find out what is done in "the depths" thereof? Whatsoever we do then, let us beware we measure not "*His ways*" by "*our ways*," nor *His works* by *our works* (Isa. lv. 8, 9). Howsoever they seem to swerve from the rules

of our ways and works, yet still the "LORD is righteous in all His ways and holy in all His works." (Ps. xiv. 5.) Though we cannot fathom the deeps of His judgments (for "the well is deep," and we have not wherewithal to draw, S. John iv. 11) let the assurance of the righteousness of all His proceedings stand firm and manifest "as the mountains which cannot be removed" nor hid, but "stand fast" rooted "for evermore."

This we must rest upon as a certain truth—Howsoever, whomsoever, whensoever GOD punisheth, He is never unjust. ii. 2. *Bp. Sanderson.* (Ad populum. Sermon 3, on 1 Kings xxi. 29.)

It is a great truth, both in Divine and human knowledge, that no subject can be adequately understood, unless it be viewed, not only as it is in itself, but also as it is, in relation to the system, of which it forms a part. *Dr. Heurtley.*

- 7 This *Metaschematism*, or speaking things, that are *odious*, in *his own name*, when indeed they belong not to him, but to *other men*, is very usual with the Apostle. For in this disguise he recites a most blasphemous perversion, which some men had made of his own most pious doctrine. *If the truth of God*, or His faithfulness in performing His covenant with us, *hath more abounded to His glory through my lie*, or unfaithfulness in breaking my covenant with Him (which makes the most that can be for the honour of GOD's faithfulness, since no perfidiousness of ours can weary or provoke Him out of it), *why yet am I*—not I Paul, who could never act thus falsely, or argue thus profanely, but *I blasphemous objector judged, as a sinner?* Conf. ch. vii. 14; Gal. ii. 17, 18; 1 Cor. vi. 12; 1 Cor. xiii. 2. *Kettlewell.* (The Measures of Christian Obedience. B. iii. ch. 4.)

If the doctrine, which I teach, be a flower gathered in the garden of the LORD, a part of the saving truth of the Gospel, from whence, notwithstanding, poisonous creatures do suck venom (ver. 13), I can but wish it were otherwise, and content myself with the lot, that hath befallen me; the rather, because it hath not befallen me alone. S. Paul did preach a truth, and a comfortable truth, when he taught that the greater our misery is, in respect of our iniquities, the readier is the mercy of GOD for our release, if we seek unto Him; the more we have sinned, the more praise, and glory, and honour unto Him, that par-

doneth our sin. But mark what lewd collections were made hereupon by some. *Why then am I condemned for a sinner?* And, saith the Apostle, *as we are blamed, &c.* He was accused to teach that, which ill-disposed men did gather by his teaching, though it were clean not only beside, but against his meaning. The Apostle addeth, *their condemnation, which thus do, is just.* I am not hasty to apply sentences of condemnation. I wish from my heart their conversion, whosoever are thus perversely affected. *Hooker.* (A Learned Discourse of Justification, &c. Habakkuk i. 4. Sect. 38.)

- 8 Nothing, that is sinful, may be done to avoid others being scandalized; which is directly the Apostle's doctrine (Rom. iii. 8): nor is any necessary duty to be omitted out of prudence, or charity to others, lest they, through error or ignorance, be hurt by it. We must not, to prevent the greatest sin in another, commit the least sin ourselves; nor disobey God's law, and so run the hazard of our own damnation, though it be to save the soul of our Brother. Thus Calvin tells us (Instit. Lib. iii. c. 19), *Quæ necessaria sunt factu, nullius offendiculi timore omittenda sunt*; whatever is necessary to be done, by virtue of God's command, is not to be omitted for fear of offence. And again, in the same place; *Hic charitatis rationem haberi decet, sed usque ad aras*; our Charity to our brother ought to be limited by this, that we do not for his sake displease God. The very best things and actions may be perverted by men of ill-disposed or weak minds; false consequences and unjust inferences may be strained from them, as we know the grace of God in the Gospel was abused into an argument for licentiousness, and CHRIST Himself is said to be "set for the fall of many" (S. Luke ii. 24); but still, this doth not cancel our obligations to universal obedience to God's law, nor can it alter the nature of good and evil, duty and sin, which are no such uncertain contingent things, as to depend upon the constructions others shall make of our actions, or the conclusion they shall draw from them. God Almighty, in the making of His laws, hath a perfect comprehension of all the accidental events, that may happen, either through the weakness or wickedness of men; and we must not think ourselves to be wiser than God, taking

upon ourselves to dispense with His Commands without any allowance from Him, as if Himself had not foreseen those inconveniences, which may arise from our doing our duty. It can therefore never be, that obedience to God should give any real scandal; and, whatever offence may be taken at my doing my duty, it is a contradiction to imagine it imputable to me, as a sin of fault—for it is to suppose one to disobey God in obeying Him—but they alone are chargeable, who are offended by it. vi. 1. *Dr. Calamy*. (Collection of Cases, &c., No. 10. “Considerations about the care of scandal, or giving offence to weak brethren.”)

I know not which is worse; the bearer of tales, or the receiver: for the one makes the other. We should no less hate to tell, than to hear *slanders*. If we cannot stop others’ mouths, let us stop our own ears. The receiver is as bad, as the thief. *Bp. Henshaw*. (*Horæ Successivæ*. Part i.)

Thou art wronged with an unjust disgrace. Have patience awhile: *slanders* are not long lived. Truth is the child of time: ere long she shall appear, and vindicate thee. Wait upon the God of Truth, who shall cause “thy light to break forth as the morning, and thine health to spring forth speedily.” (Isa. lviii. 8.) But, if otherwise, what speakest thou of this shame, which, as it is local, so it is momentary; soon passed over in silence and oblivion. There is a shame, my son, which is worthy of thy fear; which is both universal before the face of all the world, of Angels, and of men; and beyond the reach of time, Eternal. Fear this, and condemn the other. On the contrary, if fame should befriend thee, so much as to strain her cheeks in sounding thy praises, and should cry thee up for virtuous and eminent every way, Alas, how few shall hear her, and how soon is that noise stilled and forgotten! (Eccles. ix. 1.) Shortly then, let it be thy main care to demean thyself holily and conscionably before God and men: leave the rest upon God, who shall be sure to make His Word good, in spite of men and devils. “The memory of the just is blessed, but the name of the wicked shall rot.” (Prov. x. 7.) *Bp. Hall*. (The Balm of Gilead or the Comforter. Ch. v. s. 9.)

The inspired penmen of Holy Writ, of whom it cannot be doubted,

but that they spoke and wrote “in the spirit of meekness,” are remarkably severe, whenever they have occasion to touch upon this subject. There is a peculiar sharpness of language and acrimony of style observable in their writings, when they animadvert upon seducers—(i.e. from the Truth). They, who upon all other occasions breathe nothing but peace, love, gentleness, goodness, meekness, are yet very bitter in their invectives, when they caution their disciples against being misled by such pestilent deceivers. . . . (Acts xiii. 9, 10; Gal. i. 7, 8, 9; 2 S. Pet. ii. 3; S. Jude 12, 13.) I am sensible how ill it becomes the Ministers of the Gospel to be over-liberal in pronouncing against any sort of men the dreadful sentence of *damnation*. As the very sound of it carries with it amazement and terror, so we ought never to utter it without fear and trembling. As it becomes none but madmen to throw about “firebrands, arrows, and death,” so it is proper for none, but wild enthusiasts, to thunder out hell and damnation. By being too free in such censures we render them familiar and cheap, and bring them into contempt. . . . But, while we guide ourselves by the infallible Rule of God’s Word, whilst we pass no other sentence, than God Himself hath passed, whilst we apply this sentence, not to persons, but to things, whilst we warn men of their sin and danger, not with a design to upbraid or insult them, but with an honest intention of rescuing them, we may, without breach of Christian charity, without transgressing the bounds of moderation, pronounce—nay, we cannot without uncharitableness, without betraying our trust, but pronounce—those menaces, which have gone forth from the Throne of the ALMIGHTY against false teachers. xi. 9, 10. *Bp. Smalridge*. (“The several ways of partaking of other men’s sins.” Sermon on 1 Tim. v. 22.)

- 9 In his Epistle to the Romans, S. Paul begins with describing the deplorable corruption of the Gentiles under their apostasy. And, as the Jew was apt to value himself upon comparison with them, the Apostle checks his vanity by informing him that nature is the same in all men. . . . He proceeds to confirm this by an induction of particulars from the writings of the Old Testament; *as it is written; there is none righteous, &c.* . . .

These expressions arrange themselves under three distinct heads, and relate, first, to the *thoughts* of men; secondly, to their *words*; and thirdly, to their *works*. The chief thing to be observed is the universality of the corruption asserted; *there is none righteous, no not one*. To be *righteous* is to be clear of the offence, of which any one is accused; but no man ever was or ever will be qualified by nature to abide such a trial in the sight of God. . . . If we now inquire, what are the effects of human depravity and wherein this unrighteousness actually consists, the Apostle proceeds to inform us; *there is none that understandeth*. Unrighteousness is the unavoidable consequence of *ignorance*; for no man can go farther in his practice, than his understanding and knowledge will carry him. (Job xxviii. 28; Gen. vi. 5; Hosea xiii. 2; Eph. iv. 18; Jer. x. 6—8.) . . . But the ignorance of the mind is still more aggravated and confirmed by its *inattention*. *There is none that seeketh after God*. The affections of man are engaged by other things. “He that is of the earth is earthly, and speaketh of the earth.” (S. John iii. 31.) . . . Ignorance of God and disaffection to the things of heaven, so manifest in all men, while they are in a state of nature, are strong proofs of our original corruption; to which the Apostle adds that strange propensity to error in opinion, which led mankind into the abominable errors of idolatry. These seem to have been chiefly alluded to in the words, which follow; *they are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one*. They, who depart from God, are unprofitable to themselves and to Him, who created them (vi. 21). . . . We have now considered the depravity of human nature, as it shews itself in the thoughts or counsels of men, with respect to God and His religion. It is moreover asserted, that *there is none that doeth good, no, not one*: and this is proved by a particular induction of their words and their works. First, of their words; *their throat an open sepulchre . . . with their tongues they have spoken deceit; the poison of asps is under their lips* (S. James iii. 3): then of their works; *their feet are swift to shed blood, &c.* We are now arrived at the concluding article (feature) of the human character; *there is no fear of God before their eyes*. They persist in a course of sin and error

without remorse, as if there were no God to survey the actions of men now, and to require an account of them hereafter. . . . Such is the condition of the natural man, in consequence of the fall. . . . No sort of crime hath here been represented, to which he is not subject, as the lusts of his own heart, inflamed and assisted by the temptations of the devil, draw away and entice him. But it does not follow from hence, that every sensual man must be guilty of every possible crime, only because it is the fruit of his nature; this is no necessary consequence. For *death* is also the fruit of our nature; yet all men do not die of the same distemper: neither did any man ever die of all distempers at once, though some cases of mortality, like some cases of guilt, are exceedingly complicated. In different persons, sin and mortality have various appearances, according to the difference of constitutions, circumstances, and accidents. S. James ii. 10, 11. *William Jones.* (An Essay on Man. Ch. i.)

Assuredly it is not by chance that the most Evangelical of the Prophets (Isa. i.), and the most doctrinal of the Apostles (Rom. iii.), both begin in the same way, by speaking of the sinfulness of man, of the weakness and sickness of our souls. They did it, because they knew it was as necessary for them to begin thus, as for a builder, who would have his house stand, to lay a deep foundation. *A. W. Hare.*

If we were in that state of uprightness, in which man was first created by God, then it would be sufficient, in order to our happiness, to know the nature of God and the works of creation and providence, and to love, honour, and worship Him, according to the measures of such knowledge. But in the state of sin, into which we are now fallen by the transgression of our first parents, it is necessary that we should also be acquainted with the origin, the nature, and the demerits of sin; and of these things we have a much clearer manifestation under the Gospel, than the Jews had under the Law. When we read in Moses that "the wickedness of man was great in the earth, and that every imagination of his heart was only evil continually;" or, when we hear David confessing that he was "born in sin and conceived in wickedness," we may doubt, whether what is, in both places, restrained to some men is to be extended to

all the race of mankind, and whether such expressions amount to a plain and full proof of the *general* depravation of human nature ; but all such doubts must be silenced by the plain assertions in the New Testament. (Rom. v. 12 ; vi. 12 ; v. 18 ; Eph. ii. 1 ; v. 3.) . . . And, as the Gospel gives us a more distinct account of the origin and demerit of sin than the Law, so also doth it furnish us with a brighter discovery of the methods, whereby the guilt of sin is atoned. And, indeed, it would be no way to our advantage, but rather to our great disadvantage, to be informed so fully of the malignity and danger of our disease, if we were not also instructed by what remedies it is to be cured. *Bp. Smalridge*. (“The Pre-eminence of the Gospel above the Law.” Sermon on 2 Cor. iii. 11.)

10 As it is written, There is none righteous, no, not one :

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable ; there is none that doeth good, no, not one.

13 Their throat *is* an open sepulchre ; with their tongues they have used deceit ; the poison of asps *is* under their lips :

14 Whose mouth *is* full of cursing and bitterness :

15 Their feet *are* swift to shed blood :

16 Destruction and misery *are* in their ways :

17 And the way of peace have they not known :

18 There is no fear of God before their eyes.

10 If we could say we were not guilty of anything at all in our consciences (we know ourselves far from this innocence ; we cannot say we “know nothing of ourselves,” but, if we could), should we therefore plead not guilty before the presence of our Judge, that sees farther into our hearts, than we ourselves can

do? If our hands did never offer violence to our brethren, a bloody thought doth prove us murderers before Him: if we had never opened our mouth to utter any scandalous, offensive, or hurtful word, the cry of our secret cogitations is heard in the ears of GOD: if we did not commit the sins, which daily and hourly, either in deed, word, or thoughts we do commit, yet in the good things, which we do, how many defects are there intermingled! GOD, in that, which is done, respecteth the mind and intention of the doer. Cut off then all those things, wherein we have regarded our own glory, those things, which men do to please men and to satisfy our own liking, those things, which we do for any by-respect, not sincerely and purely for the love of GOD; and a small score will serve for the number of our righteous deeds. Let the holiest and best things, which we do, be considered. We are never better affected unto GOD than when we pray; yet, when we pray, how are our affections many times distracted! How little reverence do we show unto the grand Majesty of GOD, unto whom we speak! how little remorse of our own miseries! how little taste of the sweet influence of His tender mercies do we feel! Are we not as unwilling many times to begin, and as glad to make an end, as if in saying "Call upon Me" He had set us a very burdensome task? It may seem somewhat extreme, which I will speak; therefore let every one judge of it, even as his own heart shall tell him, and no otherwise. I will but only make a demand. If GOD should yield unto us, not as unto Abraham, if fifty, forty, thirty, twenty, yea, or even if ten good persons could be found in a city, for their sakes this city should not be destroyed—but, and if He should make us an offer thus large—Search all the generations of men, since the fall of our father Adam; find one man, that hath done one action, which hath passed from him pure, without any stain or blemish at all; and for that one man's only action neither man nor angel shall feel the torments, which are prepared for both: do you think that this ransom to deliver men and angels could be found among the sons of men? *Hooker.* (A Learned Discourse on Justification, &c. S. 7.)

11 *None that understandeth.* This is that grand contradiction—

that fatal paradox—of the life of man : his very being consists in rationality ; his acting is contrary to all the reasoning in the world. Man only was created under the law of Reason : man only maintains a constant opposition to the law and reason of his creation. “He appointed the moon for certain seasons, and the sun knoweth his going down.” (Ps. civ. 19.) The blustering winds, the raging storms, the unruly ocean ; the lion, the tiger, and the bear—all these pursue the law of the creation : these all are “obedient unto His Word” (Ps. cxlviii. 8), charmed to it by that powerful voice, whereby they were created. Man only stops his ears, and refuses “to hear the voice” of this Almighty “charmer,” charm He never so wisely, so loudly, or so variously. vii. 18—23 ; x. 21. *Bp. Seth Ward.* (Serm. on Rev. ix. 20.)

12 Whosoever will consider the manifold miseries and the extreme wickedness of the world ; that the best have great wrongnesses within themselves, which they complain of, and endeavour to amend, but that the generality grow more corrupt and profligate with age ; that heathen moralists thought the present state to be a state of punishment ; and, what might be added, that the earth our habitation has the appearance of being a ruin—whosoever, I say, will consider all these, and some other obvious things, will think that he has little reason to object against the Scripture account, that mankind is in a state of degradation—against this being *the fact*—how difficult soever he may think it to account for, or even to form a distinct conception of, the occasions and circumstances of it. *Bp. Butler.* (Anal. P. ii. ch. 5.)

13 Sin, what art thou ? Alas, that every man can sooner sin, than tell what it is. When we talk of it, then it grows upon us ; when we forget it, it increaseth more ; when we hate it, then we sin, because we do not hate it, as we ought : but call it in one word, as S. John doth, *ἀνομία*, the breach of God’s Law, and you have said enough. Methinks Moses made the definition, when spying the trespass, the calf they worshipped in Horeb, he cast the Tables from him, as who should say, “The Law is broken !” Only here is the difference ; the Tables were cracked in few pieces perhaps, but the Law hath been ground,

like the idol, into powder ; so that a remnant is not kept whole in man. S. Paul reduceth sin into every part of us, both soul and body, as unto certain common places ; or you may call it the Geography of wickedness. *There is none that understandeth* : thus our reason is ignorant—*none that seeketh after God* : our will is disobedient. If the leaven be so bad, what hope remains in the lump ? *Our tongues have used deceit*, and the kisses of our lips envenom, like *the asp*. *Our feet* are not lazy, but *swift, to shed blood*. *Our eyes* not dim, but wanting before them the veil of reverence—*There is no fear of God before our eyes*. *Our throat*, not crammed up or strangled, but wide as *an open sepulchre*. Was Goliath more furnished to do evil, with that tomb of brass upon his body ? Was Esau more rough and hairy from the crown of the head to the sole of the foot (Isa. i. 6) ? or that Hermogenes, whom the wits of Greece played upon, that the razor knew not where to begin ; for all his body was but one lock ? . . . Aristotle said our soul was like a fair skin of parchment, whereon nothing was written. Oh, that it had been so ! They are rather like Ezekiel's book, within and without written with "woes and lamentations ;" or, as *Plato* speaks of *Dionysius* his soul, that it was scribbled all over with evil characters. What an indictment may be made of this cause then, when iniquity is a blemish all over, as the whole bird was dipped in blood (Levit. xiv.), which was an emblem of our pollution. *Bp. Hacket*. (Serm. on Josh. xxii. 20.)

The poison of asps is under their lips. Here we meet with the foul spring, from whence issued the *slandorous reports*, poured out against the Apostle, mentioned at V. 8. What *Bp. Horne* observes on the original text (Ps. cxl. 3) may here be fitly introduced. "Slander and calumny must always precede and accompany persecution ; because malice itself cannot excite people against a good man, as such : to do this, he must first be represented, as a bad man. What can be said of those, who are busied in this manner, but that they are 'a generation of vipers,' the brood of the old 'serpent,' that grand 'accuser' and calumniator 'of the brethren,' having under their tongues a bag of *poison*, conveying instant death to the reputation they fasten upon ?"—It may be here remarked that, among the

brute creation, *the asp* alone is selected to be the representative of the sin of mankind. And most significantly: for the devil under the serpentine form brought sin into the world, and death by sin. We may trace another allusion of this kind in this Epistle; but there we have the blessed word of promise. "The God of peace shall *bruise* Satan under your feet shortly." xvi. 20; Gen. iii. 15. *J. F.*

17 If any think ignorance justifiable, let this persuade him to the contrary. 1. A sin it must needs be; else, as it is, Lev. iv. 2, there should not have been a sacrifice for it: yet there, if any had offended through ignorance, a sacrifice was commanded to be made for him. And Ps. lxxix. 6, if it had been a light offence, David had made a very uncharitable prayer unto God; "Pour out Thine indignation on the heathen, that *have not known Thee*, and the people that have not called on Thy Name." Ignorance is not only sin, but also the cause of sin, and cause of punishment for sin. It is the cause of sin, as Hosea (iv. 1) saith, that "the LORD hath a controversy with the inhabitants of the land, for that there was no mercy;" and the reason of that was, "because there was no true dealing;" and the reason of both these was, "because there is no knowledge of God." And, strait after, he telleth them of their destruction for it. So Rom. iii. 17; when he had shown all the enormities of the heathen, his conclusion is, *because the way of peace they have not known*. (Conf. ver. 11.) And it is not the cause of punishment, but as it is the cause of sin: and that is set forth to us in Prov. xiv. 22; "Do they not err that imagine evil?" There is no sin, but there is an error: therefore planting of perfect knowledge would be a cutting away of many sins; and Augustine says, *Non erratur, nisi ignorantia*—There is no sinning, but through ignorance. Doth not Solomon say; "Do they not all err, that work wickedness?" Therefore, that sin may be diminished, knowledge must needs be planted. x. 19; xvi. 26. *Bp. Andrewes*. (The Moral Law Expounded. Commandment i.)

18 To *fear God* consists in the having such a due sense of the Majesty, and Holiness, and Justice, and Goodness of God, as shall make us thoroughly fearful to offend Him. For each of these attributes of God are proper to raise a suitable fear in

every considerate mind—His Majesty, a fear, lest we affront it by being irreverent; His Holiness, a fear, lest we offend it by being carnal; His Justice, a fear, lest we provoke it by being presumptuous; and His Goodness, a fear, lest we lose it by being unthankful. *Dean Young.* (Serm. on Job xxviii. 28.)

19 Now we know that what things soever the Law saith, it saith to them who are under the Law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the Law there shall no flesh be justified in His sight: for by the Law *is* the knowledge of sin.

21 But now the righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets;

22 Even the righteousness of God *which is* by faith of JESUS CHRIST unto all and upon all them that believe: for there is no difference.

19 This, with the following part of the quotation, is taken out of Ps. xiv. according to the Greek version; being indeed added to the Hebrew context—which is, in truth, a thing not unusual either to those interpreters, or the ordinary interpreters in the synagogues. There stood by the reader of the Law and the Prophets in the synagogues an interpreter, that was wont to render what was read to the people in the Hebrew into their own language; and it was a very usual thing for those interpreters to expatiate, and by way of comment to preach upon the words, that had been read. . . . That the Greek interpreters did the same thing upon this Psalm, I do not question: indeed the thing speaks itself; especially if we take notice of the subject, which is discoursed of there. But let this be taken notice of by the way, that, wherever anything occurs in the Holy Scripture, that is either terrifying, or disgraceful, or threatening, the Jews commonly apply it to the Gentiles; as

by numberless instances might be confirmed. These interpreters therefore, having gotten such a subject in this Psalm, and, according to the custom of the nation, applying it to the Gentiles, they heap together passages from other places of the Scriptures, which they either believe, or would have, to look the same way; loading and stigmatizing the poor heathen with odious characters enough: for to them the Jews made no doubt, but assuredly believed, all those things do belong. Our Apostle follows their quotations exactly, transcribes their words, approves the truth of the thing, but disproves the falsehood of the application: ver. 19, as though he had said, "You Jews expound these things of the Gentiles only, as if they did not the least belong to yourselves. And with the same design likewise have your interpreters multiplied this heap of quotations, having their eye on them; but ye must know, that *whatever things the Law saith it saith to them, that are under the Law.*" *Dr. Lightfoot.* (Hebrew and Talmudical Exercitations upon some few chapters of the Epistle to the Romans.)

We have the same nature, that man ever had, and we must begin from the point man ever began from, and work out our salvation in the same slow persevering manner. When this is borne in mind, how important the Jewish Law becomes to us Christians! important in itself, over and above all references contained in it to that Gospel, which it introduced. To this day it fulfils its original purpose of impressing upon man his great guilt and feebleness. Those legal sacrifices and purifications, which are now all done away, are still evidence to us of a fact, which the Gospel has not annulled—our corruption. Let no man lightly pass over the Book of Leviticus, and say it only contains the ceremonial of a national law. Let no one study it merely with a critic's eye, satisfied with connecting it in a nicely arranged system with the Gospel, as though it contained prophecy only. No; it speaks to *us*. Are we better than the Jews? Is our nature less unbelieving, sensual, or proud than theirs? Surely man is at all times the same being, as even the philosophers tell us. And if so, that minute ceremonial of the Law presents us with a picture of *our* daily life. It impressively testifies to our continual sinning, by suggesting that an

expiation is needful in all the most trivial circumstances of our conduct. . . . Consider the ceremony observed on the great day of Atonement, and you will see what was the sinfulness of the Israelites, and, therefore, of all mankind, in God's sight. The High Priest was taken to represent the holiest person of the whole world. The nation itself was holy above the rest of the world; from it a holy tribe was selected; from the holy tribe a holy family; and from that family a holy person. This was the High Priest, who was thus set apart, as the choice specimen of the whole human race: yet even he was not allowed, under pain of death, to approach even the Mercy-seat of God, except once a year; nor then in his splendid robes, nor without sacrifices for the sins of himself and the people, the blood of which he carried with him into the Holy place. Or consider the sacrifices necessary, according to the Law, for sins of ignorance (Levit. iv.); or again for the mere touching any thing, which the Law pronounced unclean, or for bodily disease (Levit. v. 2, 6; xiv. 1—32); and hence learn how sinful our ordinary thoughts and deeds must be, represented to us, as they are, by these outward ceremonial transgressions. Not even their thanksgiving might the Israelites offer without an offering of blood to cleanse it; for our corruption is not merely in this act or that, but in our *nature*. *J. H. Newman*. (Sins of Ignorance and Weakness. Sermon on Heb. x. 22.)

Man's natural desire would be to scale the heavens by his own excellence; it is the will of God that he should first stoop, even to the very dust, from whence he was taken. *J. Miller*. (Bampton Lectures. iv.)

20 By *Law*, 'tis plain, he usually understands the Jewish Law, which was a complex body of laws, containing *Moral*, *Ceremonial*, and *Judicial* precepts, each of which had its use and office, as a great instrument of duty; the Judicial laws being peculiar statutes, accommodated to the state of the Jews' Commonwealth, as all civil constitutions, restrained men from the external acts of sin; the Ceremonial Laws came somewhat nearer, and, besides their typical relation to the Evangelical state, by external and symbolical representments signified and exhibited that spiritual impurity, from which men were to ab-

stain ; the Moral laws, founded in the natural notions of men's minds concerning good and evil, directly urged men to duty and prohibited their prevarications. These three made up the entire Code and Pandects of the Jewish statutes ; all which our Apostle comprehends under the general notion of *the Law*, and not the Moral Law singly and separately considered ; in which sense it never appears that the Jews expected Justification and Salvation by it ; nay rather, that they looked for it merely from the observance of the Ritual and Ceremonial Law : so that the Moral Law is no further considered¹ by him in this question, than as it made up a part of the Mosaical Constitution of that National and Political Covenant, which God made with the Jews at Mount Sinai. Hence the Apostle all along in his discourses constantly opposes *the Law* and *the Gospel*, and the observation of one to the belief and practice of the other ; which surely he would not have done, had he simply intended the Moral Law, it being more expressly incorporated into the Gospel, than ever it was into the Law of Moses. *Dr. Cave.* (History of the Lives, Acts, and Martyrdoms of the holy Apostles. The Life of S. Paul. Sect. ix. 7.)

We may observe that (as every man hath some phrases and particular forms of speech, in which he delighteth, so) this term is somewhat peculiar to S. Paul, and hardly by the other Apostles applied to that matter, which he expresseth thereby ; they usually

¹ It may be questioned, whether, in the view of the Apostle, the Moral Law did not occupy a more prominent position, than the excellent Dr. Cave here assigns to it. Already, in His Sermon on the Mount, our Blessed LORD had sanctioned the treatment of this part of the Mosaic Dispensation in a separate form detached from the rest. Indeed the Moral Law seems to be almost exclusively intended in this Epistle, as the Ceremonial Law is in the corresponding Epistles to the Galatians and the Hebrews. The expressions in Ch. i., ii., vii., will hardly

admit of any, but a moral sense and interpretation. The use in the text—"no flesh *shall be* justified"—of the future tense seems to carry us beyond the Apostle's day and the case of the Jew ; and to pronounce, in a like absolute manner, that obedience to any code of moral law, when performed with a view to acceptance with God thereby, and apart from His pardoning and assisting Grace, would prove just as insufficient to men, as the observance of the Mosaic Moral Law, in the light of a Covenant of works, had proved, once for all, to the Jews.

in their Sermons and Epistles, do speak the same thing, whatever it be, in other terms more immediately expressive of the matter. . . . Seeing the term is so proper to S. Paul, in relation to this matter, the right sense and notion thereof seemeth best derivable from considering the drift of his discourse and manner of his reasoning, comparing the other phrases he useth equivalent to this, and interpretative of his meaning. Following this method of inquiry, I do observe and affirm that the last notion (I have noticed) of the word, as it is evidently most usual in the Scripture, so it best suiteth to the meaning of S. Paul here, and elsewhere commonly, where he treateth upon the same matters, that God's *justifying* doth solely or chiefly import His acquitting us from guilt, condemnation, and punishment, by free pardon and remission of our sins; accounting us and dealing with us, as just persons, upright and innocent in His sight and esteem: the truth of which notion I shall by divers arguments and considerations make good. Ex. xxiii. 7; Deut. xxv. 1; 1 Kings viii. 32; 2 Chron. vi. 23; Prov. xvii. 15; S. Matt. xii. 37; xi. 19; Acts xiii. 39. *Dr. Barrow.* (Of Justification by Faith. Sermon on Rom. v. 1.)

It is a good rule in Divinity, that these harbingers, or attendants on God's apparitions (Exod. xix. 16) are an image not only of His greatness, but of His Providence also. In them, as in a looking-glass, you may behold the work, which He hath in hand. I will show it you in the present one. You may make use of this rule in understanding other of God's works. God was now about to deliver His Law; and these harbingers represented the dreadfulnes thereof. The dreadfulnes of the precept—that is noticed first, by the *lightning*; then, by the *thunder*: by the lightning; for the precepts of God are like fire; they search and discover the duty of a man. It is a shallow conceit that the natural man hath of his duty to God or to his neighbour. S. Paul confesseth what a stranger he was in it, till he was better nurtured by the Law, and giveth this for a general rule, *By the Law cometh the knowledge of sin*; so that the Law suffereth not a man to be ignorant of his obligation, but setteth it most legible before his eyes. This is the *lightning* of the precept of the Law. And this lightning cometh not with-

out a clap of *thunder* ; for when a man from the Law reflecteth upon himself, and seeth how short he cometh of fulfilling the Law, what perplexing terrors will arise in his thoughts ! what unquietness will distress his soul ! His spirit within will be overwhelmed, and the tumult of his conscience will drown the sound of all consolation, that shall be ministered unto it : many have had woeful experience hereof (vii. 9, 24). As you have seen the image of the precept of the Law, so must you also behold the image of the sanction. For *the trumpet* calleth to judgment ; the flaming *fire* is an image of the doom. The wicked shall be summoned with much terror, and they shall be sent into endless torments. For the summons shall be by the trumpet, and the wicked shall “go into everlasting fire.” ii. 8, 9. *Bp. Lake.* (An Exposition of ch. xix. of Exodus. Serm. x.)

- 21 *Being witnessed by the law and the prophets.* This moral revelation, made by the succession of *prophets*, holds an intermediate place between the *Law* of Moses and the Gospel itself. It is a step in progress beyond the Law, and preparatory to the Gospel : it is a step beyond the Law, in respect of the greater distinctness and fulness of some of its doctrines and precepts : it is a more perfect exposition of the principles of personal holiness and virtue ; the sanctions of it have less of an exclusive reference to temporal promises, and incline more to Evangelical : the Ritual of the Law begins to be discountenanced by it ; the superior value of the Moral commandment to be enforced ; and altogether it bears a more spiritual and a more instructive character than the original Law given by Moses. The Law had said, “Thou shalt love the LORD thy God with all thy heart and with all thy soul and with all thy strength.” Nothing can go beyond this commandment in the *extent* of it ; but, where nothing is to be added to *extend* a law, much may be added to *expound* it, and to animate its spirit, and to fill up or direct its practice. The habits of love and the sentiments of obedience to the commandment may be further informed, the obligations may be improved, the practical force of the law exalted. It is such an improvement as this, made by the Prophets upon the Law of Moses, whose authority they everywhere recognize, which the attentive reader is invited to con-

sider. Perhaps I only multiply words to express the simple important fact, namely, that in the Prophets there is a more harmonious, a more perfectly reasoned rule of life and faith, than in the primary Law ; and therefore that God's moral revelation was progressive. It is more perfect in the Prophets, than in the Law ; more perfect in the Gospel, than in either. Ver. 31 ; i. 2 ; xv. 4, 8, 9. *Davison*. (Discourses on Prophecy, &c. Discourse ii. p. 1.)

Prophecy from the beginning spoke of a Redeemer, and in a later age it spoke of His Sacrifice of atonement. The *Legal* sacrifices prefigured that atonement, and by their reference of similitude to the Christian Sacrifice they were hallowed to the inferior ends of the first Dispensation, in which they had their use. But the power of the Redeemer's Blood they had not communicated to them ; nor had they a tongue to represent the power of that Blood to the conscience of a sinner. That was a mystery of God's mercy, which holy men were permitted to see and know, when the Redeemer Himself came into the world. Meanwhile, the oblations of the Levitical sanctuary were, like Zacharias, one of the latest Priests and Ministers of them, dumb for a season (S. Luke i. 20) ; till they found their voice, as he did, at the Evangelical Advent : for then the time was fully come to "give *knowledge* of Salvation to the people of God by *the remission of sins*." . . . In the age of the Prophets and their volume of Prophecy the Gospel Economy breaks forth in accessions of information. The *vicarious sufferings* and appointed *death* of the *Messiah* are now introduced ; the *atoning power* of His *Passion* is *declared* ; and the cardinal principles of the Christian Doctrine—Sacrifice and Expiation—embodied in the prediction of His Redemption. The Prophetic Volume hereby becomes the unambiguous witness of the Gospel Doctrine. It does not speak in figure, as the Rites of the Law, but in the more direct oracles of truth. The Law foreshadowed. The Prophets foretold. This is the difference between those connected members of the predictive Economy of Revelation. Nor perhaps shall I exceed the truth, if I state that there is a discernible progress in all the communications made concerning this very doctrine of the *Atonement*. For the Prophetic

Psalms embrace the *sufferings* of the Messiah. But we do not read there the *expiatory* office of those sufferings. That is an addition made by *later* prophecy. Thus, in one brief view, we have the Atoning Sacrifice simply foreshadowed in the Law; the sufferings of the Messiah depicted in the Psalms; His Passion and Atonement united together in the later prophecy. In conformity with this account, I shall observe that one chapter of the Prophet Isaiah—the 53rd—or perhaps a single text of that chapter—“Thou shalt make *His soul* an *offering for sin*,” comprehends more of the real disclosure of this Christian principle, than could be previously gathered from all the Law and the Prophets. The Books of Isaiah, Daniel, and Zechariah, taken together, complete the scheme of Revealed truth in the Covenant of Grace. And, as all the Christian promises, such as are the pardon of sin, the gift of eternal life, and the supply of spiritual aid, are included in some or other of the representations of Prophecy, the foundation of those promises, in the *Atoning* Death of the Redeemer, is made conspicuous among them, and completes their system. In this manner was Christianity *witnessed by the Law and the Prophets*. S. Luke i. 70, 77. *Davison*. (An Inquiry into the Origin and Intent of Primitive Sacrifice. Pp. 89 and 175. Edit. 1825.)

Manifested. (Ver. 25, *set forth, declare*.) It is obvious that the sufferings and death of CHRIST might have wrought the same effects in the Divine dispensations, though a knowledge of that event had never been communicated to man. GOD might have been *just and the justifier* of sinners without exhibiting to His creatures the method, by which the perfection and moral harmony of His character are secured. Yet, though the mercy of our heavenly FATHER is in its nature quite distinct from, and wholly independent of, the acquaintance we may happen to have with the method ordained for providing it, we find that the writers of the New Testament uniformly represent *the promulgation* to man of the doctrine of Atonement by the Blood of JESUS, as a most signal instance of Divine bounty. . . . This doctrine—the *knowledge* of that great truth, which unknown might have wrought inestimable good for man—has a peculiar and most powerful tendency to excite an ardent love of GOD, a

deep detestation of sin, patient self-denial, humility, and spiritual-mindedness. Let it now be considered how large a portion of holiness these graces themselves constitute; and how necessarily they imply or produce the rest; and, if the Scripture account of happiness be true, we shall no longer feel any difficulty in understanding why the Apostles have declared a "knowledge of CHRIST Crucified" to be so inestimable a blessing. i. 5; x. 15; xvi. 26. *John Bowdler*. (Practical View of the Doctrine of the Atonement.)

- 22 That we may the more distinctly unfold the difference between that *righteousness, which is of the Law*, and that, which is of *faith*, and so better shew how the Apostle undermines that fabric of happiness, which the Jews had built up for themselves, we shall observe first, in general, that the main thing, which the Apostle endeavours to beat down, was that proud and arrogant conceit, which they had of *merit*, and to advance against it the notion of the Divine Grace and Bounty, as the only fountain of all righteousness and happiness. For indeed that, which all those Jewish notions, we have before taken notice of, aim principally at, was the advancing of the weakened powers of nature to such a height of perfection, as might render them capable of *meriting* at GOD's hands: and that perfection, which they speak so much of, (as is clear from what hath been said) was nothing else, but a mere sublimation of their own natural powers and principles, performed by the strength of their own fancies. And therefore these contractors with heaven were so pleased to look upon Eternal Life, as a fair purchase, which they might make for themselves at their own charge, as if the spring and rise of all were in themselves: their eyes were so much dazzled with those foolish fires of *merit* and *reward* kindled in their own fancies, that they could not see that light of Divine Grace and Bounty, which shone about them. And this *fastus* and swelling pride of theirs, if I mistake not, is that, which S. Paul principally endeavours to chastise in advancing *faith* so much, as he doth, in opposition to *the works of the Law*. . . . His end is to establish the foundation of righteousness and happiness upon the free mercy and grace of GOD: the glorifying and magnifying of which, in the real manifestations of it,

he holds forth on all occasions, as the design and plot of the Gospel administration, seeing it is impossible for men by any works, which they can perform, to satisfy God's Justice for those sins, which they have committed against Him; or truly to comply with His Divine will without His Divine assistance. So that the method of reconciling men to God and seducing of straying souls back again to Him was to be attributed wholly to another original, than that, which the Jews imagined. x. 3. *John Smith.* (The Difference between the Legal and Evangelical Righteousness. Ch. 4.)

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by His grace through the redemption that is in CHRIST JESUS:

25 Whom God hath set forth *to be* a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time His righteousness: that He might be just, and the justifier of him which believeth in JESUS.

23 It is true every good act doth justify a man, so far as it is good; and God so far esteemeth them holy and good, and taketh notice of His graces in His children. He registereth the patience of Job, the zeal of Phinehas, the devotion of David: not "a cup of cold water," not "a mite" flung into the treasury, but shall "have its reward." But yet, all the works of all the Saints in the world cannot satisfy for the breach of the Law. For let it once be granted, what cannot be denied, that we are all *ὑπόδικοι*, guilty and culpable before God, that *all have sinned and are come short of the glory of God*, then all that noise concerning merits, and satisfaction, and inherent righteousness, will vanish, as a mist before the sun; and *justification and remission of sins* will appear in its

brightness in that form and shape, in which CHRIST first left it to His Church. Bring in Abraham, and Isaac, and Jacob, and all the Patriarchs, and Prophets, and Apostles, and deck them with all those virtues, which made them glorious; but yet, they *sinned*. Bring in “the noble army of Martyrs,” who shed their blood for CHRIST; but yet, they *sinned*. “They were stoned, they were sawn asunder, they were slain with the sword;” but yet, they *sinned*: and he, that sinneth, is presently “the servant of sin,” obnoxious to it for ever, and cannot be redeemed by his own blood, because he sinned; but by the Blood of Him, in whom there was “no sin” to be found. *Justificatio impii*—this one form of speech (iv. 5) of *justifying a sinner* doth plainly exclude the Law and the works of it. *Farindon*. (Serm. i. on S. Matt. vi. 12.)

- 24 What *Grace* means S. Paul? Not *emanantem*, which are the gifts of GOD, and are in men; but *immanentem*, which is the Love of GOD, and is in GOD; not GOD’s out-flowing grace, but His in-biding grace. The Gospel is the Appearance the Epiphany of that grace, and is therefore called “the Gospel of the grace of GOD” (Acts xx. 24). The grace of GOD is the free good will of GOD, by which He loveth us in JESUS CHRIST, giveth us His Spirit, forgiveth us our sins, justifieth us and saveth us; I say, in JESUS CHRIST; because all grace hath hansell first in Him. Salvation is not of man, but of GOD; not of man’s merit, but of GOD’s grace: not itself only (Eph. ii. 5) but the decree of it, and the means of it, and the end of it. The decree, ἐκλογὴ χάριτος, “the election of grace” (xi. 5)—the means, both vocation, (we are “called,” κατὰ χάριν, “according to His grace” 2 Tim. i.), and justification is also τῇ χάριτι, *freely by His grace* (iii. 24); and the end of it, Eternal Life, it is χάρισμα Θεοῦ, it is “the gift of GOD” (vi. 23). Both beginning, and progress, and execution of salvation is all from grace. This is “the riches of GOD’s grace” (Eph. i. 7), yea, πλοῦτος ὑπερβάλλων, the exceeding the hyperbolical riches of His grace (Eph. ii. 7), and therefore this attribute is put into GOD’s Style, proclaimed by GOD Himself (Ex. xxxiv. 6). “The gracious GOD”—so rich, so exceeding rich in grace, that the Apostles entitle Him “The GOD of grace,” and His Spirit, “the Spirit

of grace," and His Throne "the Throne of grace." *Dr. Richard Clerke.* (Serm. on Titus ii. 11.)

By *Grace* we always understand, as the Word of GOD teacheth, first, His favour and undeserved mercy towards us: secondly, the blessings of His HOLY SPIRIT, which inwardly worketh: thirdly, the effects of that SPIRIT whatsoever, but especially saving virtues, such as are faith, charity, and hope: lastly, the free and full remission of all our sins. This is the Grace, which Sacraments yield, and whereby we are all justified. To be justified is to be made righteous. Because therefore *righteousness* doth imply, first, remission of sins, and secondly, a sanctified life, the name is sometimes applied severally to the former; sometimes jointly it comprehendeth both. The general cause, which hath procured our remission of sins, is the Blood of CHRIST; therefore, in His Blood we are justified; that is to say, cleared and acquitted from all sin. The condition, required in us for our personal qualification hereunto, is *faith*. Sin, both original and actual, committed before belief in the promise of salvation through JESUS CHRIST, is through the mere mercy of GOD taken away from them, which believe: justified they are, and that, not in reward of their good, but through the pardon of their evil, works. For, albeit they have disobeyed GOD, yet our SAVIOUR's death and obedience performed in their behalf doth redound to them; by believing it they make the benefit thereof to become their own. So that this only thing is *imputed unto them for righteousness*, because to remission of sins there is nothing else required. Remission of sins is *grace*, because it is GOD's own free gift; faith, which qualifieth our minds to receive it, is also *grace*, because it is an effect of His gracious Spirit in us: we are therefore justified by faith without works, by grace without merit. Neither is it, as Bellarmine imagineth, a thing impossible that we should attribute any justifying grace to Sacraments, except we first renounce the doctrine of justification by faith only. To the imputation of CHRIST's death for remission of sins, we teach faith alone necessary: wherein it is not our meaning to separate thereby faith from any other quality or duty, which GOD requireth to be matched therewith, but from faith to seclude, in

justification, the fellowship of worth through precedent works, as the Apostle S. Paul doth. For, in children, GOD exacteth but Baptism, unto remission of sin : in converts from infidelity, both faith and penitency before Baptism : and, for remission of sins actual after Baptism, penitency in all men, as well as faith. Nor doth any faith justify, but that, wherewith there is joined both hope and love. Yet justified we are by faith alone, because there is neither Jew nor Gentile, neither Martyr nor Saint, no man, whose works, in whole or in part clear can make him righteous in GOD's sight. Now between the grace of this first justification, and the glory of the world to come, whereof we are not capable, unless the rest of our lives be qualified with the righteousness of a second justification consisting in good works, therefore, as S. Paul doth dispute for faith without works to the first, so S. James to the second justification is urgent for works with faith. To be justified so far as remission of sins, it sufficeth, if we believe what another hath wrought for us : but whosoever will see GOD face to face, let him "shew his faith by his works," demonstrate a first justification by a second, as Abraham did : for in this verse "Abraham was justified" (that is to say, his life was sanctified) by works. See at v. 19. *Hooker.* (Eccl. Pol. B. v. Appendix No. 1. Ed. Keble.)

The benefits, which we receive from CHRIST, are all most fully expressed by the name of *Redemption*, which is the freeing us from that miserable bondage and captivity, wherein we were formerly holden by reason of Adam's sin. This bondage was two-fold ; first, in respect of sin, and secondly, in respect of punishment. In respect of sin, we were bondmen to Satan, whose will we did, according to that of the Apostle, "His servants ye are to whom ye obey" (vi. 16). In respect of punishment, we were become bondmen to Almighty GOD, the righteous Judge of the world, who useth Satan, as an instrument of His wrath and an executioner of His dreadful judgments against such, as do offend Him and provoke Him to wrath. These being the kinds of captivity and bondage, wherein we were holden, it will not be hard to see how we are freed and redeemed from the same. There is no Redemption, as the Divines do note, but either by exchange of prisoners, by force and strong hand, or by payment

of a price. Redemption by exchange of prisoners is then, when we set free those, whom we hold as captives taken from our enemies, that they may make free such, as they hold of ours : and this kind of redemption hath no place in the deliverance of sinful men from sin and misery ; but their deliverance is only wrought by strong hand and paying of a price. For CHRIST redeemed us from the bondage of sin, in that by the force and working of His Grace, making us dislike it, hate it, and repent of it, and leave it, He violently took us out of Satan's hands, who tyrannically and unjustly had taken possession of us ; but from the bondage of punishment, in respect whereof we were become bondmen to Almighty God, He redeemed us, not by force and a strong hand, but by paying a price, satisfying His Justice, and suffering what our sins had deserved ; that so, being pacified towards us, He might cease to punish us, and discharge Satan, who was but the executioner of His wrath, from afflicting us any longer. *Dr. Field.* (Of the Church. Book v. ch. 21.)

- 25 GOD, having by an established law denounced Death to sin, the execution of that law, one way or other, became as necessary to the vindication of the Divine attributes, as the first enacting it. For, though the Mercy of GOD is a gracious concern for His creatures and their welfare, yet the Justice of GOD is a concern for Himself and His own glory : and therefore it was become necessary that the punishment so threatened to sin should be inflicted, in case of sin ; and no deliverance granted, but on such conditions, as the Deity offended should think equivalent to the punishment of the offender, and therefore worthy His acceptance. This is what Divines properly call *Satisfaction*, *Expiation*, and *Atonement* ; the necessity of which arises from the necessity of punishment, and the necessity of punishment from the Divine denunciation of misery and death to sin, and that denunciation from the infinite Holiness in the Deity. . . . As the life of the first pair was absolutely forfeited, and as, in the Divine appointment of things, "without shedding of blood there was to be no remission," it became necessary that Blood, which is "the life," should be shed, in order to the remission of their transgression. . . . The SON of

GOD voluntarily offering His own life a victim to the Divine Justice, the FATHER accepted it, as a vicarious ransom. The equity of this commutation or satisfaction has been often demonstrated, and the fitness and propriety of it are equally conspicuous. For, death being the punishment of sin, an atonement for sin could not be made by a sinner, whose life, as such, was forfeited to the Divine Justice, and, consequently, could not have the least pretence to merit and expiation. Hence the impossibility of our being redeemed by *man*. CHRIST therefore, who "did no sin," when He suffered the punishment of sin, became a proper and meritorious Sacrifice for sinners. Again, as the sins to be atoned for were not only those of our first parents, but of the whole human race, and as every sin is the greatest affront to an Infinitely Holy Being, so the Atonement was required to be of Infinite value; which could only arise from the Infinite Dignity of the person so atoning. And hence the impossibility of our being redeemed by *angels*. The Redeemer therefore, who appeared in behalf of mankind, seems to be the only one, that could cancel their debts, and offer a plenary satisfaction; and, being both *God* from all eternity, and becoming man in the fulness of time, He was partaker of the perfect nature of those beings, for whom, and of that Being, to whom, He was to make an atonement; and, consequently, could clearly expiate the guilt of the former, and fully satisfy the Justice of the latter. (v. 10; viii. 32.) In this short view of the nature of our Redemption we see all the attributes of the Deity glorified; "Mercy and truth meeting together; righteousness and peace kissing each other:" the whole a scheme of the most righteous mercy and the most merciful vengeance! We see the necessity of a mighty ransom, and (though we acknowledge and adore the *free* grace of GOD herein displayed) we assert that this ransom was *fully* discharged by the meritorious Death of CHRIST, the Lamb of GOD, that expiated the guilt and took away the sin of the world. Not that this taking away sin was *literally*, or, in a natural sense, true, so that sins committed were rendered uncommitted (which is physically impossible); but *legally*, in a judicial sense; so that the offenders were absolved from the guilt, and freed from

the punishment of their past sins, and remained, upon their repentance and future obedience, fit objects of the Divine favour. *Dr. Kennicott.* (Dissertation on the Oblation of Cain and Abel.)

It must be granted that *personal* guilt cannot be transferred, but the *legal* guilt may; that is, the obligation to punishment, which results from the violation of the Law. For GOD does not punish merely for punishing's sake: He does not inflict useless misery upon His creatures: He does not punish merely because He disapproves of, or is displeased with guilt; but because of the ill consequences, which would follow, if He suffered guilt to go unpunished. Because it is necessary to vindicate the honour of His government, to support His authority, as Supreme Lawgiver, and to secure the respect due to His laws. Now, if the reverence due to GOD's laws could be maintained, and all the wise and good ends of punishment answered by the substitution of another person (equal to the mighty province) in the room of the offender, then the Deity might accept of a commutation, remit the punishment to the offender, and transfer it upon his substitute. For, when the reasons of inflicting a penalty are taken off, there the penalty itself undoubtedly may be taken off. The only thing, then, that remains is to prove that our SAVIOUR's sufferings were sufficient to secure the honour and respect due to GOD's laws. Now whatever has a tendency to impress upon our minds a most awful sense of GOD's aversion to sin has a tendency to preserve a reverence for GOD's laws. And nothing could have imprinted upon our minds a more awful sense of GOD's aversion to sin, than that He would not forgive it, notwithstanding our repentance, upon less difficult terms, than the SON of GOD's giving Himself a ransom for this world; that He would not pardon the breach of His laws without our SAVIOUR's offering up what He had as great a value for, as He had a hatred and detestation of the offences committed against His Law. *Jer. Seed.* (Serm. ii. on 1 S. Pet. iii. 18.) His *Death* was of sufficient intrinsic worth and value to be an equivalent commutation for the punishment, that was due to the whole world of sinners. For the reason why GOD would not pardon sinners without some commutation for the punish-

ment, that was due from them to His justice, was that He might preserve and maintain the authority of His laws and government. For, had He exacted the punishment from the sinners themselves, He must have destroyed the whole race of mankind; and, had He pardoned them, on the other hand, without any punishment at all, He must have exposed His authority to the contempt and outrage of every bold and insolent offender: and therefore, to avoid these dangerous extremities of severity and impunity, His infinite wisdom found out this expedient to admit of some exchange for our persons and punishment; that so, some other thing or person being substituted in our stead to suffer and be punished for us, neither we might be destroyed, nor our sins be unpunished. This therefore being the reason of God's admitting of Sacrifice, it was highly requisite that the punishment of the sacrifice should bear some proportion to the guilt of the offenders: otherwise, it will not answer God's reason of admitting it. For to have exacted a small punishment for a great demerit would have been, within a few degrees, as destructive to His authority, as to have exacted none at all. To punish but little for great crimes is, within one remove, as mischievous to government, as total impunity; and therefore to support His own authority over us it was highly requisite that He should exact not only a punishment for our sin, but also a punishment proportionable to the guilt and demerit of it. For there is no doubt but the nearer the punishment is to the demerit of the sin, the greater security it must give to His authority; and upon this account the sacrifices of the Jews were infinitely short of making a full expiation for their sins; because, being but brute animals, their death was no way a proportionable punishment to the great demerit of the sins of the people. For what proportion could there be between the momentary sufferings of a beast, and those eternal sufferings, which the sins of a man do deserve? Heb. ix. *Dr. John Scott.* (Of the Christian Life, &c. Part ii. ch. 7, s. 2.)

Oh, what work will *faith* make of this Scripture! A soul castled within these walls is impregnable. *First*, observe, CHRIST is here called a *propitiation*, or if you will, a *propitiatory*, *ἱλαστήριον*, alluding to the *Mercy-seat*, where GOD promised to meet His

people, that He might converse with them, and no dread from His Majesty fall upon them. (Exod. xxv.) Now you know the Mercy-seat was placed over the Ark to be a cover thereunto; it being the Ark, wherein the Holy Law of GOD was kept, from the violation of which all the fears of a guilty soul arise. Therefore 'tis observable that the dimensions of the one were proportioned to the other. The Mercy-seat was to be as long and broad to the full, as the Ark was, that no part thereof might be unshadowed by it (verse 10 compared with 17). Thus, CHRIST our true *Propitiatory* covers all the Law, which else would come in to accuse the believer: but not one threatening now can arrest him, so long as this screen remains for faith to interpose between GOD's wrath and the soul. Justice now hath no mark to level at: GOD cannot see the sinner for CHRIST, that hides him. *Secondly*, observe what hand CHRIST hath His commission from—*Whom God hath set forth, &c.* CHRIST, we see, is the great Ordinance of Heaven. *Him the Father hath sealed.* He is singled out from all others, Angels and men, and *set forth*, as the person chosen of GOD to make atonement for sinners (as the lamb was taken out of the flock and set apart for the Passover). When therefore Satan sets forth the believer's sins in battle-array against him, and confronts him with their greatness, then *faith* runs under the shelter of this castle, into the holes of this Rock. Surely (saith faith) my SAVIOUR is infinitely greater than my greatest sins. I should impeach the wisdom of GOD's choice to think otherwise. GOD, who knew what a heavy burden He had to lay upon His shoulders, was fully satisfied of His strength to bear it. He, that refused "sacrifice and burnt-offering" for their insufficiency, would not have called Him, had He not been all-sufficient for the work. . . . Indeed, here lies the weight of the whole building: a weak faith may save; a weak SAVIOUR cannot. . . . *Thirdly*, observe the reason, why GOD chose this way of issuing out His pardoning mercy; and that is *to declare His righteousness for the remission of sins.* Mark, not to declare His mercy: that is obvious to every eye. Every one will believe Him merciful, that is, forgiving; but to conceive how GOD should be *righteous* in forgiving sinners—this lies more

remote from the creature's apprehensions ; and therefore it is ingeminated and repeated verse 26. . . . Oh, what boldness may the believer take at this news ! Methinks I see the soul, that was even now pining to death with despair, now revive, and grow young again at these tidings ; as Jacob, when he heard Joseph was alive. What ? Is justice (the only enemy I feared, and attribute in God's heart, which my thoughts fled from) now become my friend ? Then cheer up, my soul : who shall condemn, if God justifies ? And how can God Himself be against thee, when His very justice acquits thee ? *Gurnall*. (The Christian in complete Armour, &c., Eph. vi. 16. Ch. 20.)

26 The first end of the LORD's Supper is a continual "remembrance" of that *Propitiatory Sacrifice*, which CHRIST once offered by His death upon the Cross to reconcile us unto GOD (S. Matt. xxvi. 26.) "Do this," saith CHRIST, "in remembrance of Me." And, saith the Apostle, "as oft as ye shall eat this Bread and drink this Cup, ye do shew the LORD's death, till He come" (1 Cor. xi. 26). And he saith that (by this Sacrament and the preaching of the Word) JESUS CHRIST was so "evidently set forth" before the eyes of the Galatians (iii. 1), as if He had been crucified among them : for the whole action represents CHRIST's death ; the breaking of the bread blessed, the crucifying of His Blessed Body ; and the pouring forth of the Sanctified Wine, the shedding of His Holy Blood. (Heb. i. 3 ; ix. 26 ; x. 12.) CHRIST was once in Himself *really* offered ; but, as oft as the Sacrament is celebrated, so oft is He *spiritually* offered by the faithful.

Hence the LORD's Supper is called a *Propitiatory Sacrifice*, not properly or really, but figuratively, because it is a memorial of that Propitiatory Sacrifice, which CHRIST offered upon the Cross. And, to distinguish it from that real Sacrifice, the Fathers called it "the unbloody Sacrifice." It is also called "the Eucharist," because that the Church in this action offereth unto GOD the Sacrifice of praise and thanksgiving for her Redemption, effected by the true and only expiatory Sacrifice of CHRIST upon the Cross. If the sight of Moab's king sacrificing on his walls his own son to move his god to rescue him (2 Kings iii. 27), moved the assailing kings to such pity, that

they ceased the assault and raised their siege; how should the spiritual sight of GOD the FATHER, sacrificing upon the Cross His only-begotten SON to save thy soul, move thee to love GOD the Redeemer, and to leave sin, that could not in justice be expiated by any manner of ransom?

The second end of the LORD's Supper is to *confirm our faith*: for GOD by this Sacrament does signify and seal unto us from heaven, that, according to the promise and new covenant, which He hath made in CHRIST, He will truly receive unto His grace and mercy all penitent believers, who duly receive this Holy Sacrament, and that, for the merits of the Death and Passion of CHRIST, He will as verily forgive them all their sins, as they are made partakers of this Holy Sacrament. In this respect it is called, "The Seal of the new Covenant and remission of sins." In our greatest doubts we are, therefore, in receiving this Sacrament, to say undoubtedly with Samson's mother, "If the LORD would kill us, He would not have received a burnt-offering and a meat-offering at our hands, neither would He have shewed us all these things, nor would as at this time have told us such things as these." (Extract continued at xii. 4.)
Bp. Baily. (Practice of Piety. Medit. 22.)

By *faith* I see, that GOD, who is invisible, who, though He dwells in Heaven, doth yet humble Himself to behold all that is done upon earth; nor doth He only behold, but govern all things too: and whilst I contemplate His Wisdom, Power, Truth, Goodness, Holiness, and Justice, manifested to me in the Gospel, I adore and worship Him, I love and fear Him, I call on and rely upon Him, I endeavour to walk before Him and be perfect; I know nothing like Him, and therefore I desire nothing beside Him, as equal to Him in Heaven or in earth. By *faith* I see the SON of GOD abandoning the bosom and the glory of His FATHER, descending upon earth, and assuming "the form of a servant," that by His doctrine and example He might propagate righteousness and holiness in the world. I trace Him through all the stages of His sufferings and travails, till I behold Him fastened to the Cross, and bleeding out His meek and holy Soul at those painful wounds the nails had made—and all this for my sins and the sins of the

whole world : and then with what a strange mixture of passions that sight fills me ! with grief and shame, and yet with love and hope too : how I am amazed to see what indignation a Holy God hath discovered against sin ! and how my heart bleeds to think that my sins have treated thus despitefully and cruelly my dear LORD and Master ! and with what a melting passion and vigorous resolutions of a fervent industrious service, and an everlasting zeal and devotion, do I behold the amazing instances of my SAVIOUR'S love, whilst with so much affection and sweetness He laid down His life for me, His enemy and His persecutor ! Oh, how I long to do something for such a SAVIOUR, as this ! to execute my lusts, to bring His and mine enemies before His face, and slay them ! And now, though a survey of my sins hath filled me with amazement and shame, yet since CHRIST hath died, I look up with comfort and an humble hope—since He hath “died,” did I say ? yea rather, since He is “risen again.” For by *faith* I see Him breaking forth with power and great glory out of His Sepulchre : I behold Him ascending in triumph up to Heaven : I see with S. Stephen the heavens opened, and my Prince and SAVIOUR sitting at the right hand of power, with one hand dispensing His graces, with the other holding never-fading wreaths to crown the patience of His Saints. And now how I am exalted above nature, transported above the world and flesh ! how this prospect hath disarmed the beauties and glories of this life of all their killing charms and temptations ! how my soul leaps for joy to see a way opened into the Holy of Holies, and to consider the mighty interest I have in heaven !
Dr. Lucas. (Practical Christianity, &c. Part i. ch. 4 and 5.)

27 Where *is* boasting then ? It is excluded. By what law ? of works ? Nay : but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the Law.

29 *Is He* the God of the Jews only ? *is He* not also of the Gentiles ? Yes, of the Gentiles also :

30 Seeing *it is* one God, which shall justify the

circumcision by faith, and uncircumcision through faith.

27 The Apostle spends ch. i. and ii. of this Epistle in drawing up a charge of such a nature, both against Gentiles and Jews, but principally against the Jews, who were the grand Justiciaries, that might make them bethink themselves of imploring Mercy, and of laying aside all plea of Law and Justice: and so (ch. iii. 27) he shuts up all with a severe check to such presumptuous arrogance, *Where then is boasting?* This seems to be the main end, which he everywhere aims at, in opposing *faith* to *the works of the Law*; namely, to establish the foundation of righteousness and happiness upon the free Mercy and Grace of God. *John Smith.* (The Difference between the Legal and the Evangelical Righteousness. Ch. 4.)

Remission of sins hath no relation or dependence on anything, which is in man, is not drawn on or furthered by any *merit* of ours; but is an act of the Mercy and Providence of God, by which He is pleased to restore us to His favour, who were under His wrath, to count us righteous, who were guilty of death, and, in CHRIST, to “reconcile us unto Himself:” and, though He have a record of our sin, yet not to use it, as an indictment against us, but so to deal with us, as if His Book were rased, and so to look upon us, as if we had not sinned at all. *Et merebimur admitti jam exclusi*; and we, who were formerly shut out for our sin, shall be led into “the land of the living” by a merciful, and perfect, and all-sufficient Mediator. It is His Mercy alone, that must save us. This is as the Sanctuary to the legal offender. This is as Mount Ararat to Noah’s tossed Ark; as Noah’s hand to his weary dove; as Ahasuerus his golden sceptre, to the humble penitent. *Farindon.* (Serm. on S. Matt. vi. 12.)

28 The best faith is not worth Heaven. The value of it grows *ex pacto*—that God hath made that covenant that contract, *Crede, et vives*, only believe, and thou shalt be safe. Faith is but one of those things, which in several senses are said to justify us. It is truly said of God, *Deus solus justificat*, God only justifies us—*efficienter*; nothing can effect it, nothing can work

towards it, but only the mere goodness of GOD. And it is truly said of CHRIST, *Christus solus justificat*, CHRIST only justifies us—*Materialiter*; nothing enters into the substance and body of the ransom of our sins, but the obedience of CHRIST. It is also truly said, *Sola fides justificat*, only faith justifies us—*Instrumentaliter*; nothing apprehends, nothing applies the merit of CHRIST to thee, but thy faith. And lastly, it is as truly said, *Sola opera justificat*, only our works justify us—*Declaratoriè*; only thy good life can assure thy conscience and the world, that thou art justified. As the efficient justification, the gracious purpose of GOD, had done us no good without the material satisfaction, the Death of CHRIST, that followed; and as that material satisfaction, the Death of CHRIST, would do me no good without the instrumental justification, the apprehension by faith, so neither would this profit without the declaratory justification, by which all is pleaded and established. GOD enters not into our material justification: that is only CHRIST'S. CHRIST enters not into our instrumental justification: that is only faith'S. Faith enters not into our declaratory justification; (for faith is secret), and declaration belongs to works. Neither of these can be said to justify us alone, so, as that we may take the chain in pieces, and think to be justified by any one link thereof—by GOD, without CHRIST—by CHRIST, without faith—or by faith, without works. And yet, every one of these justifies us alone, so, as that none of the rest enter into that way and that means, by which any of these are said to justify us. *Dr. Donne.* (Serm. ii. on S. John xvi. 8—11.)

You say, "they believe themselves justified by faith alone, and that by that faith, whereby they believe themselves justified." Some persons, peradventure, do so; but withal they believe, that that Faith, which is alone and unaccompanied with sincere and universal Obedience, is to be esteemed no faith, but presumption, and is at no hand sufficient for justification; that, though Charity be not imputed unto justification, yet is it required, as a necessary disposition in the person to be justified; and that, though, in regard of the imperfection of it, no man can be justified by it, yet that, on the other side, no man can be justified without it. So that, upon the whole matter, a man

may truly say that the doctrine of these Protestants, taken altogether, is not a doctrine of liberty, not a doctrine, that turns hope into presumption and carnal security; though it may be justly feared that many licentious persons, taking it by halves, have made this wicked use of it. For my part, I do heartily wish that by public authority it were so ordered that no man should ever preach or print this doctrine, that "faith alone justifies," unless he joins this, together with it, that "universal Obedience is necessary to Salvation:" and, besides, that those chapters of S. Paul, which intreat of justification by faith "without the works of the Law," were never read in the Church, but when the thirteenth chapter of the first Epistle to the Corinthians, concerning the absolute necessity of Charity, should be, to prevent misprision, read together with them. *Chillingworth*. (The Religion of Protestants, &c. Ch. vii. part i. s. 32.)

29 *Is He not also of the Gentiles?* The ancient apologists, both Jews and Christians, never had a thought that all revealed Religion had been confined for so many ages past to the Jews only; but they looked upon the Jews, as the proclaimers and publishers of true Religion to the rest of the world. The Israelites were a "kingdom of priests," an "holy nation" (Exod. xix. 6). "They were made the preachers of righteousness to other nations, in order to convey the main substantials of Religion all over the world. . . . Josephus observes, that, like as the Divine Being pervades the whole Universe, so the Divine Law (given by Moses) passes throughout all mankind." Of the same mind was Theophilus Bishop of Antioch; and, after him, Origen. Athanasius, of the following century, expresses the same thought. "The Law was not intended for the Jews only, neither were the prophets sent only for their sakes; but the prophets were sent to the Jews, and were persecuted also by the Jews, while they were in reality a kind of Sacred School to all the world, as to what relates to the knowledge of GOD and the concerns of the soul." The judicious Theodoret, speaking of the Jews, says, "GOD ordained this nation to be a guide to all nations in Divine knowledge. For, like as He appointed sometimes Moses, and at other times Joshua, and then Samuel, and afterwards one or other of the prophets, to take charge of

this people, and by a single man of approved wisdom benefited the whole brotherhood; so by the single nation of Israel did GOD vouchsafe to call all nations partakers of one common nature to become partners also in the same common religion." From hence may be clearly seen what the current notion was among the ancient most judicious advocates for Divine Revelation; namely, that, though the Law of Moses was in a peculiar manner designed for one people, (because the select preachers of righteousness, the ministers or publishers of Religion, were to be a distinct order of men from the rest,) yet the most necessary points of revealed Religion, which concerned mankind in general, were to be communicated, more or less, to all the world, and that by means of the Jews, after they grew up to be considerable. . . . Though other nations were not obliged to become Jews, they were obliged to admit the *true* GOD and the most *substantial* parts of true Religion; the knowledge of which had been handed down by *tradition*, and was often renewed and revived by means of the Jews, who were the standing witnesses and memorials of it. *Dr. Waterland.* (The Wisdom of the Ancients borrowed from Divine Revelation. A Charge, &c.)

It is plain that many thousands, at the first professing Christian Religion, became afterwards wilful apostates, moved with no other cause of revolt but mere indignation that the Gentiles should enjoy the benefit of the Gospel, as much as they, and yet not be burdened with the yoke of Moses' Law. *Hooker.* (Eccl. Pol. B. vi. ch. 6, 15.)

Certainly those uncharitable judges of all other men, that will afford no salvation to any but *themselves*, are in the greatest danger to be left out at this general seal (Rev. vii. 3). Nothing hinders our salvation more, than to deny salvation to all but ourselves. *Dr. Donne.* (Serm. on Rev. vii. 9.)

There are three different states—the Jews under the Law, the Christians in the Gospel, and the Saints in the life to come; all which three states are one offspring of Abraham, one people, one Church, one inheritance, all calling upon and glorifying the Name of GOD and of His SON JESUS CHRIST. Therefore S. Augustine saith, "The people of Israel under the Law were

very Christians, and the Christians in the Gospel are very Israelites." The substance of these three states is one: the difference standeth only in quality, or proportion of more or less. The Jews saw CHRIST in the Law; the Christians see CHRIST in the Gospel; the blessed Saints see CHRIST in heaven. The Jews saw CHRIST darkly, as in a shadow; the Christians see CHRIST, as in an image lively portrayed; the holy Saints see CHRIST in heaven expressly and perfectly, without image or shadow, face to face. CHRIST, that is seen, is all one: the difference is only in the seers, of whom some see in a dark shadow, some in a perfect image, some in the clear light; and yet none of them without the sight of CHRIST. And, as the Jews were in a shadow in comparison of that brightness of light, that we see now, even so are we likewise in a shadow, in comparison of that light, that we hope for and is to come. *Bp. Jewel.* (Answer to Harding. Article 12.)

30 The whole new Covenant consists in these two words, CHRIST and *faith*—CHRIST, bestowed on God's part; faith, required on ours—CHRIST, the matter; faith, the condition of the Covenant. *Dr. Hammond.* (Serm. on S. Matt. x. 15.)

It may be necessary to explain *why* it is, that in some parts of S. Paul's Epistles a certain stress is laid upon *faith*, over and above the other parts of a religious character in our Justification. The reason seems to be as follows: the Gospel being pre-eminently a Covenant of *Grace*, faith is of more excellence than other virtues, because it confesses this beyond all others. Works of obedience witness to God's just claims upon us, not to His mercy; but faith comes empty handed, hides even its own worth, and does but point at that precious scheme of Redemption, which God's love has devised for sinners. Hence, it is the frame of mind especially suited to it, and it is said, in a special way, to justify us, because it glorifies God, witnessing that He accepts those only, who confess they are not worthy to be accepted. *J. H. Newman.* (Serm. on S. Matt. xix. 17.)

31 Do we then make void the Law through faith? God forbid: yea, we establish the Law.

31 Few texts of Scripture, when rightly understood, are more important than this. *Bp. Middleton.*

Objections, levelled against the truth of GOD, whether directly or by insinuation, often serve, as occasions of its being displayed to greater advantage, of causing it to shine forth with increase of lustre. This was seen in our LORD's Ministry. To the injurious suggestion of the bigoted legalist we are indebted for this triumphant doctrine of the Apostle, *We establish the Law by faith.* It may be, however, that by this answer he satisfied, in some instances, the not unreasonable doubts and fears of the conscientious Jew, zealous for what he supposed to be the honour of the GOD of Israel. Here, in this Epistle, we have evidence to shew that the Law, in its integrity, was not *made void*, but *established*, by the faith of the Gospel. We have, at ch. viii. 1—4, the *Moral Law* recommended and enforced by new and far higher sanctions—"established on better promises"—and made effectual by the gift—the charter, so to say—of a Divine strength conferred upon it, as "the Law of CHRIST." The *Ceremonial Law*, having received its full completion, once for all, by the "propitiation" set forth by GOD Himself (ver. 25), now becomes a spiritual worship (Phil. iii. 3), a "reasonable service, acceptable to GOD," when it constrains the believer in CHRIST to offer himself, his soul and body, as a living sacrifice. See xii. 1, 2. And how can any *Judicial Law* be grounded on a firmer basis, or rendered more obligatory on the consciences of all men, than by the inculcation of that great Christian principle, that "whosoever resisteth the power resisteth the Ordinance of GOD?" See xiii. 1—7. *J. F.*

We do not teach CHRIST alone, excluding our own faith unto justification; CHRIST alone, excluding our own works unto sanctification; CHRIST alone, excluding the one or the other, as unnecessary unto Salvation. It is a childish cavil, wherewith in the matter of justification our adversaries do so greatly please themselves, exclaiming that we tread all Christian virtues under our feet, and require nothing in Christians but faith; because we teach that faith alone justifieth: whereas, we by this speech never meant to exclude either hope or charity from being always joined, as inseparable mates, with faith in the man, that

is justified ; or works from being added, as necessary duties, required at the hands of every justified man ; but to shew that faith is the only hand, which putteth on CHRIST unto justification ; and CHRIST the only garment, which being so put on covereth the shame of our defiled natures, hideth the imperfection of our works, preserveth us blameless in the sight of GOD, before whom otherwise the very weakness of our faith were cause sufficient to make us culpable ; yea, to shut us out of the kingdom of heaven, where nothing, that is not absolute, can enter. *Hooker.* (A Learned Discourse of Justification, &c. Sermon on Habak. i. 4, s. 31.)

The Gospel bears the complete fulfilment of the Law, and the satisfying of its highest exactness, in our surety JESUS CHRIST ; so that, in that way, nothing is abated. But, besides, in reference to ourselves, though it take off the rigour of it from us, because answered by another for us, yet, it doth not abolish the Rule of the Law, but *establisheth* it. It is so far from tearing, or blotting out, the outward copies of it, that it writes it anew, where it was not before, even *within* ; sets it upon the heart in sure and deep characters. We see this kind of writing of the Law is a promise for the days of the Gospel, cited out of the prophet Jeremiah, xxxi. 33. There is indeed no such writing of the Law in us, or keeping of it by us, as will hold good in the sight of GOD for our justification : therefore that other promise runs combined with it—the free forgiveness of iniquity. But, again, there is no such forgiveness, as sets a man free to licentiousness and contempt of GOD's Law ; but, on the contrary, binds him more strongly to obedience : therefore, to that sweet promise of the pardon of sin is inseparately joined this other of the inward writing of the Law. The heart is not washed from the guiltiness of sin in the Blood of CHRIST, that it may wallow and defile itself again in the same puddle ; but it is therefore washed, that the tables and leaves of it may be clean, for receiving the pure characters of that Law of GOD, which is to be written on it. vi. 17 ; viii. 2—4. *Abp. Leighton.* (Serm. on Heb. viii. 10.)

Christian liberty may be used, or rather abused, for “a cloak of maliciousness,” if we hold ourselves, by virtue thereof, to be dis-

charged from our obedience, either to the whole moral Law of God, or to any part of it. . . . Our Blessed SAVIOUR Himself hath not only professed that He came not to *destroy the Law*, but expressly forbidden any man to *think* so of Him (S. Matt. v. 17). And S. Paul rejecteth the consequence with an *absit*, as both unreasonable and impious, if any man should conclude that, by preaching the righteousness of faith, the Law were *abolished*. But the libertines and antinomists interpret those words of CHRIST in this sense, "He came not to destroy, but to fulfil it;" that is, He came not to destroy it without fulfilling it first, but by fulfilling it in His own person: He hath destroyed it unto the person of every believer; and therefore is CHRIST said to be "the end of the Law to every one that believeth" (Rom. x. 4). Whence it is, that the faithful are said to be "freed from the Law," "dead to the Law," and to be "no longer under the Law" (vii. 6, 4; vi. 14; Gal. ii. 19; v. 18), and other like speeches there are many everywhere in the New Testament. I acknowledge both—their expositions to be just, and all these allegations true; yet not sufficient to evict their conclusion. . . . One distinction, well heeded and rightly applied, will clear the whole point, concerning the abrogation and obligation of the Moral Law under the New Testament, and cut off many needless curiosities, which lead men into error. The Law, then, may be considered as a *Rule*; or, as a *Covenant*. CHRIST hath freed all believers from the rigour and curse of the Law, considered as a Covenant; but He hath not freed them from obedience to the Law, considered as a Rule. And all those Scriptures, that speak of the Law, as if it were abrogated or annulled, take it, as considered as a Covenant: those, again, that speak of the Law, as if it were still in force, take it, considered as a Rule. The Law, as a Covenant, is rigorous; and under that rigour we now are not, if we be in CHRIST: but the Law, as a Rule, is equal; and under that equity we still are, though we be in CHRIST. . . . The Law, considered as a Rule, can no more be abolished or changed, than can the nature of good or evil be abolished or changed.

Bp. Sanderson. (Serm. on 1 S. Pet. ii. 16.)

We assume that the Bible is what it professes to be—the

Statute-book of an everlasting Kingdom; and that both of the two very different parts, into which it is divided, proceed and have always been understood to proceed, from the same common Author. . . . We cannot suppose the Divine mind to have set forth two several schemes of moral government dissimilar from the very foundation. The *substance* of the Divine counsels must be indestructible. The appointment, for a season, of institutions, adapted to the state and necessities of man, and their abrogation in the fulness of time, when they had fulfilled a purpose intended, this is consistent with every notion we can form of perfect wisdom. But the fundamental will of the ALMIGHTY we cannot suppose subject to change; neither can any voice, that has once "proceeded out of the mouth of God" for the general moral guidance of His creatures, ever sink into a dead letter; so sink, I mean, as to lose all force of obligation upon subjects, on whose conscience an Eternal Law is written, as it is called, of Nature, with which such moral Word of Revelation is in harmony. "Heaven and earth shall pass away;" but the Word, which GOD hath spoken, shall not pass away. Admitting the latter Testament to be true, and embracing it as such, it appears hardly optional to do otherwise than admit, as a truth involved in this, that the substance of the elder Dispensation must in effect be one and the same with that of the later. Wherein, then, do the two differ? and wherein do they agree? An illustration may be borrowed on this point from comparing our SAVIOUR'S declaration, that He gave His disciples "a new commandment," with S. John's language in the 1 Ep. ii. 7, 8. It was "a new commandment:" but how? Not new in letter, or in effect; but in extent and sanction; new, in revealed motives; for it was founded now upon "better promises;" new, in respect of the example set for its fulfilment, and the encouragement offered to the keeping of it; new also (or comparatively become so) by reason of the practical degradation and disuse, into which it had fallen. But, in purpose and effect, it was "old;" in respect of its inherent tendency to bring men into present ease and comfort (and as *we* now know—of a future and glorious enjoyment also) it was "the same, which was from the beginning." *John Miller.* (Bampton Lectures. ii.)

To preach Justification by the Law, as a Covenant, is *legal*, and makes void the death and merits of JESUS CHRIST; but to preach obedience to the Law, as a Rule, is *evangelical*: and it savours as much of a New Testament spirit to urge the commands of the Law, as to display the promises of the Gospel.
Bp. Hopkins.

CHAPTER IV.

WHAT shall we say then that Abraham our father, as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

3 For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.

1 Our Apostle confirms in this chapter the doctrine, which he delivered in the former, namely, that a man is not justified by the works of the Law, but freely by grace through faith; and this he proves by two reasons especially: 1. from *David's* testimony; *Blessed is the man, &c.*; 2. from *Abraham's* example; *We say that faith was imputed to Abraham for righteousness, &c.* Now S. Paul mentioneth *Abraham* and *David* in this controversy, because their works were most glorious among the Jews, in so much as they called Abraham "father" (S. Luke iii. 8; S. John viii. 53), and David is styled "a man according to God's own heart." (Acts xiii. 22.) The pattern, then, of Abraham accounted righteous before God by faith, and the precept of David affirming that our blessedness consists in the remission of our sins and not in the perfection of our virtues, are both exceeding fit and well accommodated unto the present purpose. *Dean Boys.* (An Exposition of the Festival Epistles

and Gospels used in our English Liturgy. Ep. for Circumcision of CHRIST.)

There were Patriarchs before Abraham, and Patriarchs, that came after him ; yet none left behind them so honourable a name. If you look to the Patriarchs, that lived before him, they had the same Covenant in substance ; but in ceremonies and circumstances, wherewith GOD was pleased to clothe His Covenant, Abraham did excel them. As for the Patriarchs, that succeeded, though they did partake of all that Abraham had, yet this was Abraham's advantage, that GOD first gave these things to him, and only confirmed them unto them—and that too for his sake. But, to speak more distinctly, S. Chrysostom observes, that Abraham was the tenth from Noah ; and that GOD took him out of that profane age and place, wherein he lived, as His own portion ; for the tithe is sacred unto GOD. Noah was such a tithe before, in whom GOD began the new world. Abraham, then, was a person, sacred unto GOD ; and not only so, but consecrated also by GOD Himself : for Eusebius in his Chronicle observeth that Abraham was the first Prophet, to whom the SON of GOD appeared in the shape of a man, at what time He invested him with the Patriarchship. Now of a person so sacred, so consecrated we must look to hear of something more than ordinary ; and indeed S. Augustine telleth us that whatever the Scripture reporteth of Abraham it is *factum et prophetia*, a prophetic fact ; it concerneth not only the time present, but the time to come—as well his, as him. But two things principally set forth Abraham's prerogative ; the first is, that his family was to be the depository of GOD's Covenant ; the second is, that his virtues were to be exemplary to the whole Church. Touching the first, the promise is plain that *in his seed all the nations of the earth shall be blessed*. The Prophets, usually meaning the Gentiles, call them "Israel ;" and the Apostle saith, that "the branches of the wild olive tree must be engrafted into the new" (Rom. xi. 17). It is not enough that "the partition wall" is broken down, but we must be incorporated into the same body ; for GOD is not pleased that any shall ordinarily be saved, except he be of Abraham's family. Secondly, of those, which are of Abraham's family, it

is not God's pleasure that any should be saved, that doth not exemplify Abraham's virtues in his life: for Abraham's virtues were to be exemplary. Of his virtues, in general, S. Chrysostom observeth, that "any man might take a pattern of any virtue from him; for they were limned with lively colours in him." But, of his virtues, S. Paul doth especially insist upon his faith—S. James, upon his charity—our SAVIOUR CHRIST, upon both: both are saving virtues, and no hope without them of entering into "Abraham's bosom;" no hope, I say, to attain this, but by conforming our lives to Abraham's in such a faith, as "worketh by charity." Therefore S. Gregory Nyssen calleth him *viam fidei*, the path of faith; S. Irenæus saith that his faith was *prophetia fidei*; S. Ambrose that he was *forma credentium*: but S. Augustine observeth well that *duplex prophetia facta est Abrahamæ, carnalis et spiritualis*; he was a most noble Patriarch corporally, but spiritually he was much more noble; yea, whatsoever he was corporally was but a type of that, which he was spiritually. Observe in the points of his prerogative—the Sacrament, a pledge of God's Covenant—the Sacrifices, types of his virtues. *Bp. Lake.* (Serm. on S. Luke iii. 7—9. Serm. 4.)

- 2 *Not before God.* The true *righteousness*, as saith S. Paul, is not of man's device, but hath his *witness from the Law and the Prophets*; which he therefore proceedeth to shew, out of the example, first, of Abraham, and after, of David. In the Scripture then there is a double *righteousness* set down, both in the Old and in the New Testament. In the Old, and in the very first place, that *righteousness* is named in the Bible; *Abraham believed God, and it was accounted to him for righteousness—a righteousness accounted*; and again, in the very next line, it is mentioned Abraham will "teach his house to *do righteousness*"—a *righteousness done*. In the New likewise. The former in one chapter (even the fourth to the *Romans*) no fewer than eleven times; *Reputatum est illi ad justitiam—a reputed righteousness*. The latter, in S. John: "My beloved, let no man deceive you: he that *doeth righteousness* is righteous"—a *righteousness done*: which is nothing else, but our just dealing, upright carriage, honest conversation. Of these, the latter the Philosophers themselves conceived, and acknowledged: the other is proper to Christians

only, and altogether unknown in Philosophy. The one is a quality of the party: the other an act of the Judge, declaring or pronouncing *righteous*: the one ours by influence, or infusion; the other, by account, or imputation. That both these there are, there is no question. The question is, whether of these the Prophet here (Jer. xxiii. 6) principally meaneth, in this Name (*The Lord our Righteousness*). This we shall best inform ourselves of by looking back to the verse before; and without so looking back we shall never do it to purpose. There the Prophet setteth one before us in His Royal Judicial power, in the person of *a King*, and of a King set down to *execute judgment*: and this he telleth us, before he think meet to tell us His *Name*. Before this King, thus set down on His throne, the *righteousness*, that will stand against the Law, or conscience, Satan, sin, the gates of hell, and the power of darkness—and so stand, that we may be delivered by it from death, despair, and damnation, and entitled by it to life, salvation, and happiness eternal—that is *Righteousness* indeed: that is it we seek for, if we may find it. And that is not this latter, but the former only; and, therefore, that is the true interpretation of *Jehova Justitia nostra, the Lord our Righteousness*. Look but how S. Augustine and the rest of the Fathers, when they have occasion to mention that place in the Proverbs “A king that sitteth in the throne of Judgment—who can say, I have made my heart clean?” (xx. 8, 9.)—look how they interpret it then, and it will give us light to understand this Name; and we shall see that no Name will serve then, but this Name (Acts iv. 12): nor this Name neither, but with this interpretation of it. And that the HOLY GHOST would have it ever thus understood, and us ever to represent before our eyes this *King* thus “sitting in His Judgment-seat,” when we speak of this *righteousness*, it is plain, two ways. For the tenour of the Scripture, touching our *justification*, all along runneth in judicial terms, to admonish us still what to set before us. The usual joining of *justice* and *judgment* continually all along the Scriptures shew it is a *judicial justice* we are to set before us. The terms of “a Judge,” “it is the LORD that judgeth me;” a “prison,” “kept and shut up” under Moses; “a bar,” “we must all

appear before the bar ;" "a proclamation," who will "lay anything" to the prisoner's charge ? an "accuser," "the accuser of our brethren ;" a "witness," our conscience "bearing witness ;" an "indictment" upon these, "Cursed be he that continueth not in all the words of this Law to do them ;" and again, "He that breaketh one is guilty of all ;" a conviction, that all may be *ἰπτόδικοι*, "guilty" or culpable before God ; yea, the very delivering of our sins under the name of "debts ;" of the Law under the name of a "handwriting ;" the very terms of an "advocate," of a "surety made under the Law," of a "pardon," or being "justified from those things, which by the Law we could not"—all these, wherein for the most part this is still expressed, what speak they, but that the sense of this *Name* cannot be rightly understood, nor what manner of *righteousness* is in question, except we still have before our eyes this same *Coram Rege justo judicium faciente* ? *Bp. Andrewes.* (Of Justification in CHRIST'S Name. Sermon on Jer. xxiii. 6.)

Abraham might boldly contest, as Job did, and every godly man yet safely may, with others for integrity of life and plenty of works, in which he might justly rejoice or *glory : yet with men, not with God.* In this sense, their resolution, which say we are justified by works before men, *not before God*, is most true and warranted by that place of S. Paul. . . . His drift and scope in Rom iii., iv., is only this ; that, although men may be truly just and holy in respect of others, and rich in all manner of works that are good, as Abraham was thus far known and approved, not by men only, but by God, yet, when they appear before His Tribunal, who best knows as well the imperfection as the truth of their integrity, they must still frame their supplications *sub formā pauperis*, yea, *sub formā impii*, always acknowledging themselves to be "unprofitable servants," always praying "LORD, forgive us our sins," and "Be merciful to us miserable sinners." . . . The man then, *in whose spirit is no guile*, for of such the Psalmist speaketh, is *justified*, not because of his sincerity, but because the LORD *imputeth not* that *sin* unto him, which he still unfeignedly acknowledgeth to be in him, continually praying, "LORD, enter not into judgment with Thy servant:" always confessing "LORD, *In Thy sight* shall no

flesh living be justified ;” to wit, otherwise, than by not entering into judgment, or by non-imputation of his sins. Thus you see, even the best of God’s Saints seek *justification only by faith*, with S. Paul ; and yet require thereto, with S. James, “ Pure religion and undefiled *in the sight of God* even the FATHER.” This reconcilment of the seeming contradiction between these two Apostles doth voluntarily present itself to such, as consider the several occasions of their writings. . . . For one and the same Physician to prescribe medicines much different to diseases altogether diverse or quite contrary, would neither impeach him of unskilfulness or unconstancy. The very contrariety of their errors, with whom these two Apostles had to deal, would draw speeches from any one of us, that should, severally, intend their refutation, in form as contradictory as theirs be ; yet both fully consonant to the truth, because rightly proportioned to their opposite ends. *Dean Jackson.* (Works. B. iv. ch. vi. s. 6, 7.)

- 3 In every age of the world it has held good, that “ the just shall live by faith :” yet it was determined in the deep counsels of God that for a while this truth should be partially obscured, as far as His revelations went ; that man should live by sight, miracles, and worldly ordinances, taking the place of silent providences and spiritual services. In the later times of the Jewish Law, the original doctrine was brought to light ; and, when the Divine object of faith was born into the world, it was authoritatively set forth by His Apostles, as the basis of all acceptable worship. But observe, it had been already anticipated in the instance of *Abraham*. The Evangelical covenant, which was not to be preached till near two thousand years afterwards, was revealed and transacted in his person. *Abraham believed God, and it was accounted to him for righteousness.* “ Abraham rejoiced to see My day, and he saw it, and was glad.” (S. John viii. 56.) Nay, in the commanded sacrifice of his beloved son was shadowed out the true Lamb, which God had provided for a burnt-offering. Thus, in the call of the Patriarch, in whose seed “ all the nations of the earth should be blessed,” the great outlines of the Gospel were anticipated ; in that he was called in uncircumcision, he was justified by faith, he trusted in God’s

power to raise the dead, he looked forward to the Day of CHRIST, and he was vouchsafed a vision of the atoning Sacrifice on Calvary. We call these notices *prophecy*, popularly speaking, and doubtless such they are to us, and to be received and used thankfully ; but, more properly, perhaps, they are merely instances of the harmonious movement of GOD's word and deed ; His sealing up events from the first ; His introducing them, once and for all, though they are but gradually unfolded to our limited faculties, and in this transitory scene. *J. H. Newman.* (The Epiphany. Serm. on Isa. xl. 1.)

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom GOD imputeth righteousness without works,

7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom the LORD will not impute sin.

4 One condition required to render an action *meritorious* is, that there be an equal proportion of value between the action, and the reward ; this being evident from the foundation already laid by us, to wit, that the nature of merit consists properly in exchange ; and that, we know, must proceed according to a parity of worth on both sides ; commutation being most properly between things equivalent. But now the prize we run for in all our religious performances is no less a thing than Life Eternal and a Beatific enjoyment of GOD Himself for ever : and can any man, not quite abandoned by his reason, imagine a few, weak, broken actions a competent price for Heaven and Immortality ? and fit to be laid in the balance with an "exceeding

and eternal weight of Glory ?” Is there anything in dust and ashes, that can deserve to dwell with God and to converse with Angels ? Or, can we, who live by sense, and act by sense, do anything worthy of those joys, which not only exceed our senses, but also transcend our intellectuals ? Can we do beyond what we can think, and deserve beyond what we can do ? For, let us rate our best and most exact services, according to the strict rules of morality, and what man is able to carry so steady a hand in any religious performance, as to observe all those conditions, that are absolutely necessary to answer the full measures of the Law ? No, this is such a pitch of acting, as the present strength of nature must not pretend to. And, if not, how can an action short of complete morality set up for *meritorious* ? *Dr. South.* (The Doctrine of Merit Stated. Sermon on Job xxii. 2.)

Of all the fruits of this *blessedness* (ver. 9), there is no other root but the goodness of God Himself ; but yet they grow in no other ground, than in that man, *in cujus spiritu non est dolus*, “in whose spirit there is no guile.” The comment and interpretation of S. Paul hath made the sense and meaning of this place clear ; *to him that worketh the reward is of debt ; but to him that believeth and worketh not his faith is accounted for righteousness : even as David describeth the blessedness of man*, says the Apostle there, and so proceeds with the very words of this text. Doth the Apostle then, in this text, exclude the co-operation of man ? Differs this proposition—that the man, in whom God imprints these beams of *blessedness*—must be *without guile* in his spirit, from those other propositions, *Si vis ingredi* “If thou wilt enter into life, keep the commandments ;” and *maledictus qui non*, “Cursed is he that performs not all ?” Grows not the blessedness of this text from the same root, as the blessedness in the 119th Psalm, ver. 1, “Blessed are they, who walk in the way of the LORD ?” Or, doth S. Paul take David to speak of any other blessedness in our text, than himself speaks of—“If through the Spirit ye mortify the deeds of the body, ye shall live” (viii. 13) ? Doth S. Paul require nothing out of this text to be done by man ? Surely he does : and these propositions are truly all one ; *Tantum credideris*,

“only believe,” and you shall be saved; and *Fac hoc et vives*, “Do this and you shall be saved.” . . . For, without works, how much soever he magnify his faith, there is *Dolus in spiritu, guile in his spirit*. *Dr. Donne*. (On the Penitential Psalms. Serm. on Ps. vi. 8—10.)

- 5 S. Paul enlarges on the case of this illustrious Patriarch, as the aptest exemplification, which could be adduced, of the manner and grounds of our becoming accepted of God; and he distinctly enumerates some of the most valuable moral qualities, that Abraham's faith involved; and then directly tells us that therefore it was *reckoned to him for righteousness*; that it was reckoned for righteousness, because it was such essentially and eminently. But what S. Paul really meant, I conceive, was to ascribe our *first* admission to God's approbation and favour to the *principle* of faith abstracted from all its outward fruits; that is, he intended to maintain that God accounts us righteous, so soon as He finds true and living faith in our hearts, without waiting for any of the results of actual conduct, to which faith leads; or, more strictly, with which, if vital, it is pregnant: and, in my mind, no idea could have been more important, more beautiful, or more exquisitely philosophical. His object was to guard the minds of his readers against the dry, selfish, servile, superficial religion of the Jewish Pharisees, which he everywhere denominates *the righteousness of the law*, and to lead them effectually from this wretched self-working mechanism to that vitalizing spirit of goodness, that principle of new life and a heavenly nature, which the Gospel was formed to communicate, and of which the Eternal Word “made flesh” was the living source. He therefore sets himself to press the acquirement of the simple central principle, without regard for the present to any other object. He not only directs them to look for it, to expect it, and to rely upon its efficacy, when obtained, without regard to their own previous character or conduct, whether good or evil; but also, with a certain unconcern even about the duties and virtues, which were to follow; not because these were in any respect of small value, but because they would be far more effectually attained by pursuing them, not immediately and in themselves, but in the principle, which would sponta-

neously produce them. To all which, as a crowning motive intelligible to all, he adds this great consideration : that, if the favour of GOD was the object pursued, it was the same vital principle, that could alone obtain it : he, who was possessed of this, though till then “*ungodly*,” and though perhaps, like the thief upon the cross, beyond the opportunity of performing one outward act of obedience, being immediately and infallibly accepted. *Alexander Knox*. (Letter to Major Woodward on Doctrinal points. Remains, vol. iii. p. 34.)

Though “the works of Abraham” are honourably recorded both in the Old and New Testament, yet the fact stands recorded also that, before his being called of GOD and justified, he was an idolater (Josh. xxiv. 23), “a child of wrath, even as others,” and that GOD, of His own free grace and mercy, had *taken* him from that sinful state, that “readiness to perish” (Deut. xxvi. 5). Abraham truly had been one of those, before whose eyes the visible things of GOD had proclaimed the Invisible (i. 19, 20) ; one of those, born with a natural capacity for attaining, through such means, some just notions of his religious duty (ii. 14, 15) ; but who, nevertheless, as sinning thus against light and knowledge, was “without excuse.” Him, therefore, the LORD *justified when ungodly*. Now it may be remarked, in connection with the argument of this Epistle, that, when Abraham made confession unto GOD of his own unworthiness, the occasion was one, which, at the same time, drew forth his feelings of goodwill and compassion towards *the Gentiles*—the guilty inhabitants of the condemned Sodom. So far was he, in his day, from despising and casting out the Gentiles, that he seems, in his memorable intercession on their behalf, almost to identify himself with them in their misery. “Behold now, *I* have taken upon me to speak unto the LORD, *who am but dust and ashes*. Peradventure there shall lack five of the fifty righteous, wilt Thou destroy all the city for the lack of five?” (Gen. xviii. 27, 28.) The great exemplar of *Faith* is here seen to be no less the pattern of *Charity*, shewing us in his own person the inseparable union between the two ; but—which is the point we would chiefly notice—instructing betimes his “seed after the flesh,” his stock by lineal descent, that they must not pride

themselves on their national privileges, so as "to despise others," nor with Pharisaic intolerance denounce and excommunicate the "sinners of the Gentiles" (Gal. ii. 15); but rather learn to cherish towards them a kindly fellow feeling, to pity them, to pray for them; for *this did* their father Abraham. And, in doing this, he seems to confirm the main design of S. Paul in this Epistle; which was to break down every wall of partition, still standing between the Jew and the Gentile, and to bind them both more closely together in the bonds of mutual sympathy and affection? *What then? Are we better than they? no; in no wise: for we have before proved both Jews and Gentiles, that they are all under sin . . . for there is no difference; for all have sinned, and come short of the glory of God, being justified freely by His grace.* The prayer of David (Ps. cxxxix. 19—24), who is associated by S. Paul in this chapter with the patriarch Abraham, breathes the same spirit of unfeigned humility; teaching us, that no man, however holy, while contemplating or reproving the sins of others, should ever lose sight of his own frailty and unworthiness. These are blessed signs, whereby to know whether we really *believe in Him, who justifieth the ungodly.* J. F.

- 6 To him, that considers the drift and force of S. Paul's discourse (Rom. iv. 6), it will clearly appear that justification, imputing righteousness, not imputing sin, and remission of sin are the same thing: otherwise, the Apostle's discourse would not signify or conclude anything. *Dr. Barrow.* (Serm. on Rom. v. 1.)

This word *justificare*, to *justify*, may be well considered in three ways: 1, as it is *verbum vulgare*, as it hath an ordinary and common sense (S. Luke vii. 29); and then, as it is *verbum forense*, as it hath a civil and legal use (Prov. xvii. 15). Neither of these two ways are we justified: we cannot be averred to be just: God Himself cannot say so of us—of us, as we are (Exod. xxiii. 7); nor, consider us standing in judgment before God, can any be acquitted for want of evidence (Ps. cxliii. 2). . . . But then there is a third sense of the word, as it is *verbum Ecclesiasticum*, a word, which S. Paul, and the other Scriptures, and the Church, and Ecclesiastical writers have used to express our righteousness our justification by. And that is only by the

way of pardon and remission of sins, sealed to us in the Blood of CHRIST. By that pardon His Righteousness is ours. But *how* the Righteousness of CHRIST is made ours, or by what name we shall call our title, or estate, or interest, in His Righteousness, let us not inquire. The terms of satisfaction in CHRIST, of acceptance in the FATHER, of imputation to us, or inhesion in us, are all pious and religious phrases, and something they express; but yet, none of them will reach home to satisfy them, that will needs inquire, *Quo modo?* by what means CHRIST's Righteousness is made ours? This is as far, as we need go, *Ad eundem modum justī sumus coram Deo, quo coram Eo Christus fuit peccator*, so, as *God made Christ sin for us, we are made the righteousness of God in Him* (2 Cor. v. 21): so; but *how* was that? He, that can find no comfort in this doctrine, till he find *how* CHRIST was made sin, and we righteousness, till he can express *Quo modo*, robs himself of a great deal of peaceful refreshing, which his conscience might receive in tasting the thing itself in a holy and humble simplicity, without vexing his own, or other men's consciences, or troubling the peace of the Church with impertinent and inextricable curiosities. *Dr. Donne.* (Serm. on S. John xvi. 8—11.)

Instead of attempting any logical and metaphysical explanation of *Justification* by the *imputed* righteousness of CHRIST, all which attempts have human infirmity stamped upon them, I would look at the subject in the great and impressive light, in which Scripture places it before me. It teaches me to regard the intervention of CHRIST for me, as the sole ground of all expectation from GOD. In consideration of His sufferings, my guilt is remitted, and I am restored to that, which I had lost by sin. Let us add to this, that the sufferings of CHRIST were *in our stead*; and we shall see the point of view, in which Scripture sets Him forth, as the deserver and procurer to us of all pardon and grace. The thing is declared, not explained. Let us not therefore darken a subject, which is held forth in a prominent light, by our idle endeavours to make it better understood. *R. Cecil.* (Remains, Miscellanies.)

It is necessary, first, to believe that *no man can be justified by the works of the Law*: in this all agree. 2. It is necessary to be-

lieve that *we are not justified by the Law of Moses*, either by itself, or joined with faith in CHRIST: and in this all agree. 3. It is necessary to believe that *Justification is by faith in Christ*: and in this all agree. 4. That Justification is not without remission of sins and imputation of righteousness: and in this all agree. 5. That a *dead faith doth not justify*: and here there is no difference. 6. That that is a dead faith, which is not accompanied with good works, and a holy and serious purpose of good life. 7. Lastly, that faith in CHRIST JESUS implieth an advised and deliberate assent that CHRIST is our Prophet, Priest, and King—our Prophet, who hath fully delivered the Will of His FATHER to us in His Gospel, the knowledge of all His precepts and promises—our Priest, to free us from the guilt and condemnation of death by His Blood and Intercession—our King and Lawgiver, governing us by His Word and Spirit, by the virtue and power of which we shall be redeemed from death, and translated into the kingdom of heaven: and in this all agree. *Da, si quid ultrà est*: and is there yet any more? All this, which is necessary, is plainly delivered in the Gospel. . . . *Et quod à Deo discitur totum est*. We can learn no more, than GOD will teach us. . . . What is more is but a vapour of curiosity, a busy idleness punishing itself; which, when there is “a wide door and effectual,” is ever venturing at “the needle’s eye.” x. 6—10; xiv. 1. *Farindon*. (Serm. on S. James i. 25; P. ii.)

- 7 The Apostles in their writings follow the steps of their LORD and Master, and prove the truths of the Gospel against the Jews, who gainsaid them, not from any passages in the Old Testament, in which the Gospel-truths are expressly and in so many words laid down, but by arguments and reasons drawn from the writings of Moses and the prophets. . . . S. Paul proves that we are justified, not by the law, but by grace, from those words of the Psalmist, *Blessed are they whose iniquities are forgiven and whose sins are covered* (iv. 7; Ps. xxxii. 1). He proves the rejection of the Jews from the prophecy of Isaiah, “Behold I lay in Zion a stumbling-stone and rock of offence” (ix. 33; Isa. xxviii. 16); and the vocation of the Gentiles from Hosea’s having brought in GOD, saying, “I will call them My

people, which were not My people" (ix. 25; Hos. ii. 23). The whole Epistle of S. Paul to the Hebrews is made up of such proofs as these. From that passage of the Psalmist, "Thou art My SON; this day have I begotten Thee," he infers the pre-eminence of CHRIST above the Angels (Ps. ii. 7; Heb. v. 5): from the history of Melchizedeck, as related by Moses, he proves the Eternal Priesthood of CHRIST (Gen. xiv. 18; Heb. vii. 21); and from the oath of GOD mentioned by David, "The LORD hath sworn, and will not repent" (Ps. cx. 4), he argues for the immutability and perpetuity of the Gospel dispensation. This way of arguing he at all times and in all parts of his writings makes use of. From those truths, which are expressly read in Scripture, by the laws of reasoning he infers other doctrines, which are not there formally read, but which follow from them, and are therefore in them virtually contained. This was his constant and known method of instructing his hearers. *Bp. Smalridge*. (Serm. on Acts xvii. 2.)

That sinners may more clearly apprehend and more easily and firmly believe a thing, which seems so difficult to admit, as the free and full remission of sin, it is pointed out by various beautiful expressions and figures in the Sacred Scriptures—"washing," "cleansing," "blotting out," "scattering like a cloud," "entirely forgetting," "casting into the bottom of the sea;" and here by that of *taking away* and *covering*, and by that phrase, which explains both—of *not imputing* them. And this expression of *covering* them is with great propriety added to the former phrase of *lightening* the sinner of the burden of them, that there may be no fear of their returning again, or coming into sight, since GOD has not only taken the heavy load from our shoulders, but for ever hidden it from His own eyes, and the *vail* of mercy has taken it away; that great covering of Divine Love, which is large enough to overspread so many and so great offences. Thus it does, as it were, turn away the penetrating eye of His justice, which the most secret inquiry could not elude, did not He Himself in pity voluntarily avert it. But you will know what is our *Propitiatory*, what the *covering* of the Mercy-seat, even JESUS, who was typified by that *Caporeth* in the Temple, which the Septuagint render *ἱλαστή-*

ριον ἐπιθεμα, a propitiatory covering, by which title our great Redeemer is marked out; as the same Hebrew word *Caphar* signifies both to *cover*, and to *expiate*. Verse 25. *Abp. Leighton*. (Medit. on Ps. xxxii.)

- 8 Our sins are *forgiven*, in respect of the wrong done to God, and *covered*, in respect of the shame due to us; *ut sic velentur, ne in judicio revelentur* (Hieron. in Ps. xxxi.) For in sin three things are to be considered especially: 1. An injury done to God, and that is *forgiven*. 2. An inordinate act, the which, being once done, cannot be undone; but it is a blot or stain, whereby the soul is defiled; and that is said here to be *covered*, and elsewhere to be washed away (1 S. John i. 17). 3. The guilt of Eternal Death, and that is *not imputed*. Whosoever then is in CHRIST hath all his sin and everything in all his sin *forgiven, covered, not imputed*: for these three signify the same; because that, which is *covered*, is not seen; and that, which is not seen, is *not imputed*; and that, which is not imputed, is *forgiven* . . . in the words of S. Augustine; *Si texit peccata Deus, noluit advertere; si noluit advertere, noluit animadvertere; si noluit animadvertere, noluit punire, noluit agnoscere; maluit ignoscere*; so that the saying of the prophet—*Blessed is the man whose unrighteousness is forgiven and whose sin is covered*—containeth a definition of justification. *Dean Boys*. (An Exposition, &c. Epistle for the Circumcision of CHRIST.)

Being justified, all our iniquities are *covered*. God beholdeth us in the righteousness, that is imputed; and not, in the sins, which we have committed. *Hooker*. (Discourse on Justification.)

9 Cometh this blessedness then upon the circumcision *only*; or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

9 It must not pass unobserved, that in his corresponding Epistle to the Church of Galatia S. Paul twice mentions this same *Blessedness*; but *here*, he identifies it with the forgiveness of iniquity; *there*, with the gift of the SPIRIT (iii. 1—9, 14). The blessing pronounced by *David* appears, in particular, to have conveyed the former grace; “the blessing of *Abraham*,” the latter. Thus justification and sanctification are united and blessed together. On his second mention of the term (iv. 15), he appeals to the experience of the Galatians, “Where is then the blessedness ye spake of?” But here, in the fulness of his soul, he himself speaks of it, and displays at length its most precious fruits under a variety of particulars—“peace with God”—“joy in God”—“rejoicing in hope”—“glorying in tribulations”—“freedom from the law of sin and of death,” &c. Have we any share in all this Blessedness? xv. 13. *J. F.*

All men seek for *Blessedness*. It is the sum and collection of all desires: a man loveth nothing, but in order and subordination to that. And, by nature, we are all “children of wrath,” and held under a curse; so many sins we have committed—so many deaths and curses have we heaped on our souls—so many walls of separation have we set up between us and God, who is the fountain of all Blessedness. Till all be covered, removed, forgiven, and forgotten, the creature cannot be *Blessed*. *Bp. Reynolds.*

10 Can we believe the Mosaical dispensation was the utmost of what God did intend, when God had before promised that *the*

blessing of Abraham should come upon us Gentiles also? It is evident that the great blessings promised to Abraham did not respect him merely, as progenitor of the Israelites, but in a higher capacity, as *Father of the faithful*; and that the ground of his acceptance with God did not depend on any ceremonial rite, such as *circumcision* was, God imputing his faith for righteousness before his being circumcised. But, because the time was not yet come, wherein that great mystery of man's salvation by the Death of the SON of GOD was to be revealed, therefore, when GOD called the nation of the Jews from their bondage, He made choice of a more obscure way of representing this mystery to them through all the umbrages of the Law: and withal enforced His precepts with such terrible sanctions of curses to all, that "continued not in all that was written in that Law to do it," to make them the more apprehensive that the ground of their acceptance with God could not be the performances of the precepts of that Law; but they ought to breathe after that higher Dispensation, wherein the way and method of man's salvation should be fully revealed, when "the fulness of time" was come. Now therefore GOD left them under the tutorage and pedagogy of the Law, which spoke so severely to them, that they might not think this was all GOD intended, in order to the happiness of men; but that He did reserve some greater thing in store to be enjoyed by His people, when they were come to age. *Bp. Stillingfleet.* (Origines Sacræ. B. ii. c. 5.)

That the heathens were included in this league, the modern Jew cannot deny. For not only Abraham's son, but every male in his family, though bought with money, was to receive the sign of this covenant in his flesh. But, saith the Jew, seeing they came into this league by receiving circumcision, what is this to you Gentiles, which will not be circumcised? The Apostle S. Paul hath most Divinely dissolved this knot (Rom. iv. 10). His words are so plain that they need no comment, but only to add this circumstance, which is likely S. Paul took for granted, when he made that excellent comment upon Moses his words, Gen. xv. 6; *Abraham, saith Moses, believed in God, and it was imputed unto him for righteousness.* Seeing the Scripture, as

S. James tells us, was fulfilled, when Abraham offered up his son Isaac (S. James ii. 23), why was not this testimony of God concerning Abraham reserved to that fact, or, at least, to Abraham's obedience in circumcising himself and his son Isaac? Both these facts include a greater measure of belief in God's promises than Abraham gave proof of in the fore-cited place, and was therefore more capable of that praise or apprehension. But, if that approbation of Abraham's faith had been deferred, until the covenant of Circumcision had been subscribed unto by Abraham, the Jews might with more probability have conceived that this *righteousness*, which God *imputes* unto Abraham, had come by the deeds of the laws; that none, but such as are circumcised, could be partakers of it: whereas, on the contrary, this testimony being given unto Abraham, before he was circumcised, cuts off the Jew's title of boasting in Circumcision. *Dean Jackson.* (Works. B. vii. s. 4, ch. 35.)

- 11 According to the Greek, this, *verbatim*, is to be rendered thus. He received the sign of a circumcision, a seal of the unrighteousness of faith in the uncircumcision, and not to be understood of the righteousness of faith, which Abraham had in his uncircumcision—though, it is true, he had it—but a seal of the righteousness of faith, which was to be in the uncircumcision, or in the believing Gentiles. . . . Ponder the words, and the context, and the story of the institution of the Circumcision well (Gen. xvii. 4), and you will find this to be the main aim and end of it. ii. 27; iii. 29. *Dr. Lightfoot.* (Serm. 2 S. Pet. iii. 13.)

This Sacrament of *Circumcision* was a seal of God's promise to Abraham, and a seal of Abraham's faith and obedience towards God. By this Sacrament man was bound to the LORD, and by the same Sacrament GOD vouchsafed to bind Himself to man. . . . By Sacraments, as they are seals and confirmations of God's promise, we stop the mouth of heretics. For, if they deny that our LORD JESUS CHRIST was "delivered" to death for our sins, and is "risen again for our justification," we show them our Sacraments, that they were ordained to put us "in Remembrance" of CHRIST, and that by the use of them we "shew the LORD's Death, till He come." We tell them these are proofs and signs that CHRIST suffered Death for us on the

Cross. As Chrysostom saith, "Laying out these mysteries, we stop their mouths." What! Are they nothing else, but bare and naked signs? God forbid! They are the seals of God's Heavenly tokens, and signs of the Grace, and righteousness, and mercy imputed to us. Circumcision was not a bare sign (Rom. ii. 28; Col. ii. 11): even so is not Baptism any bare sign. *Baptisma Ejus*, saith Chrysostom, *etiam Passio Ejus est*. CHRIST's Baptism is CHRIST's Passion. They are not bare signs: it were a blasphemy so to say. The Grace of God doth always work with His Sacraments. But we are taught, not to seek that grace in the sign, but to assure ourselves, by receiving the sign, that it is given us by the thing signified. We are not washed from our sins by the water; we are not fed to Eternal Life by the bread and wine; but by the precious Blood of our SAVIOUR CHRIST, that lieth hid in these Sacraments. vi. 3. *Bp. Jewel.* (A Treatise of the Sacraments.)

Sacraments are thus distinguished—into such as went before the fall of Adam, and such as went after. Before the fall there was one Sacrament, and no more: that was "the Tree of Life," ordained to be a sign of the Covenant of works. After the fall God did not make a Covenant of works, but of Grace with man, and, ever since, the Sacraments are Covenants of Grace, and seals of the same. And they of the Old Testament betoken the Covenant *promised* to our forefathers; they of the New Testament do imply the Covenant *performed*. Let me distinguish again, that in the Old Testament all the sacrifices, and a great part of the shadows and types, are sometimes in the Fathers called Sacraments, because they had a signification of CHRIST to come; but Circumcision and the Paschal Lamb they only had the promise of grace and reconciliation annexed unto them; which is a great deal more than bare signification. And, as S. Paul speaks honourably of Circumcision that it was *a seal of the righteousness of faith*, so our Church thinks it not fit to speak contemptibly of the faith of the righteous men under the Law, nor of those visible signs, which God appointed to establish His promise unto them. . . . According as their faith did apply the promise unto them, their Sacraments were as profitable for salvation, as ours. Only, these are circumstantial dif-

ferences. 1. That our Sacraments are merely spiritual, which betoken nothing of this world. The Jews' Sacraments had somewhat in them both, which belonged to the body, as well as to the soul; for Abraham received the sign of Circumcision that he should be "the father of many nations;" and the Paschal Lamb was a remembrance that they came out of Egypt out of the house of bondage. 2. As the light of faith is brighter with us, the measure of the Spirit more abundant, so our Sacraments are justly said to be *virtute majora*, more efficacious; because we are endued with better means of application. 3. Our Sacraments are *actu facilia*: to wash and be clean, to eat bread and drink wine, are performed with more facility than cutting the foreskin of infants, or the slaying a lamb to eat it with sour herbs. 4. Take all the types and sacrifices of the Jews together, which were a heavy burden because of their multitude, then our Sacraments are *numero pauciora*: we have but twain, and so their number is not troublesome. These are accidental differences: but otherwise, as S. Austin said of Manna, that it was to them, as the LORD's Supper is to us; *in signis diversis fides eadem*; the elements were divers, but such as begot the same faith, and are tokens of the same LORD JESUS CHRIST, and beget the same salvation. *Bp. Hacket.* (Serm. i. on S. Matt. iii. 13.)

12 CHRIST, though He took "the seed of the woman," yet doth not benefit any, but "the seed of Abraham," even those, that *follow the steps of his faith*. For by faith Abraham took hold of Him, by whom he was in mercy taken hold of. *Et tu mitte fidem, et tenuisti*, saith S. Augustine. That faith of his to him was *accounted for righteousness*. To him was, and to us shall be, saith the Apostle, if we be in like sort apprehensive of Him, either, as Abraham, or, as the true seed of Abraham (Jacob) was, that took such hold of Him, as he said plainly, (Gen. xxxii. 26,) *Non demittam Te, nisi benedixeris mihi*; without a blessing he would not let Him go. Surely, not the Hebrews alone; nay, not the Hebrews at all, for all their carnal propagation. They only are Abraham's seed, that lay hold of "the word of promise." And the Galatians so doing, though they were mere heathen men (as we be), yet he telleth them they

are "Abraham's seed," and shall be blessed together with him. (Gal. iii. 6.) But that is not all: there goeth more to the making us "Abraham's seed," as CHRIST Himself the true "Seed" teacheth both them and us. Saith He, "If ye be Abraham's sons, then must ye *do the works* of Abraham" (S. John viii. 39): which the Apostle well calleth *the steps* or impressions of Abraham's faith; or, we may call them *the fruits* of this seed. So reasoneth our SAVIOUR, *Hoc non fecit Abraham*, "This did not he:" if ye do it, ye are not his seed. "This did he:" do ye the like; and his seed ye are. So here is a double apprehension, one of S. Paul; the other, of S. James; work for both hands to apprehend—both *Charitas quæ ex Fide*, and *Fides, quæ per Charitatem operatur*. By which we shall be able, saith S. Paul, to "lay hold of eternal life" (1 Tim. vi. 10); and so be *Abraham's seed*, here at the first, and come to Abraham's bosom, there at the last. So have we a brief of *Semen Abrahamæ*. Bp. Andrewes. (Of the Nativity. Serm. on Heb. ii. 16.)

To believe in CHRIST is nothing else but to believe the Gospel, and to set ourselves to live according to it; so to assent to the truth of the Scriptures, as to be induced thereby seriously to apply our minds to the "denying ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world." This, I say, is the notion of faith in CHRIST, wherever it is spoken of, as the condition of salvation. This is S. Paul's faith made perfect by Love, by which, he saith, we are to be saved. And this is S. James's good works proceeding from a lively faith, by which, he saith, we are to be justified. S. Paul's faith and S. James's good works are perfectly the same thing—to us, at least, who are already Christians. *Abp. Sharp*. (Serm. on Acts xvi. 31.)

13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath : for where no law is, *there is* no transgression.

13 The original of the Jewish Church is to be referred to *Abraham the Father of the faithful*, purely considered as a Church. But, if it be considered as a Commonwealth, or, as a Church under such a political regulation, then it is to be referred unto *Moses*, who was called, even by heathen writers, the Legislator of the Jews. These two considerations of the Jewish Church, purely as a Church and as a Commonwealth, or as a Church under such a mixture with a Commonwealth, ought heedfully to be distinguished. . . . There is a plain difference made at Gal. iii. 17 between *the Covenant* or *promise*, which God made with Abraham and his seed, when He separated him from the world unto Himself, and that political one, which He afterwards made with the Jews, when He gave them *the Law*. And this difference is also observed at Rom. iv. 13, *The promise that he, &c.* . . . The way to find out the nature of the Abrahamic, or pure Jewish Church, is to consider the nature of the covenant or promise, upon which it was founded : and, if we examine the Scriptures, we shall find that it was an Evangelical Covenant ; for substance the same with that, which is since made betwixt God and us through CHRIST. This will appear upon a review of those Scriptures, which teach us ; that *faith* was the condition of the Abrahamic covenant ; that it was made with *Abraham as the Father of the faithful*, and in him to *all believers* with his *spiritual* as well as *carnal* seed, proceeding from him by spiritual, as well as natural generation (Gentile, as well as Jew) ; and that the blessings or promises of this covenant belonged unto them upon the same account of their *faith*. (Collection of Cases, &c. No. 15. The Case of Infant Baptism.)

What, in nature, pleasure and pain are among the passions, that, in Religion, *faith* is among the graces ; namely, the source, root, and groundwork, of all the rest ; which are only its different expressions, according to its various aspects, as it looks several ways, and is conversant about several objects. For, as pleasure simply offered and apprehended begets love ; if offered

as absent, especially as remote, it turns desire; if as attainable, chiefly when that attainment seems near, it becomes hope; if, as attainable surely, confidence; and as pain doth the like with the passions opposite; so faith, when it is of God's precepts, turns *obedience*; when of His threatenings, fear and holy awe; when of His promises, hope and trust; when the things promised are to be sought of Him, it becomes prayers and devotions; when they are delayed, patience and perseverance; when they are bestowed and received, thankfulness; when 'tis of His Providence, it turns contentedness; when of the horrible nature and effects of sin, repentance; when of the spotless rewards of the other world, purification of our hearts and lives; when of the last Judgment, universal innocence, that may stand the trial of it; when of God's purity and perfection, imitation of Him, or being "righteous, as He is;" when of CHRIST the LORD and His Laws, keeping the Commandments; when of the HOLY SPIRIT and His assistance, godly care and good endeavours; when of the Communion of Saints, keeping unity in the Church and attending public ordinances—so that, according to several objects and occasions, this one principle of faith transforms itself into all shapes and becomes all duties, which are all therefore ascribed to it in the Holy Scriptures. As when it is said to "quench the fiery darts of the wicked" (Ephes. vi. 16), to "overcome the world" (1 S. John v. 4), to "purify the heart" (Acts xv. 9), to be the grand parent of all righteous doings, which are therefore called an *obedience* or *righteousness of faith*. i. 5; iv. 12; x. 16; xvi. 26. *John Kettlewell*. (The Practical Believer, &c. P. i. ch. i.)

- 14 The word *faith* excludes merit in this sense also, because, so far as it refers to a free *promise*, it expects its reward only from the free gift of GOD, who promises. And this is, if I mistake not, the chief reason why the HOLY GHOST is wont to express all the obedience, taught in the Gospel, by the word *faith*; namely, that it might be declared by this word that the obedience we pay to GOD does not obtain righteousness and salvation by *its own force or merit*, but by force of *the covenant or free promise*, which is received by faith. This is what S. Paul means, when he opposes *the law* to *the promise*. (See Gal. iii.

18.) . . . Melancthon, therefore, rightly says of the word faith ; “ When we say we are justified by faith, we point to the SON of GOD sitting at the right hand of His FATHER interceding for us : we say, that we are reconciled on His account, and thus take the merit of reconciliation from our own virtues, however numerous.” And in this sense the Gospel obedience, expressed in the word *faith*, excludes that obedience and all those works, which are repugnant to the free promise of, and reliance on, CHRIST the Mediator ; i.e., those, which are performed with any confidence and opinion of our own merit. *Bp. Bull.* (*Harmonia Apostolica.* Dissert. ii. ch. v. s. 5.)

Christianity, which, in strictness, is nothing but the doctrine of the Mediation, together with its appendant duties, is as ancient as the fall. It was then preached to Adam in that dark and mysterious promise (Gen. iii. 15.) After which, it was a little more clearly repeated, though very obscurely still, in God’s Covenant with Abraham ; and again, after that, it was much more amply revealed in the types and figures of the Law of Moses, which yet, like painted glass in a window, did, under their pompous shew, still darken and obscure the holy mysteries within them, which were nothing but the doctrines and laws of the Christian Religion : so that Judaism was only Christianity veiled ; and Christianity is only Judaism revealed. *Dr. J. Scott.* (*Of the Christian Life.* P. ii. ch. ii.)

15 The Law of GOD is the rule of the actions of men, and any aberration from that rule is sin. The Law of GOD is pure, and whatsoever is contrary to that Law is impure. Whatsoever therefore is done by man, or is in man, having any contrariety or opposition to the Law of GOD, is sin. Every action, every word, every thought against the Law is a sin of commission, as it is terminated to an object dissonant from, and contrary to, the prohibition of the Law, or a negative precept. Every omission of duty required of us is a sin, as being contrary to the commanding part of the Law, or an affirmative precept. Every evil habit, contracted in the soul of man by the actions committed against the Law of GOD, is a sin, constituting a man truly a sinner, even then, when he actually sinneth not. Any corruption and inclination in the soul to do that, which GOD

forbiddeth, and to omit that, which God commandeth, howsoever such corruption and evil inclination came into the soul, whether by an act of his own will, or by an act of the will of another, is a sin, as being something dissonant, and repugnant to, the Law of God. And this I conceive sufficient, to declare the nature of sin. *Bp. Pearson.* (An Exposition of the Creed. Art. x.)

All things whatsoever, which are either good or evil, rewardable or punishable, are made so by some law : for good and evil, virtue and vice, obedience and sin—which are only so many different names for the same thing—have all relation to a Commandment. Virtue and obedience is the performance, as vice and sin is the transgression, of it. *Where there is no law*, saith the Apostle, *there is no transgression* ; and “no man sins,” as saith another Apostle, “but he that transgresseth the Law ; for sin is the transgression of the Law” (1 S. John iii. 4). And, as Law is the measure of sin and duty, so it is likewise of reward and punishment. For God never afflicts and torments the children of men out of the inclination of His Nature, but only out of the necessity of Government. He is the Ruler of the world and the LORD of men ; and therefore He must maintain His own laws, and punish the evil doers. . . . But let us consider the very nature of a Law, and we shall find that in all those actions, whereon it is imposed, it supposeth them, who exert—(? perform)—them, to have a power of choice. . . . Those actions and tempers, which are not subject to men’s own choice, nor under the power of their own wills, are no fit matter of a Law, nor fall under the force of a Commandment. . . . That, whereby God looks upon His Laws, to be either broken or kept, is the choice and consent of the heart (1 Sam. xvi. 7 ; S. Matt. xv. 18—20 ; S. James i. 15). . . . The lusts of our flesh must gain the consent of our wills, before they become deadly sins and consummate transgressions. . . . God never did, nor ever will, condemn any man for the transgression of a particular Law, before he has had all due means and necessary opportunities, such as may be sufficient to any honest and willing heart to understand it. (S. John ix. 41 ; xv. 22—24 ; Rom. i. 19, 21, 32 ; ii. 12, 18 ; iii. 19, 20 ; v. 13). *J. Kettlewell.* (The

Measures of Christian Obedience. B. iv. ch. 2; and B. iv. ch. 5.)

16 Therefore *it is* of faith, that *it might be* by grace ; to the end the promise might be sure to all the seed ; not to that only which is of the law, but to that also which is of the faith of Abraham ; who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before Him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb :

20 He staggered not at the promise of God through unbelief ; but was strong in faith, giving glory to God.

21 And being fully persuaded that, what He had promised, He was able to perform.

22 And therefore it was imputed to him for righteousness.

16 "God hath respect to the low estate of His hand-maiden."

It was reason that He should choose the lowest and the meanest among other virtues. He selected that so mean a thing, as a poor beggar's hand, should bring man to justification. *It is of faith that it might be of grace ;* for, when thou bringest nothing but a bare hand ready to receive a pardon, this must

needs be *of grace*. Faith hath two faculties : 1. It opens itself to let fall all other things. As if a man were ready to be drowned, there is a cable cast to him to lay hold on ; and he, laying hold on it, is drawn safe to land : but he must first let go all his other holds. Thus must a man do, and then lay fast hold on JESUS CHRIST. (Phil. iii. 4—8.) And, 2. when it is a naked hand layeth hold on CHRIST, then it is filled with CHRIST. . . . Another thing the Apostle adds, that *the promise may be sure*. What is the reason why people doubt and think nothing sure ? It is, because they come not with a naked hand. I must have such a measure of humiliation, of patience ; all to bring somewhat with us. But you must let all fall, not *trusting* to it, as to make you *worthier* to receive CHRIST, (as some think.) If the bare acceptation of CHRIST with a trembling hand will not make thee *sure*, thou understandest not the excellency of that very treasure, whereof thou art possessed. What canst thou have more than the bare receiving of such a gift by *faith* ? The reason why we are not now sure, is because we come not with a naked hand. . . . For, when we say faith is an instrument, we must understand it right well : it is not an instrument to work my justification. CHRIST alone must do this : it is no act of ours ; nothing in us. Faith is said to be an instrument, whereby we get our justification, in regard to the object : it is a nearing us to CHRIST. It is the instrument of application, the only instrument, whereby we apply the medicine and the plaister of CHRIST's Blood ; whereby we, that were "strangers and afar off," are "made near." Faith is the only hand, that receiveth CHRIST. When the hand layeth hold on a thing, it layeth hold on a thing *out of itself*. So faith is a naked hand ; not as a hand, that gets a man's living ; but like a beggar's hand, that receives a free alms given by the donor. *Abp. Usher*. (Serm. on Rom. v. 1, and viii. 15, 16.)

- 17 It is not with GOD, as it is with man. With man, who measureth his actions by time, or whose actions are the measure of time, (for time is nothing but duration,) something is past, something present, something to come : but with GOD, *who calleth the things that are not as if they were*, as the Apostle speaketh, there is no difference of times ; nothing past, nothing

to come ; all is present ; no such thing with Him as first and last, who is *Alpha* and *Omega*, both first and last. He, that foretellet things to come, it mattereth not whether they come to pass ten, or a hundred, or a thousand years after, *quia una est scientia futurorum*, because the knowledge of things to come is one and the same, saith S. Jerome. Adam, the first man, who was created, and whosoever he shall be, that shall stand last upon the earth, are to God both alike. They, that walk in valleys and low places, see no more ground than what is near them ; and they, that are in deep wells, see only that part of the heaven, which is over their head ; but he, that is on the top of some exceeding high mountain, seeth the whole country, which is about him. So it standeth between us and our incomprehensible God. . . . He, who by reason of His wonderful nature, is very high exalted, ὥσπερ ἐξ ἀπόπτου τινὸς καὶ μεγάλης περὶωπῆς, as from some exceeding high mountain, as Nazianzen speaketh, seeth at once all men, all actions, all causalities, present and to come, and with one cast of His eye measureth them all. *Farindon*. (Serm. S. Matt. xxiv. 25.)

- 18 The Faith, which made Abraham be called "the friend of God" (S. James ii. 23), was a faith perfected by doing (V. 22) ; a faith, that made him "offer up his only son upon the altar." 'Tis true, he did *in hope believe against hope* ; so that his faith was stronger than a contradiction : but yet his resolutions of obedience seem stronger than his faith ; for he did that, even to the cutting off the grounds of all his faith and hope. He trusted God would make all His promise good to him, make "all the nations of the earth be blessed in the seed of Isaac," though Isaac had no seed, nor could have, if he should be slain. And he resolved, at God's command, himself to slay that Isaac, so to make him have no seed. His faith indeed did not dispute the great impossibility ; but his obedience caused it. He did not question, how can God perform with me, when I have offered my son ? I cannot look that a large progeny should rise out of the ashes on the altar ; nor will those flames, that devour all my seed at once, make my seed numerous, lasting, and glorious, as "the stars in heaven" (Gen. xv. 5) ; which He promised me. But much less did he question,

why should I obey in this? He, that doth His commands, can but expect what He promised; but, if I should do this command and slay my son, I make His promise void, and destroy my own expectation: and, if I disobey, I can but suffer what He bids me do: my own obedience will execute all, that His indignation would threaten to my disobedience. Though Abraham had three days time and journey to the altar (Gen. xxii. 4), that nature might have leisure, the meanwhile, to reason with the precept thus, and his affection might struggle with his duty, yet he goes on, resolving to tear out his own bowels, and cut off his hopes, will sacrifice his "only son," and sacrifice God's promises to His commands. *Dr. Allestree.* (Serm. on S. John xv. 14.)

This sentence *hoping against hope* has from the beginning been a kind of watchword in the camp and city of the great King; a sentence inscribed, as one may say, upon the wayside Crosses, which are set as marks here and there on either hand of the road to the Heavenly Jerusalem. It is, in a certain sense, more than faith; for faith simply taken only goes *beyond* what we see, but this hope goes *against* it also. Hope, such as Abraham had, such as S. Paul here describes, is an actual throwing off and mastering the impression of importunate present evils. It lifts and buoys up the whole man towards the good, which faith only discerns. It not only realises but appropriates the unseen good. It is therefore both a more immediate spring of action, and, as recognising God's unchangeable goodness, more intimately tied to love, "the end of the Commandment" and "the bond of all perfectness." And when Scripture speaks of *hoping against hope*, or, in kindred phrase, of *glorying and rejoicing in tribulations*, let us not imagine that it contemplates external and temporal difficulties only. The history indeed of the Old Testament turns our attention chiefly to these, and there is no doubt that in all times and under all dispensations pain, and loss, and bereavement, and ill-usage, and the other calamities of social and bodily life, have been a great field and nursery for Saintly hope. Still, we are warranted in believing that those outward trials were typical of our spiritual ones. . . . In the regenerate the evil mind of the flesh remains. And perhaps it

would not be too rash a saying, were one to suggest that a claim to be free from all this, whenever and wheresoever found, is a suspicious rather than an attractive circumstance; as, in medicine, wise men look coldly on remedies, which profess to be quite perfect and infallible. In fact, such a claim appears in some degree to deprive CHRIST's people, in ordinary times, of one of their most salutary trials. Where we have infallible assurance, no perplexity or misgiving at all, there, it would seem, can be no room for *hoping against hope*; no opportunity of "patiently enduring," and of so being "blessed with faithful Abraham." viii. 24, 25. *John Keble.* (Serm. on the Text.)

Faith apprehends the present truth of the Divine promises, and so makes the things to come present; and *hope* looks out to their after accomplishment, which, if the promises be true, as faith avers, then hope hath good reason firmly to expect. This desire and hope are the very wheels of the soul, which carry it on; and faith is the common axis, on which they rest. v. 1—4. *Abp. Leighton.* (Comment. 1 S. Pet. i. 8, 9.)

It is thus with every good man, who views the Christian Dispensation, as he ought. When he contemplates the scheme of man's Redemption in all its vastness, the wonderful means employed, and the immensity of the views it opens, he recoils at his own insignificance, and thinks it *against hope* to believe that such a creature, as he feels himself, can ever be the object of such Divine beneficence. On the other hand, when he considers the Love of GOD to man in his creation, which could have no end but man's happiness; when he considers that the very act of his creation is an assurance of GOD's future protection; when he reflects on the numerous promises of the Gospel, of the truth of which he is clearly convinced by abundant evidence, his diffidence vanishes, and he cannot help, *against hope, believing in hope.* xv. 13; Ps. viii. 1—4. *Wm. Gilpin.* (Hints for Sermons, xxviii.)

19 The *shield* (Eph. vi. 16) is not for the defence of any particular part of the body, as almost all the other pieces are—helmet, fitted for the head; plate, designed for the breast; and so others; they have their several parts, which they are fastened to. But the shield is a piece, that is intended for the defence

of the whole body. It was used therefore to be made very large; for its broadness called *θυρεός*, of *θύρα*, a gate or door, because so long and large, as, in a manner, to cover the whole body. To which that place alludes (Ps. v. 12), "Thou, LORD, wilt bless the righteous, with favour Thou wilt compass him as with a shield." And, if the shield were not large enough at once to cover every part, yet, being a moveable piece of armour, the skilful soldier might turn it this way or that way to catch the blow or arrow from lighting on any part they were directed to. And indeed this doth excellently well set forth the universal use, that *faith* is to the Christian. It defends the whole man; every part of the Christian by it is preserved. Sometimes the temptation is levelled at his head. Satan will be disputing against this truth and that, to make the Christian, if he can, call them in question, merely because his reason and understanding cannot comprehend them; and he prevails with some, that do not think themselves the unwise in the world, upon this very account to blot the Deity of CHRIST, with other mysterious truths of the Gospel, quite out of their Creed. Now *faith* interposeth between the Christian and this arrow. It comes in to the relief of the Christian's weak understanding, as seasonably, as Zeruah's son did to David, when the giant Ishbi-benob thought to have slain him. "I'll trust the Word of God," saith the believer, "rather than my own purblind reason." *Abraham not being weak in faith considered not his own body now dead.* If sense should have had the hearing of that business; yea, if that holy man had put it to a reference between sense and reason also,—what resolution his thoughts should come to concerning this strange message, that was brought him—he would have been in danger of calling the truth of it in question, though GOD Himself was the messenger. But *faith* brought him honourably off. *Gurnall.* (The Christian in complete Armour, &c. Eph. vi. 16, ch 2.)

- 20 It might be taken for granted, I conceive, that S. Paul's view of justification would not be very different from that of our SAVIOUR. But this complete argument will be strikingly evinced by comparing what S. Paul says in the passage already adduced, respecting Abraham's justification, with our LORD's account of

the publican (S. Luke xviii. 13, 14). It was a right disposition, which, according to S. Paul, recommended Abraham to the approbation of the Searcher of hearts. GOD had said to him in a remarkable manner, "Seek ye My face;" and his heart no less remarkably replied, "Thy face, LORD, will I seek." Every discouragement lay in his way; but his heart clave steadfastly to GOD in spite of appearances. Thus was he *strong in faith giving glory to God*, and therefore it was *imputed to him for righteousness*; that is, because it was the very essence of all genuine righteousness. And do not our LORD's words evidently imply that the all-seeing eye of GOD discovered a principle of rectitude, akin to that of the faithful Abraham, in the breast of the publican? His words are few indeed; but his very movement speaks and satisfies us far more than verbal expression could do, that, whatever he might have done, he now fears GOD, hates sin, and is, in the highest degree possible, of an humble and contrite spirit. Thus he "pleased GOD;" for "he went down to his house justified." (In the common translation it would seem only comparative, but in the original it is more absolute). But "without faith it is impossible to please GOD, for he that cometh to GOD must believe that He is and that He is a rewarder of them that diligently seek Him." It follows therefore, that the publican, participating of Abraham's disposition, found, in his degree, the same gracious acceptance. And we are authorized to conclude, with no less certainty on the whole, that whenever S. Paul speaks of justification he must be in unison with his Master and with himself: and therefore must continually suppose this blessing to belong to those, and those only, who have such a faith, as the above-quoted Scriptures describe . . . while we keep in mind, that we can obtain from GOD alone, through the Grace of His Eternal SON and SPIRIT, this qualification. *Alexander Knox*. (On the Theology of the New Testament. Remains, vol. iii. 90.)

What distinct notion Abraham had of the Blessing, promised to all nations through him and his seed, what he thought of the manner and method, by which it should be effected, we cannot pretend to say. But that he understood it to be a promise of restoring mankind and delivering them from the remaining

curse of the fall there can be little doubt. He knew that "death had entered by sin;" he knew that God had promised victory and redemption to "the seed of the woman:" upon the hopes of this restoration the religion of his ancestors was founded: and when God, from whom this blessing on all men was expected, did expressly promise a blessing on all men, and in this promise founded His everlasting Covenant, what could Abraham else expect but the completion in his seed of that ancient promise and prophecy, concerning the victory to be obtained by the woman's seed? The curse of the ground was expiated by the flood, and the earth restored with a blessing, which was the foundation of the temporal covenant with Noah; a large share of which God expressly grants to Abraham and his posterity particularly, together with a promise, by their means, to bring a new and further blessing upon the whole race of men. Lay these things together, and say, what less could be expected from the new promise or prophecy, given to Abraham, than a deliverance from that part of the curse, still remaining on man, "dust thou art and to dust thou shalt return?" In virtue of this Covenant, Abraham and his posterity had reason to expect that the time would come, when man should be "called from his dust again:" for this expectation they had His assurance, who gave the Covenant, that He would be their God for ever. *Bp. Sherlock.* (Discourses on Prophecy.)

If we will follow the sense of Scripture, we shall now see how God, without having granted to those Patriarchs the explicit Revelation of an Eternal Heavenly state—a Revelation, which is nowhere exhibited in the Pentateuch—trained them to the aim and implicit persuasion of that Eternal state by *large* and *indefinite* promises of "being their God, and their great reward;" promises, to which the present life, as to *them*, furnished no adequate completion. This therefore is that intermediate faith, strong, though dim-sighted, which S. Paul so admirably describes in the distant vision and the unsatisfied longings and aspirations of Patriarchal belief (see Heb. xi. 13). These, that I may borrow some expressive language, were the "graspings and reachings of a vivacious mind," in which Abraham and other saints of old died; and God was not *ashamed*

to be "called their God," because all that He had promised, and all that they had *hoped* upon the warrant of His truth, was verified to the full in the event of its after consummation, although it had not been explicitly revealed. *Davison*. (An Enquiry into the Origin and Intent of Primitive Sacrifice, p. 121. Edit. 1825.)

21 No *strength* of faith can exclude some doubtings. God had said, "I will make thee a great nation:" Abraham says, "the Egyptians shall kill me." (Gen. xii. 12.) He, that lived by his faith, yet shrinketh and sinneth. How vainly shall we hope to believe without all fear, and to live without infirmities! Some little aspersions of unbelief cannot hinder the praise and power of faith. *Abraham believed, and it was imputed to him for righteousness*. He, that through inconsiderateness doubted twice of his own life, doubted not the life of his seed, even from the dead and dry womb of Sarah; yet was it more difficult that his posterity should live in Sarah, than that Sarah's husband should live in Egypt: this was above nature, yet he believes it. Sometimes the believer sticks at easy trials, and yet breaks through the greatest temptations (Gen. xxi. 1) without fear. Abraham was old, ere this promise and hope of a son; and still the older, the more incapable; yet God makes him wait twenty-five years for performance. No time is lost to faith, which had learned to defer hopes without fainting and irksomeness. *Bp. Hall*. (Contemplations. B. ii. c. 4.)

Every tree doth not shoot out its roots, as far as another; and yet it may be firm in the ground, and live as well as that, whose root is largest. So every faith stretcheth not out the arms of particular assurance to embrace CHRIST alike; and yet it may be a true faith, living by charity, repentance, and good works. Some faith abounds with some sort of fruits, some with another. God is delighted with all, that are good; and He will reward them. . . . There is a fair pretence, that causeth divers men rather to leave place in themselves for some distrust, than to aim at strong assurance; because it relisheth much more of humility to be cast down at the recognition of our manifold sins. Indeed it is good to ponder our own unworthiness and imbecility, so far as to make us humble, and to acknowledge no

good can come to us from anything, that is in ourselves; but it is a false humility, that makes us doubt of the faithfulness of GOD's promises. So to be humbled is a fearful sin; and, perhaps a greater sin than any, for which a man is humbled. If we stay more upon ourselves than upon GOD, we shall distrust: if more upon GOD than upon ourselves, we shall believe. Keep your humility you speak of, and lose it not: yet rule it by this; oppose not any difficulty in yourself, as if it could make frustrate the power and goodness of GOD. *Bp. Hacket.* (Serm. on S. Matt. iv. 3.)

I doubt not that the Spirit of GOD, being implored by devout and humble prayer and sincere obedience, may and will, by degrees, advance His servants higher, and give them a certainty of adherence, beyond their certainty of evidence. But what GOD gives, as a reward to believers, is one thing; and what He requires of all men, as their duty, is another: and what He will accept of, out of grace and favour, is yet another. To those, that believe, and live according to their faith, He gives by degrees *the spirit of obsequation and confirmation*, which makes them *know*, (though *how*, they know not), what they did but *believe*; and so to be as fully and resolutely assured of the Gospel of CHRIST, as those, which heard it from CHRIST Himself with their ears, which saw it with their eyes, which looked upon it, and whose hands handled the Word of Life. He requires of all, that their faith should be proportionable to the motives and reasons enforcing to it. He will accept of the weakest and lowest degrees of faith (xiv. 1—3; Heb. xi. 6), if it be living and effectual unto true obedience. . . . As nothing avails with Him, but "faith, which worketh by love:" so any faith, if it be but as "a grain of mustard seed," if it "work by love," shall certainly avail with Him, and be accepted by Him. *Chillingworth.* (The Religion of Protestants a Safe Way to Salvation, &c. Ch. i. Part i. 5, 8.)

22 No good work can be produced, but in the life and faith of the Gospel. In all the works of faith GOD is the immediate object: in all other works He has no share, and He hath promised no reward. He owes no man anything; but He accepts and rewards everything in those, that believe in "and diligently

seek Him" (Heb. xi. 6). He called Abraham from "his country," and from "his kindred," and from his "father's house" (Gen. xii. 1). And "he went out, not knowing whither he went" (Heb. xi. 8), but readily obeying such commands, as he could not thoroughly comprehend: he believed God, and *it was imputed to him or accounted for righteousness*, and he is proposed as a pattern to all believers. There is, strictly speaking, no such thing as righteousness in the world. There is "none righteous, no not one" (Rom. x. 3); but the act of faith is accounted for it, because it shews a love and friendship to God, and it is that only, which He regards. With faith a man sees everything, he receives everything, he is content with everything, he loves everything, that comes from God. . . . Without faith in a man, though a matter be incontestably proved even to the senses, it makes no difference: it is not received, unless there be in the heart that principle, which believes God on His own testimony. *William Jones.* (The Age of Unbelief. Sermon on S. Luke xviii. 8.)

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on Him that raised up JESUS our LORD from the dead;

25 Who was delivered for our offences, and was raised again for our justification.

23 That Paul, wheresoever he attributes justification to faith alone, always includes the principal object of true faith, as the sole immediate cause, whereby, of men justifiable, because actually partakers of God's graces, we become actually justified or absolved, his comment upon these words of Moses—*Abraham believed God and it was counted to him for righteousness*—doth put it out of controversy. Was it therefore such righteousness, as *deserved* absolution or reward? Rather rewarded, as such, by *gracious* acceptance, as is there implied. *Now to him that worketh is the reward not reckoned of grace but of debt, but to*

him that worketh not—to the loiterer or idle person? no—to him, that faithfully works, as Abraham did, and yet seeks salvation only by firm faith in Him, which *justifies the ungodly*, his faith, thus set upon its proper objects, is imputed to him for righteousnesses. . . . *Now it was not written for his sake alone that it* (to wit, the strength and full assurance of his faith) *was imputed to him for righteousness, but also for us, to whom it* (the like faith) *shall be imputed for righteousness, if we believe in Him that raised up Jesus our Lord from the dead.* The ground of the Apostle's reasoning, or similitude here mentioned, supposeth all our righteousness, whether actual or habitual, should be as unapt to attain everlasting life or salvation (which is the end of all graces bestowed upon us), as *Abraham's* decrepid body was to produce so many nations: yet as he, only by *believing* GOD, who was able to effect thus much and more, obtained the promise, and was blessed with more children from Sarah's dead womb than the most fruitful parents, that lived before, or should come after them; so we, only by like firm belief in the same GOD, *which raised up our Lord Jesus from the dead*, shall be partakers of the Promise made in Him, heirs of Eternal life: whereto, seeing our inherent righteousness hath no proportion, it must, for this reason, still be sued for, as a mere gift of GOD, farther exceeding all desert of any supernatural grace in us than the mighty increase of Abraham's seed did the strength of his decayed nature. *Dean Jackson.* (Works. B. iv. ch. vi. s. 4, 5.)

24 Study that grand doctrine of a soul's justification before GOD. Acquaint thyself with this in all its causes—the moving cause, the free mercy of GOD, “being justified *freely by His Grace* ;” the meritorious, which is “the Blood of CHRIST ;” and the instrumental—“faith,” with all the sweet privileges, that flow from it (Rom. v. 1—6). . . . Get into this tower of the Gospel Covenant; and roll this truth (as she, that stone on the head of Abimelech) on the head of Satan. *Gurnall.* (On the Christian Armour. Eph. vi. 14.)

25 It is the constant tenour of Scripture that atonement for the sins of the world was made by our great High Priest upon the Cross, that His death was our Redemption, and His Blood the price paid for us. So that, when we consider the Redemption,

which includes our justification, with respect to CHRIST, the Author and Finisher of it, it must be ascribed to His Death and Passion. But, as to ourselves, our title and interest in this common salvation being grounded on faith, our justification, though purchased by the Blood of CHRIST, must be appropriated to ourselves through faith in that Blood. For the same Apostle, who has told us that we are "justified freely through the Redemption which is in CHRIST JESUS," hath likewise told us that GOD hath "set Him forth to be a propitiation through faith in His blood." For this reason we are said to be "justified by faith;" not that our faith is the purchase of justification, which we owe to the Blood of CHRIST alone; but because through faith we obtain the benefit of the Redemption wrought by JESUS CHRIST. Now, though the death of CHRIST was the reconciling of the world to GOD, yet the Resurrection of CHRIST is the great and solid foundation of our hope and faith in Him; even of our faith in His Blood, by which He made the propitiation for our sins. And, although CHRIST died for our offences and by His precious Blood made atonement for our sins, yet, since our faith in His death, our hope in His Blood, by which hope and faith we are justified, are built upon the truth and credit of His Resurrection, it is very properly said that *He rose again for our justification*. For the death of CHRIST would have been no justification to us, nor could we have had hope or faith in it, but for the power and glory of the Resurrection, which has wiped away the scandal and ignominy of the Cross, and made it a rational act of faith to hope for life and immortality from Him, who Himself once died upon the tree. For the truth of this exposition I appeal to S. Paul, who (1 Cor. xv. 17) has told us that "if CHRIST be not risen, our faith is vain: we are yet in our sins." So that faith in the death of CHRIST, not grounded on the assurance of His Resurrection, is a vain faith, and such an one, as cannot deliver us from our sins: nay, that the death of CHRIST could not have been a propitiation for sin, without His Resurrection, he expressly teaches in the next verse, saying that "If CHRIST be not raised, then they also which are fallen asleep in CHRIST are perished." *Bp. Sherlock.* (Discourse on the text.)

By our LORD's *Resurrection* we may be assured concerning the efficacy of His undertakings for us : for, considering it we may not doubt of God's being reconciled to us, of obtaining the pardon of our sins and acceptance of our prayers, of receiving all helps conducive to our sanctification, of attaining final happiness, (in case we are not on our parts deficient) ; all these benefits by our LORD's Resurrection, as a certain seal, being ratified to us, and in a manner conferred on us. As GOD, in the death of our LORD, did manifest His wrath towards us, and execute His justice upon us, so, in raising Him thence, correspondently GOD did express Himself appeased, and His law to be satisfied : as we in His suffering were punished, the "iniquity of us all being laid upon Him," (Isa. liii. 6) so in His Resurrection we were acquitted and restored to grace. As CHRIST did merit the remission of our sins and the acceptance of our persons by His Passion, so GOD did consign them to us in His Resurrection ; it being that formal act of grace, whereby, having sustained the brunt of God's displeasure, He was solemnly reinstated in favour, and we representatively, or virtually, in Him ; so that, supposing our due qualifications and the performances requisite on our parts, we thence become *completely justified*, having not only a just title to what justification doth impart, but a real instalment therein, confirmed by the Resurrection of our SAVIOUR. . . . Our justification and absolution are, ye see, rather ascribed to the Resurrection of CHRIST than to His death ; for that indeed His death was a ground of bestowing them, but His Resurrection did accomplish the collation of them : for since (doth the Apostle argue) GOD hath acknowledged satisfaction done to His justice by discharging our surety from restraint and from all farther prosecution ; since in a manner so notorious GOD hath declared His favour towards our proxy ; what pretence can be alleged against us ? what suspicion of displeasure can remain ? v. 8, 9 ; viii. 34. *Dr. Barrow.* (Sermons on the Creed. 30.)

We may boldly say there is a proper efficiency in CHRIST's Resurrection, an influence and virtue flowing from it upon us ; "a dew," as the prophet calleth it, a dew on our souls and a dew on our bodies ; a dew, which will recover a withered soul

and make a dead body grow again. Our Apostle plainly saith (Rom. iv. 25), By it we are *justified*, and by it we are raised. For, if there went forth virtue from His very garment, why may not a power proceed also from His Resurrection? I know CHRIST is "all in all," not bound nor confined to any instrument. If He had not risen, yet as God He might have raised us. But, when He dieth and riseth again for our sakes, when He useth this to this end, we may well call it an efficient cause, because He made it so.—But did not CHRIST "finish" all upon the Cross? Nor do I attribute all to His Resurrection, but a power to perform something after the *Consummatum est*, when all was done; a power to apply His merits, and make His satisfaction sure pay; as the stamp and character doth not better a piece of gold, but makes it current. I told you before, the whole work of our Redemption, though the passages be various, is in esteem but one continued act: nor, in laying out the causes of our salvation, must we sever and divide the Passion from the Resurrection: and yet we never read that either the Resurrection did satisfy, or the Passion raise us; and we may be bold to say, without any derogation to CHRIST's Death and Passion, that we are raised again by the power of His Resurrection. *Farindon*. (Serm. on Phil. iii. 10, 11.)

CHRIST died for the establishment of the New Covenant His Testament, and rose again to be His own executor of it. *Dr. Whichcote*. (Aphorisms. Cent. xii., 1132.)

CHAPTER V.

THEREFORE being justified by faith, we have peace with God through our LORD JESUS CHRIST:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

- 1 Till such time, as our SAVIOUR had procured for us the New Covenant, by which GOD had solemnly obliged Himself to pardon us upon our repentance, sinful men, though true penitents, could never have arrived at that degree of security, that GOD was reconciled to them, as is necessary to set their minds at rest, and free them from anxiety. For, though to repent is the best thing a sinner can do, yet this doth not at all alter the nature of the sin he repents of, so as to render it less evil, or less deserving of punishment. And, so long as the desert of punishment remains, GOD hath a natural right to execute it; and so long we can never be certain, whether He will exact it, or no. Some wavering hopes a poor penitent might have arrived to, upon the consideration of the infinite benignity of the Divine Nature; but the utmost comfort he could have given himself was that of the penitent King of Nineveh, "Who can tell, if GOD will turn and repent and turn away from His fierce anger, that we perish not" (Jonah iii. 9)? But alas! when a man's mind is hagg'd and ridden with his guilts, "*Who can tell?*" is such a poor belief, as must necessarily leave it extremely anxious and desponding. But now, upon our SAVIOUR's procuring for us the New Covenant, you, and I, and every one of us *can tell*—and that with as much certainty, as that GOD is true—that, if we do repent and turn from our evil ways, GOD will turn and repent of His anger and displeasure against us. So that now all we have to do is to reflect upon ourselves, and examine whether we are true penitents or no, whether we have submitted our will to GOD's with a full purpose and resolution to fly whatever He forbids, and to follow whatever He commands us; and, if we have, we may upon the terms of the New Covenant from thence as certainly conclude that He is reconciled to us, and that His high displeasure against us is all converted into the dearest kindness and complacency, as we can that He is GOD, or, which is all one, that He is true and faithful: which doubtless is one of the most solid foundations of peace and satisfaction in the world. . . . Our Blessed SAVIOUR, by washing away our guilt in His own Blood, hath opened to us a safe retreat within our own breasts; that of a quiet and serene conscience, whereunto we may easily retire,

and house ourselves, when we are persecuted with storms and tempests from without. xiv. 17. *Dr. John Scott.* (Discourse upon S. John xiv. 27.)

We Christians have clearer notions of the expiation of sins, than had the Jew: so, by consequence, must our assurances of our being justified or having our sins pardoned, be stronger, than were theirs. Religious persons, who lived before the coming of CHRIST, knew that they were sinners, and that therefore they had need of the favour and mercy of GOD for the remission of their sins. This mercy they probably expected from that promised Seed, who was to "bruise the serpent's head;" but they were only superficially instructed in the methods, by which this promise was to be fulfilled. Hence they must necessarily groan sore under the weight of their sins. Severe curses were denounced in the Law against all, who should transgress it: these curses were plain and easy to be understood; but the promises of pardon through the merits of a SAVIOUR were more intricate and involved. When therefore the danger, that threatened them, was so apparent, and the methods of their escape so obscurely notified to them, it is no wonder, if their fears did very much overbalance their hopes. Hence is it, that the spirit, by which they were governed, is in the Gospel represented as "a spirit of bondage:" but the Spirit, by which we Christians are influenced, is "a Spirit of adoption." (*Now received the atonement*, ver. 11.) iii. 21, 26; viii. 1, 15, 16. *Bp. Smalridge.* (The Pre-eminence of the Gospel above the Law, &c. Sermon on 2 Cor. iii. 11.)

An Infinite Justice is offended; an Infinite Justice hath satisfied; an Infinite Mercy hath applied it. Take thou hold, by the hand of *faith*, on that infinite Mercy and Justice of thy SAVIOUR: the work of His Justice shall be thy *peace*. (Isa. xxxii. 17.) Fly about, whither thou wilt, O thou weary dove, through all the wide regions of the heavens and waters, thou shalt nowhere find "rest for the soles of thy feet," but in this Ark of CHRIST's perfect Righteousness. In vain shalt thou seek it in schools of morality, in learned libraries, in spacious fields and forests, in pleasant gardens, in sullen retiredness, in witty conversation, in wanton theatres, in drunken cellars, in

tables of gluttony, in beds of lust, chests of Mammon, whiffs and draughts of intoxication, songs of ribaldry, sports of recreation: no, no; the more thou seekest it in most of these, the farther it flies from thee, the farther thou art from finding it: and, if these things may give some poor truce to thy thoughts, it shall soon end in a more direful war. "There is no *peace*," saith my GOD, "to the wicked." Stray whither thou wilt, O thou wounded hart, through the lands and wood, alas! the shaft sticks still in thee; or, if that be shaken out, the head. None but the sovereign dittany of thy SAVIOUR'S Righteousness can drive it out; and, till it be out, thou canst have no *peace*. In plain terms, wouldst thou have *peace*? None but CHRIST can give it thee. He will give it to none, but the penitent; none, but the faithful. Oh, spend thyself into the sighs and tears of true repentance; and then raise thy humbled soul to a lively confidence in thine all-sufficient Redeemer. Set thy LORD JESUS betwixt GOD and thy sins. GOD cannot see thy debt, but through thine acquittance. "By His stripes we are healed;" by His wounds we are staunch'd; by His death we are quickened; by His righteousness we are discharged. "The work of His righteousness is our *peace*." *Bp. Hall.* (The True Peace-maker. Sermon on Isa. xxxii. 17.)

I give not the whole definition of *peace with God*, unless to GOD reconciled to man, I add man reconciled to GOD. We may observe how the HOLY GHOST expresses the great reconciliation: the main stress lies in the reconciliation of man to GOD. (Col. i. 20.) "GOD through the blood of the Cross hath reconciled all things to Himself." He saith not, hath "reconciled Himself to all things," but "all things to Himself;" and in 2 Cor. v. 19, "GOD was in CHRIST, reconciling the world unto Himself:" He saith not "reconciling Himself to the world;" and ver. 20, "We pray you, in CHRIST'S stead, be ye reconciled unto GOD." The great business is for man to be reconciled unto GOD—Absalom unto David. Here then is the main trial—to know whether GOD be at peace with you: see, if you be at *peace with God*. This is the note in the index; and, if we find it, then we may be sure to find the other in the book. As he, that looked westward for the rising of the sun, saw it sooner

gilding the tops of the mountains, than they, that looked for it in the east; so this is the best way to see whether God be at peace with us: let us look back upon ourselves, and see how our condition is towards God. Some hold that the answer by Urim and Thummim was by the rising of the stones in the High Priest's breast-plate. Though I am not of their mind, yet I may allude unto it in the case in hand: look into thine own breast: make thine observation thence: see how thy heart stands affected towards God; and by that thou mayest understand, what God's answer to thy question is—whether He be at peace with thee. *Dr. Lightfoot.* (Serm. on Rom. v. 1.)

2 *Access by faith.* Let us not so wholly fix our minds on the known necessity of *faith*, as to imagine that nothing but *faith* is necessary for the attainment of all *grace*; since it is a branch of belief that *Sacraments* are, in their place, no less required than belief itself. . . . The Justification, which S. Paul discourseth of, seemeth in his meaning, only or especially, to be that act of grace, which is dispensed to persons at their Baptism, or at their entrance into the Church, when they, openly professing their faith and undertaking the practice of Christian duty, God most solemnly and formally doth absolve them from all guilt, and accepteth them into a state of favour with Him. . . . The immediate consequence of faith is Baptism: therefore dispensing the benefits consigned in Baptism is coincident with Justification; and that dispensation is frequently signified to be the cleansing from sin by entire remission thereof. *Hooker.* (Eccl. Pol. B. v. ch. 60; and Discourse on Justification.)

Oh, think, to what an excellency doth *Grace* advance the soul even in this life, and make Christians as much above other men, as other men are above beasts! Consider what a high honour and privilege it is that you should be admitted to attend immediately upon the service of the King of kings. You are called to wait about His throne, His throne of Grace, to which you have always free *access*, to converse and commune with God, by maintaining fellowship with Him in the performance of holy duties: which is a dignity so high, that human nature is capable but of one preferment more; and that is of being re-

moved from one throne to the other, from attending on the Throne of Grace to attend on the Throne of Glory. And then think, O soul, if it be possible to think, what neither eye hath seen, nor ear hath heard, neither hath it nor can it enter into the heart of man to conceive; think how transcendently Blessed thy estate shall be, when the will of thy GOD, which was here thy duty, shall there be thy nature; when thy obligation to do it shall be turned into a happy necessity of doing it; when all thy thoughts and affections shall be centred in GOD for ever, and not the least motion of thy soul shall so much as twinkle or waver from the Eternal contemplation and fruition of the Infinite Deity. *Bp. Hopkins.* (On the LORD'S Prayer, 3rd Petition.)

According to the terms of our Common Law, there be two sorts of Free-hold—a Free-hold in deed, when a man hath entered into lands and tenements, and is seised thereof actually and really—a Free-hold in law, when a man hath right to lands or tenements, but hath not yet made his actual entry. Now the Kingdom of Heaven is our Free-hold in law, though as yet, while we live, we cannot actually be seised thereof. It is ours, as being prepared for us by GOD the FATHER (S. Matt. xxv. 34). It is ours, as being purchased in our behalf by GOD the SON (1 S. Pet. i. 19). It is ours, as being assured to our spirit by GOD the HOLY GHOST (Rom. viii. 16, 17). We have now right to this inheritance; *Habemus jus ad rem* (as Melancthon acutely), *nondum in re*: or, as Augustine and other of the Fathers usually, the Kingdom of Heaven is ours already, *non in re, sed in spe*. The Scripture saith as much in plain terms; “We are saved by *hope*” (viii. 24), by “blessed” hope (Titus ii. 13), which is “immoveable” (Col. i. 23), “without wavering” (Heb. x. 23). *Fides intuetur verbum rei; spes verò rem verbi*. And we may well under hope *rejoice*, seeing our reward, when our fight is finished, is no less than a Kingdom. The citizens of Tyrus are described by the prophet (Isa. xxiii. 8) to have been companions unto Nobles and Princes; but in that Heavenly Jerusalem every burgess by his second birth is brother of a King, the son of a King, and himself a King (S. John iii. 3; Heb. ii. 17; Rom. viii. 14), having, in token thereof, a triumph-

ant palm in his hand and a golden crown on his head (Rev. vii. 9 ; iv. 4). . . . As the blessed Apostle calleth every Christian, in the Church militant, enduring the cross patiently, "more than a conqueror" (viii. 17, 37), even so we may call every Saint in the Church triumphant "more than an Emperor;" for the good things in earthly kingdoms are temporal, but the happiness of Heaven is Eternal. *Dean Boys.* (Exposition of the Festival Epistles, &c.; All Saints' Day: and Ascension Day; Psalms, M. Prayer.)

3 And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience ;

4 And patience, experience ; and experience, hope :

5 And hope maketh not ashamed ; because the love of God is shed abroad in our hearts by the HOLY GHOST which is given unto us.

3 Many rooms he passeth, before he comes to this, which indeed joins upon Heaven itself. *Faith* is the key, which lets him into all. First, it opens the door of *justification*, and lets him into a state of *peace* and reconciliation with God through JESUS CHRIST (Verse 1) : through this he passeth on to another, the Presence-chamber of GOD's favour, and is admitted nigh unto Him, as a traitor once pardoned is, *by whom*, &c., (Verse 2.) That is, we have not only our sins pardoned and our persons reconciled to God by faith in CHRIST ; but now, under CHRIST's wing, we are brought to Court, as it were, and stand in His Grace, as favourites before their Prince. This opens into a third, and *rejoice in the hope of glory* : we do not only at present enjoy the grace and favour of GOD, and communion with Him here, but have from this a *hope* firmly planted in our hearts for heaven's glory hereafter. Now he is brought to the most inward room of all, which none can come at, but he, that goes through all the former (Verse 3). *And not only so, but we glory in tribulation also.* If thou hast not entered at these doors, thou art "a thief and a robber:" thou gettest

thy confidence too quickly, to have it brought to thy hand by God. If God means thee well for eternity, He will make thee smart for this thy boldness, as He did Jacob for stealing his father's blessing. *Gurnall*. (The Christian in Complete Armour. Eph. vi. 14. Ch. 10.)

- 4 You shall rarely find a man eminent in sundry faculties of the mind or sundry activities of the hand. . . . With spiritual gifts it is otherwise : which are so chained together, that he, who excels in one, hath some eminency in more ; yea, in all. Look upon *faith* : she is attended with a bevy of graces. He, that believes, cannot but have *hope* ; if hope, *patience* : he, that believes and hopes, must needs find *joy* in God : if joy, *love of God*. He, that loves God, cannot but love his brother also : his love to God breeds piety and care to please, sorrow for offending, fear to offend ; his love to man, fidelity and Christian beneficence. Vices are seldom single, but virtues ever go in troops : they go so thick, that sometimes they are lost in the crowd ; which yet are, but appear not. They may be shut out from sight : they cannot be severed. vi. 19. Conf. i. 8—xv. 14. *Bp. Hall*. (Holy Observations. No. 7.)

Nihil est fertilius Sanctitate. Every good thought may beget a good intention : every good intention may raise itself up to the strength of a resolution : every resolution may bring on perseverance : every good action looks forward to another ; and that to a third. *Patience* begets *experience* ; experience, *hope* ; hope, *confidence*. *Farindon*.

A man is not only unknown to others, but to himself, that hath never met with such difficulties, as require faith, and Christian fortitude, and *patience* to surmount them. How shall a man know, whether his meekness and calmness of spirit be real or not, while he meets with no provocation ; nothing, that contradicts, or crosses him ? But, when something sets upon him, that is in itself very unpleasant and grievous to him, and yet, if in that case he retains his moderation of spirit and flies not out into impatience, either against God or men, this gives experiment of the truth and soundness of that grace within him ; whereas standing water, which is clear at top, while it is untouched, yet, if it have mud at the bottom, stir it a little, and it

risers presently. . . . "The children of *Ephraim* being armed and carrying bows," (says the Psalmist, Ps. lxxviii. 9,) "yet turned back in the day of battle." It is the battle tries the soldier, and the storm the pilot. How would it appear that Christians can be themselves not only patient, but cheerful in poverty, in disgrace, and temptations, and persecutions, if it were not often their lot to meet with them? He, who framed the heart, knows it to be but deceitful; and He, who gives grace, knows the weakness and strength of it exactly; yet He is pleased to speak thus, that by afflictions and hard tasks He tries what is in the hearts of His children. For the Word of God speaks to men, and therefore it speaks the language of the children of men: thus Gen. xxii. 12, "Now I know that thou fearest God, seeing thou hast not withheld thy son thine only son from Me." *Abp. Leighton*. (A Commentary on 1 Ep. S. Peter, ch. i. 6.)

- 5 True *hope* in CHRIST should be rightly ordered; first *faith*, then *hope*, then *rejoicing in hope*, then assurance—not assurance at the first dash, nor rejoicing neither. . . . 'Till you have been tried and tried again, patiently endured affliction and temptation, till your patience be grown into experience, till you are become an experienced Christian, have had experience both of God's favours and His frowns, and are become an experienced soldier in the Christian warfare, are well versed in that holy trade, you cannot have the *hope, that maketh not ashamed*. All hope, that rises not in the Apostle's order, will but shame you. If your hope be grounded on opinion only, it will scarce hold a shaking fit. In a word, first, "the hope of righteousness;" then, the blessed "hope of glory." ii. 7; xv. 4. *Dr. Mark Frank*. (On Easter Day. Sermon on 1 Cor. xv. 19.)

We read at Deut. xxx. 6, how the LORD distinctly covenanted with His people, that He would in the latter day *shed abroad the Love of God* in their hearts. Here we see that stipulation fulfilled. Now this was to be their only true and saving *Circumcision*. "The LORD thy GOD will *circumcise* thine heart and the heart of thy seed to *love* the LORD thy GOD with all thine heart and with all thy soul, that thou mayest live." S. Paul, then, here certifies his brethren—the Jew first, and also

the Gentile, but both alike—that, having received this *seal*, they were thereby “all the children of GOD by faith in CHRIST JESUS”—“the Circumcision” (as opposed to “the concision,” Phil. iii. 2, 3; Gal. v. 6)—Abraham’s spiritual seed, and “heirs according to the promise.” What is here said of the work of *the Holy Ghost*, in shedding abroad *the love of God* in men’s hearts, to assure them of their adoption by grace, is elsewhere ascribed to that other work of *writing the Law of God in their hearts* (Heb. viii. 10; x. 16): but, as “*Love* is the fulfilling of *the Law*,” so the two blessed promises here meet, and are united. xiii. 10; ii. 28, 29. *J. F.*

In a Sacrament, the “outward and visible sign” is intended to introduce us to “the inward and spiritual grace,” figured by it, as a *sign*; conveyed by it, as a *means*; and insured by it, as a *pledge*. And what the inward and spiritual grace, signified by *circumcision*, was, not only S. Paul, but Moses himself will tell us, who in Deut. x. 16 expresseth himself in these terms, “Circumcise the foreskin of your heart and be no more stiff-necked;” and again, (xxx. 6,) “The LORD thy GOD will circumcise thine heart and the heart of thy seed, *to love the Lord thy God* with all thine heart and with all thy soul, that thou mayest live.” From these passages laid together the following truths seem to be fairly deducible; namely, first, that Circumcision was an outward and visible sign of an inward and spiritual grace to be wrought in the heart: secondly, that this inward and spiritual grace was the cutting off and casting away sin: thirdly, that for this work they were not sufficient, as of themselves, but their sufficiency was of “the LORD their GOD,” who would work in them and with them, through faith, by the HOLY SPIRIT: fourthly, that the effect and consequence of this spiritual Circumcision would be *the love of God shed abroad in their hearts*, with its genuine fruit of unfeigned obedience to His Commandments: and, lastly, that this would prepare the way to eternal life—“that thou mayest live,” saith Moses, that thou mayest live, not only on earth under grace, but hereafter in glory; since purification of the heart is in order to a better life in that celestial Canaan, the ultimate end of all the promises; that good land, which the LORD our GOD shall give to every “Israelite

indeed," and in which He Himself, after having been the "shield" of Abraham and his seed, shall be their "exceeding great reward." And so it is written, "Blessed are the pure in heart, for they shall see God." Thus do these two texts from the writings of Moses involve in them the substance of the Gospel: they begin with the cleansing of the heart from sin; thence proceeding on to *the Love of God*, till they terminate in the Beatific Vision of Him in an endless life. *Bp. Horne.* (Serm. on S. Luke ii. 21.)

Ask an afflicted conscience, if *Jesus*, that is, a *Saviour*, be not a precious word, that hath a sovereign value, both a refreshing smell and a healing virtue. . . . That other Name, *Christ*, well may it be called "an ointment poured out;" for it signifies His anointing. . . . Being extended on the Cross and His Body pierced in divers places, His precious ointments were *shed abroad* towards all quarters of the world (i. 8): their smell reached both Heaven and the visible earth. In these His sufferings did the obedience, patience, and love, and all the graces and the Name of our SAVIOUR most clearly manifest themselves to the world. . . . As this Name is poured forth in the Gospel preached, so in the Sacraments annexed to it. . . . Yet there is one way more, without which all the rest are ineffectual: it is this; the secret and powerful working of the SPIRIT of GOD in the soul. The Ordinances and means of Salvation do indeed pour forth the Name of CHRIST round about a man; but, till the Spirit concur with them, not one drop falls within the soul. And is he not so much the more miserable, who hears much of CHRIST, and partakes nothing of Him? Yes, surely. A man may have much common knowledge of CHRIST, and may understand well, yea, may preach well, concerning His worth and graces, and yet not love Him. But there is a particular knowledge of Him, by the infusion of the Spirit; and where the smallest measure of this is, it presently wins the affection. There is a *shedding abroad of the love of God in our hearts*: and this draws us after Him; for our love to GOD is nothing else but the reflection of His love to us. ii. 13; x. 18. *Abp. Leighton.* (The Name of JESUS fragrant. Serm. on Cant. i. 3.)

6 For when we were yet without strength, in due time CHRIST died for the ungodly.

7 For scarcely for a righteous man will one die : yet peradventure for a good man some would even dare to die.

8 But GOD commendeth His love towards us, in that, while we were yet sinners, CHRIST died for us.

9 Much more then, being now justified by His Blood, we shall be saved from wrath through Him.

10 For if, when we were enemies, we were reconciled to GOD by the death of His SON, much more, being reconciled, we shall be saved by His life.

6 At times, the Sacred writers deliver themselves with all the heightenings of oratory ; as particularly Job, when he is describing the infinite Power of GOD, and S. Paul, when he is setting forth *the Love* of the Deity, manifested in the Redemption of man : not that they affected eloquence ; but, when the Spirit of GOD came upon them, and impregnated their minds with great ideas, they naturally broke out into such lofty and corresponding expressions, as might be a proper clothing for their thoughts : as when our SAVIOUR was Transfigured, and "His face shone as the sun," His "raiment," too, became as white, as snow. *Jer. Seed.* (Serm. on 1 S. Pet. iii. 15.)

Unconscious, perhaps, of the full import and distinct application of all, which they (*the old Prophets*) delivered, "the holy men of GOD spake, as they were moved by the HOLY GHOST : " committing themselves to the Sacred ecstasies, which possessed their soul, they were borne along on the tide of Inspiration into remote developments of the wisdom and mercy of GOD ; and future ages were to admire and adore the power, which could thus establish its claim to our faith and awe. *Bp. Middleton.* (Serm. on Isaiah lxii. 1.)

Sometimes the Prophets, in the midst of mention of particular mercies promised to, or judgments denounced against, the people of GOD, sally out into pathetical excursions, relating to

the MESSIAH. These seem extremely abrupt, and incoherent with the rest, to them, that consider not how seasonable the mention of CHRIST may be, both in that of the Mercies of GOD—of which He is the foundation and pinnacle, the ground and consummation—(and the promise made of Him taught the faithful to reason thus with the Apostle; *He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?* viii. 32)—and with the threats of the Judgments of GOD, in which He was His people's grand consolation. *Hon. R. Boyle.* (Considerations touching the Style of the Holy Scripture. P. 58, Edit. 1662.)

In due time. The promise of Redemption was made, but its accomplishment was postponed; postponed, let it be remembered, only in the performance of the event foretold, not in its operation: for, of all the sons of Adam, none hath ever yet been born, to whom the merits of a crucified Redeemer must not have reached to render even his best actions acceptable. Why the actual Advent of our SAVIOUR in the flesh was thus long postponed, it is perhaps presumptuous to inquire. GOD may surely be allowed to direct that mystery, of the benefits of which we are unmerited partakers; which He only could have invented, and which He only can comprehend; yet sufficient reasons are not wanting, even on this dark subject, by which unauthorised curiosity may be silenced. Had the event promised been immediately fulfilled, and the life and death of our SAVIOUR been coeval with the sin of Adam, the whole world, humanly speaking, must at the present hour have been plunged in the darkest gloom of Heathen idolatry. The direct and proper evidences of Christianity are prophecies and miracles; but the first of these must have been lost for want of an object; the second, for want of attestation. This is sufficient to shew the difficulties attendant on the Advent of the MESSIAH at that period; and, thus much being granted, it is but presumptuous folly to ask, why the period assigned should be rather four thousand years after the creation than any other era. *John Bowdler.* (Theological Tracts on the Atonement.)

7 That one person should undergo pains and hardships for the sake of others, and a good person suffer many things to prevent

the misery and promote the happiness of bad ones, is so common in lower instances, that, though we could not have expected, we may well believe this high degree of God's love towards us; that, *while we were yet sinners, Christ died for us*. We see not indeed how His death produces our salvation; nor do many people ever know how the steps, taken for their pardon or advancement, proved effectual; yet they are not the less effectual on that account. But thus much, however, we see daily that, from regard to the services, and sufferings, and intercessions of some persons, others have favours done them, very wisely and justly, which else neither wisdom nor justice would have permitted. And why should it not be a fit recompense (as undoubtedly it must be the most acceptable one possible) to our Blessed LORD, for what He so cheerfully undertook and went through, that mankind, to whom He had made himself related in so extraordinary a manner, with so amiable an intention, should be treated the more kindly on His account; that, "when He had made Himself an offering for sin, He should see of the travail of His soul and be satisfied, by the knowledge of Himself justifying many?" (Isa. liii. 10, 11.) For, observe, no one will ever become righteous for His sake, who doth not in fact become righteous by His means. And rewarding His Incarnation and Death, by putting sinners into His hands to be made happy, on condition that He should first make them holy, doth no less honour to the Justice of God than to His Mercy. *Abp. Secker*. (Serm. on 2 Cor. v. 21.)

The Scriptures often speak of *a good man*, as one different in some respects from other servants of God. . . . The great Apostle of the Gentiles with his vast powers of mind, his copious faculty of speaking, his undaunted courage, was qualified for first planting the Gospel; but Barnabas—the *good*, kind-hearted, tender Barnabas—was designed for the work of "consolation" (Acts ii. 36; ix. 27; xi. 23, 24). The specific difference between him and some other Apostles and Evangelists was not in their doctrines, nor in the amount of labour among the people, but in his peculiarly bland and engaging temper. No one of the others is expressly designated by this particular commendation; "he was *a good man*." . . . In the language of the world,

we know that the term a good man too often means merely a kind-hearted person, an affable friendly man; be his religious sentiments, his spirit, his life, as a professed believer in Revelation, what it may. In the eye of the world, also, a Minister of Religion is a good man, who is attentive to his official duties, decorous in his conduct, and benevolent to the poor; whatever his doctrines be. . . . But not so, in the eye of GOD (see Eccles. ii. 26.) No one deserves the name, who does not unite the suavity and benevolence, designated by that title, with submission of heart to CHRIST, and a distinct faith in His Gospel. And, in the Minister of Religion still more is required. The good man, in the office of a Shepherd of the flock, must resemble Barnabas. His natural sweetness must be corrected, strengthened, elevated by a clear conception of the doctrines of the Gospel, by a thorough dedication of himself to the Pastoral duties, and by a holy consistency and spirituality in his conduct. *Bp. D. Wilson.* (Serm. on Acts xi. 24; Preached at the Funeral of the Rev. Basil Woodd.)

- 8 S. Gregory saith, *Magnum est vinculum charitatis quo et Ipse Deus ligari se voluit*; strong is the bond of love, seeing GOD Himself will be bound with it. This affection, saith S. Bernard, *solus triumphat de Deo*, doth only get the victory over GOD; and, as he also saith, *Nescio quid magis dici debeat in laude tuâ O! Charitas*. I know not what can be spoken more in thy praise, Divine Love, than that thou hast brought GOD out of heaven into earth, and hast lift up man from earth into heaven. *Hominem Deo reconciliasti et Deum homini pacasti*. Therefore, as on this side, we are to consider how willing GOD is that this should grow in us, so now we must consider what is on GOD's behalf performed to stir us up unto it. The heathen say, *magnes amoris amor*; nothing is more effectual to move love than to love: and therefore that is it, that continually is first set down on GOD's part—i.e., where the Love of GOD is beaten on, *that*, on GOD's part, is set first: which, how great it is, it appeareth by nothing more than that of S. Bernard. He in his book *De diligendo Deo* sets it down in these six—*quod nos* 1. *prius dilexit*, 2. *tantus*, 3. *tantillos*, 4. *tales*, 5. *tantum*, 6. *gratis*. *Bp. Andrewes.* (On the Moral Law. 1 Commandment.)

So little could we at first deserve GOD's love, that He loved us, even before we had a being; and our felicity, in His decrees, preceded our existence in this world. GOD loved you numerous ages, before you were; and His goodness is so entirely its own motive, that even your creation (since which time alone you can pretend to merit His love) is the effect of it. . . . But GOD, to confer on us in the most excellent and endearing manner the blessing promised to His ancient people, when He vouchsafed to assure them that He would "love them freely" (Hos. xiv. 4), was pleased to love us, not only when we were not at all, but *when we were His enemies. If, when we were enemies* (saith S. Paul) *we were reconciled to God by the death of His Son, &c.* Our inexistence, indeed, was a condition, wherein nothing in us was capable of being a motive of GOD's love. But our enmity proceeded further, and made us worthy of His detestation; as if His love were nothing, unless it vanquished obstacles, as well as wanted motives. This gave the Apostle just cause to say, that *God commendeth His love to us in that, while we were yet sinners, Christ died for us*; that is, when we wanted all motives to invite His love, unless our very want of them should pass for one. And how did GOD express His love unto us? Even by the gift of the SON of His love. "For GOD so loved the world" (says the Divine token of His love) "that He gave His only begotten SON." And how did that SON love it? "He," says the Apostle, "being in the form of GOD thought it no robbery to be equal with GOD, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. And, being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the Cross;" that is, that He would love at no less rate than death; and from the supereminent height of Glory stooped and abased Himself to the sufferance of the extremest indignities, and sunk Himself to the bottom of abjectedness, to exalt our condition to the contrary extreme. . . . Men, having displeased GOD, and consequently forfeited all right and natural possibility to happiness, even whilst they completed the forlornness of their condition by the lethargy of not being sensible of it, and were as careless

to seek means of recovery, as they had been unable to devise them of themselves—even then, His restless Love would never be quiet, till it had set His Omniscience on work to contrive expedients, and find out a way to reconcile His Justice and His Mercy, in reconciling sinners to Himself. And this merciful design, by the Incarnation of His SON, He prosecuted in a way so worthy of Himself, and so advantageous to us, that *our* just wonder at it may keep us from having any, when we find that, as S. Peter informs us, the very *Angels* (prompted, questionless, by a religious curiosity) ardently “desire to look into” those Divine mysteries. 1 S. Pet. i. 11. *Hon. Robert Boyle.* (Some Motives and Incentives to the Love of GOD.)

O altitudo ! Love incomprehensible ! It swalloweth up the sense and understanding of men and Angels ; fitter to be admired, and adored with silence, than blemished with any of our weak expressions ! *Bp. Sanderson.*

O ! Blessed JESUS, let us judge of Thy Love by Thy sufferings ; and of both, by the impossibility of fully comprehending either. *Bp. Horne.*

9 Expiation of sin is made, when, upon something done or suffered (either or both), according to GOD’s pleasure, appointment, and acceptance, GOD is pacified ; the fault is pardoned ; the guilt extinguished ; the punishment prevented ; and the sinner released. (Ἀπολύτρωσις, Eph. i. 7 ; Col. i. 14 ; Heb. ix. 12. Καθαρισμός, Titus ii. 14 ; Heb. i. 3 ; 1 S. John i. 7. Ἀγιασμός, Heb. ix. 13. Ἀθέτησις ἁμαρτίας, Heb. ix. 26. Ἰλαστήριον, Rom. iii. 25. Ἰλασμός, 1 S. John iv. 10. Καταλλαγή, Rom. v. 10, 11.) *Dr. Whichcote.* (Aphorisms. Conf. xi. 1055.)

I conceive the distinction between Justification and Salvation to be, that both terms imply a state of acceptance with GOD ; but the one a state, which may be forfeited by sin and recovered by repentance ; the other a state, from which the believer cannot fall. Salvation is, according to this view, Justification perfected. *Bp. Kaye.* (Charge to the Clergy of the Diocese of Lincoln. 1843.)

Those, who speak of *the wrath of God*, as appeased by CHRIST’s sufferings, speak, it must be confessed, a figurative language.

The Scriptures speak figuratively, when they ascribe wrath to God. The Divine nature is insusceptible of the perturbations of passion, and, when it is said that God is angry, it is a figure, which conveys this useful warning to mankind, that God will be determined by His wisdom, and by His providential care of His creation, to deal with the wicked, as a Prince in anger deals with rebellious subjects. It is an extension of the figure, when it is said that God's wrath is appeased by the sufferings of CHRIST. It is not to be supposed, that the sins of men excite in God any appetite of vengeance, which could not be diverted from its purpose of punishment, till it had found its gratification in the sufferings of a righteous person. This indeed were a view of our Redemption founded on a false and unworthy notion of the Divine character. But nothing hinders, but that the sufferings of CHRIST, which could only, in a figurative sense, be an appeasement or satisfaction of God's wrath, might be, in the most literal meaning of the words, a satisfaction to His Justice. It is easy to understand that the interests of God's government, the peace and order of the great kingdom, over which He rules the whole world of moral agents, might require that His disapprobation of sin should be solemnly declared and testified in His manner of forgiving it. It is easy to understand that the exaction of vicarious sufferings on the part of Him, who undertook to be the intercessor for a rebellious race, amounted to such a declaration. These sufferings, by which the end of punishment might be answered, being once sustained, it is easy to perceive that the same principle of wisdom, the same providential care of His creation, which must have determined the Deity to inflict punishment, had no Atonement been made, would now determine Him to spare. Thus, to speak figuratively, His anger was appeased; but His justice was literally satisfied, and the sins of men, no longer calling for punishment, when the ends of punishment were secured, were literally expiated. The person sustaining the sufferings, in consideration of which the guilt of others may consistently with the principles of good policy be remitted, was, in the literal sense of the word—so literally, as no other victim ever was—a Sacrifice, and His Blood shed for the remission of sin

was literally the matter of the expiation. *Bp. Horsley.* (Serm. on Rom. iv. 25.)

10 I cannot have better security for present or future, than God's former mercies exhibited to me. *Quis non gaudeat?* says S. Augustine; who does not triumph with joy, when he considers what God hath done? *Quis non et ea, quæ nondum venerunt, ventura sperat propter illa, quæ jam tanta impleta sunt?* Who can doubt of the performance of all, that sees the greater part performed? *Credamus modicum, quod restat.* . . . It is much, that we have seen done: and it is but little, that God hath reserved to our faith to believe that it shall be done. . . . He, that hath pardoned us the sins we have done, will much more assist us with His grace, that we may be able to stand in that state with Him (ver. 1, 2), to which He hath brought us. He, that succoured us, when there was nothing in us but His "enemies," will much more send new supplies, when the town is held for Him and by His friends. And this hope of pardon for that, which is past, and of grace for the present, continues to "the hope of glory" to come; of which glory we apprehend strong and effectual beams here, by conforming ourselves to that Gospel, which the Apostle calls "the glorious Gospel of the Blessed God," and for the consummation of this glory we do "with patience abide for it." viii. 24, 25, 32. *Dr. Donne.* (Serm. on Ps. lxxiii. 7; and on Job xiii. 15.)

Every man is called in the Scripture wicked, and the *enemy* of God, for the privation and lack of faith and love, which he oweth unto God. *Et impii vocantur, qui non omnino sunt pii;* that is, they are called wicked, that in all things honour not God, believe not in God, and observe not His commandments, as they should do. S. Matt. xii. 30. *Bp. Hooper.* (Preface to a Declaration of the Ten Commandments.)

Everything relating to God, is Infinite. His power is Infinite; and we should judge but poorly of its greatness, if we measured it by human power. In like manner His wisdom is Infinite; and we never should be able to conceive its extent by comparing it with the greatest wisdom of man. So may we conclude of His love. . . . Still, God has given us the fullest idea, that we are capable of conceiving, when He tells us that our Redeemer

was *His Son—His only Son*. It is, as if He desired every one of us to go to his own heart, and to find out, who is the being upon earth, that is dearest to its affections—husband, wife, or only child—the person, whom we regarded with the fondest love and the most unbounded delight; the person, in whom our whole soul seems to be wrapped up, in whom you almost live, and move, and have your being; and to imagine this object of your hopes and affections dashed from a state of happiness, and flung helpless into the midst of enemies and persecutors; become “despised and rejected of men, a man of sorrows and acquainted with grief;” and at length “brought as a lamb to the slaughter,” and then descending into the grave with torture, insult, and infamy. GOD Himself seems to teach us to regard it in this point of view; for He said unto Abraham; “Take now thy son, thine *only* son Isaac, whom thou *lovest*, and offer him for a burnt-offering upon one of the mountains that I will tell thee of.” Such is the idea, that GOD has given us of His Love! *C. Wolfe.* (Serm. on 1 S. John iv. 10.)

Saved by His life. There was no one prejudice, that so much hindered the Gospel from taking place upon the hearts of Jews and Heathens in the primitive times, as this of the death and Cross of CHRIST: for, believing that He was lifted up upon the Cross, but not believing that He was raised up out of the grave, their natural reason judged it folly to expect life from Him, who was not able to preserve or restore His own. Indeed, it were folly thus to hope, did not His *Life* apply what His *Death* merited; our salvation being begun upon the Cross, but perfected upon the Throne. The loss of His life would never have procured life for us, but that, as He laid it down with freedom, so He resumed it again with power (i. 3). “I have power to lay down My life, and I have power to take it again” (S. John x. 18). Indeed it was His Life and Resurrection, that put virtue and efficacy into His death and passion. . . . Reconciliation is made by the death of CHRIST; but the actual application of this is *by His life*. In respect of merit, it is wrought out for us by His death: in respect of efficacy, it is only applied to us by His life. *Bp. Hopkins.* iv. 25; viii. 34; xiv. 9. (Remedy against afflictions. Serm. on 2 Cor. iv. 18.)

11 And not only so, but we also joy in God, through our LORD JESUS CHRIST, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come.

11 *And not only so.* This expression is repeated—refer to ver. 3; the intermediate sentences containing a digression, into which the fervent Apostle was carried by the elation of his feelings on the simple mention of *the Love of God*. What a proof does he give us that this Love was shed abroad in *his* heart! *And not only so*—blessing is here heaped upon blessing; and still there is room. This, for the present time, “is the fulness of the blessing of the Gospel of CHRIST” (xv. 29). And, if it so accumulates now, what will be its harvest and completion hereafter?—καθ’ ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης. 2 Cor. iv. 17. *J. F.*

Conf. viii. 1. *By whom we have now, &c.* The strict sense of *Justification*, as it is a legal term and opposite to *condemnation*, is the absolution of a sinner; which is not to be solemnly done, till the final sentence is pronounced after death, or at the Day of Judgment. But, as men come to be in the state, to which those sentences do belong, they, in a freer form of speech, are said to be justified or condemned. And as they, who do not believe, are under condemnation, and said to be “condemned already” S. John iii. 18—that is, they are liable to that sentence, and under those characters, that belong to it; blindness, obduration of heart, and the wrath and judgment of God—so such believers, to whom the promises of the Gospel belong, and

on whom the final sentence shall be pronounced justifying them, are said *now* to be justified ; since they are *now* in the state, to which that belongs. They have the characters of it upon them—faith, hope, and renovation of heart and life—by which they come to be in the favour and under the protection of God. The Gospel is of the nature of a public amnesty, in which a pardon is offered to all rebels, who return to their duty, and live peaceably in obedience to the law ; and a Day is prefixed to examine, who is come in upon it, and who has stood out ; upon which, final acts of grace or severity are to pass. It is then plain that, though every man is pardoned, in the strictness of law, only by the final sentence, yet he is really, in the construction of law, pardoned upon his coming within the terms, on which it is offered : and thus men are justified, who do truly repent of, and forsake, their sins, who do sincerely believe, not only the truth of the Gospel in general, but do so firmly believe every part of it, that acts, proportioned to that belief, arise out of it ; when they depend so much on the Promises, that they venture all things in hopes of them ; and do so receive the Rules and Laws given in it, that they set themselves on obeying them in the course of their whole life ; and, in a most particular manner, when they lay claim to the Death of CHRIST, as their SAVIOUR and the means of their Reconciliation with such a repentance, as changes their inward natures and principles ; and such a faith, as purifies their hearts, and makes them become new creatures. *Bp. Burnet.* (Four Discourses delivered to the Clergy of the Diocese of Sarum. Disc. 2.)

The doctrine of the Atonement is, I am persuaded, acknowledged, and its value in some degree felt, by a very large proportion of those, who profess any seriousness at all on the subject of religion. It is too cardinal a truth, to be overlooked ; too comfortable an one, to be wilfully neglected. We find therefore the Satisfaction, which CHRIST has made for sin, mentioned by many with a certain expression of trust and thankfulness, who, on the whole, are living very carelessly and have exceedingly inadequate notions of the dispensation of Grace in its other parts. This doctrine, however, can hardly be well understood or cordially received, except by those, who have known the bur-

then of sin, who feel their need of a Mediator, and love CHRIST, not merely as a Being perfectly excellent and amiable, but as their Redeemer (vii. 24, 25). This is the nearest relation, that subsists between CHRIST and His people. He has made, He preserves, He guides, protects, and blesses us ; but all this He would have done, though man had continued upright. To have become the SAVIOUR of a guilty world, its deliverer from bondage and death, invests Him with a character far dearer, because far more necessary to all, who can estimate its value. And what but the blindness, the death-sleep of sin, can hide its value from us ? We may speculate, if we please, on the moral government of GOD, and marvel (it is indeed very marvellous) that He should have permitted a whole world to be sunk in guilt and ruin. We may estimate, if we will, the palliation, which our offences receive from the infirm nature we inherit, and the evil examples, that surround us. But when our philosophy and our moral calculations are exhausted, let memory and conscience speak. Have you loved your Creator and Benefactor with your whole heart ? Have you indeed preferred His favour before the pleasures of sense, of reason, of fancy, of ambition, of affection ? Have you cordially believed and acted on the belief that to serve Him with every faculty and every feeling is true wisdom, and will issue in perfect happiness ? Have you been holy and humble, just and pure, in every thought, and word, and work ? Happy, happy they, if any such there be, who can honestly answer "yes"—but not unhappy those, who knowing their sins and confessing their unworthiness have taken refuge in the Sanctuary of a Redeemer from the power and persecution of their enemies. *John Bowdler.* (Practical view of the doctrine of the Atonement.)

- 12 As Adam was no private person, but the whole human nature, so this sin is to be considered, either in the *root*, or in the *fruit* ; in itself, or in its effects. In itself ; so all mankind and every particular is, and in that name must humble himself, as concerned in the eating of that fruit, which only Adam's teeth did fasten on ; is to deem himself bound to be humbled for that pride, that curiosity, that disobedience, or whatsoever sin else can be contained in that first great transgression : and count

you this nothing to have a share in such a sin, which contains such a multitude of rebellions? 'Tis not a slight prefatory humiliation, that can expiate; not a small labour, that can destroy the monster, which is so rich in heads; each to be cut off by the work of a several repentance. Then, as this sin of all mankind in Adam is considered in its *effects*, so it becomes to us *a body of sin and death*, a natural disorder of the whole man, an hostility and enmity of the flesh against the Spirit, and the parent of all sin in us, as may appear Rom. vii. and S. James i. 14; which that you may have a more complete understanding of, consider it, as it is ordinarily set down, consisting of three parts; 1. *a natural defect*; 2. *a moral affection*; 3. *a legal guilt*. *Dr. Hammond.* (Serm. on 1 Tim. i. 15.)

This is the devil's triumphing work, by which he vaunts and shews forth the spoils of our conquered nature, the marks and trophies of his unhappy victory. For, since the first entrance of sin into the world, Death has dwelt amongst us, and continued, and with a perpetual irresistible success prevailed over us (ver. 21). Sin, as it were, opened the sluice, and Death immediately, like a mighty torrent, rushed in, and overwhelmed the world. Or, like a commanding enemy, it invaded mankind with a ruining destructive army following it. Plagues, fevers, catarrhs, consumptions, shame, poverty, and infinite accidental disasters; and the rear of all brought up with Death eternal. *Dr. South.* (Serm. on 1 S. John iii. 8.)

People may, I know, start many difficulties upon this head. But it is, I think, not so reasonable to suppose that God created man *originally bad*, as that, when man *had* corrupted his nature, He let that corruption descend upon his posterity in a *natural* way. Just as it would be more irreconcilable to the sentiments, which we have of the Deity, to imagine He would *immediately* form a creature *disordered* in his senses, than that, when a parent had brought this distemper upon himself by debauchery, he permitted the *madness* to devolve upon his *children*. It is one thing to say, that God was, or could be, the Author of evil; and another to say that, when evil was introduced by man, He did not work a miracle to prevent the natural consequences of it; but suffered it, for the sake of bringing a greater good out

of it; and that by the Redemption He has advanced man to much superior happiness, than he could have any title to, if he had continued in a state of innocence. . . . Let a man look within himself, and he will find, he will feel, a demonstration of one part of the Scriptures—the truth of the fall; or, if he cannot see it there, he will prove by his very blindness the truth, which he denies. But, if he admits this part of the Scriptures to be true, I cannot perceive, why he should demur, as to the rest. For there is no part of them, which is attended with greater difficulties. “I appeal” (says a lively writer) “to yourself, in your own degree of goodness, if you could create your own children, whether you would not create them in a better state and with less of evil, than that, in which you was born yourself. Therefore, only supposing God to have your degree of goodness, He could not have created the first man, from whom your nature is derived, in the state that you are; and therefore, supposing Him only to be good, you have sufficient proof; but supposing Him to be, what He undoubtedly is, infinitely good, you have a full demonstration that you are a fallen creature, or not in that state, in which God created you.” *Jer. Seed.* (The Corruption of Human Nature. Sermon on Job xiv. 3, 4.)

It must always be understood that there are difficulties in the way of all religion; such, for instance, as the existence of evil, which can never fairly be solved by human powers. All, that can be done intellectually, is to point out the equal or greater difficulties of Atheism, or scepticism: and this is enough to justify a good man's understanding in being a believer. . . . Before a confessed and unconquerable difficulty, (such as the origin and extent of evil,) my mind reposes as quietly, as in possession of an acknowledged truth. *Dr. Arnold.*

13 I cannot but observe how the Wisdom of God has made St. Paul's style and way of writing, to be admirably serviceable to the edification of the Church; which yet, if we examine it by the rules of criticism, is far from being regular and exact. But his free use of *digressions*, and those long ones too sometimes, opens him a way into a larger subject, and of more general use, and does not suffer him to confine himself to that one particular

point, which it was his main design to treat of. And, when we find him take occasion from every hint to explain the mysteries of the Gospel, to set forth the excellency of it, and to persuade men to live up to the height of its precepts, this is not only a sign that his holy soul was full of this noble subject, but is likewise an argument that the HOLY SPIRIT influenced his pen, and made him enlarge himself upon those points, which were of universal concern, and would be for the perpetual benefit of the Church in all succeeding ages. *W. Lowth.* (A Vindication of the Divine Authority and Inspiration of the Old and New Testament. Ch. i.)

For the frequent and sometimes long digressions, excepted against in the Epistles of S. Paul, were he a bare human writer, I should possibly attribute his frequent excursions to his fulness upon all subjects, not his want of skill to prosecute any one. I should compare his pen to those generous horses, who, though never so well managed, will ever be jetting out on this or that side of the path, not out of undisciplinedness, but purely out of metal. But, looking upon S. Paul under another notion, I shall rather choose to tell you, that, as rivers are said to run to the sea, though oftentimes the interposition of hard or rising grounds, or other obstacles, force them to such winding meanders, that they seem to retreat from the ocean they tend to, which, nevertheless, with increased streams they afterwards bend again their intermitted course to, having watered and fertilized by their passage the grounds through which they seemed to wander; so our Apostle, though he direct his discourse to his main scope, may not only without declining it, but in order to it (for in some cases the wisdom of the proverb will inform us that the longest way about is the nearest way home), seem for awhile to abandon it by fetching a compass, to answer some obvious or anticipate some tacit objection, and afterwards more prosperously resume his former considerations, now strengthened by the defeat of the interposing scruples, having by the by happily illustrated and enriched those subjects, which his incidental excursions led him occasionally to handle. I must add that in S. Paul's, as in the rest of the inspired writings, the mere want of heeding the HOLY GHOST's way of writing makes the method

appear to us at a very great disadvantage. *Hon. R. Boyle.* (Some Considerations touching the Style of the Holy Scriptures, p. 55. Edit. 1663.)

- 14 What this "tree of the knowledge of good and evil" (Gen. ii. 16, 17) was, is as great a mystery to us, as what "the tree of Life" was; for we understand neither of them; which makes some men, who would not be thought ignorant of anything, to fly to allegorical senses. But, though I should be glad to know this, if I could, yet I must be content to leave it a mystery, as I find it. That, which we are concerned in, is, that this sentence of death and mortality, which was pronounced on Adam, fell on all his posterity . . . Men die, or are mortal, not for their own sins, but for the sin of Adam, which the Apostle proves by this argument (Rom. v. 12—14); because, though all men as well as Adam have sinned, yet till the giving the Law of Moses there was no law, which threatened death against sin, but only that law, given to Adam in Paradise, which no man ever did, or ever could transgress, but he. *Now sin is not imputed where there is no law*; that is, it is not imputed to any man to death, before there is any law, which threatens death against it—that no man can be reckoned to die for those things, which no law punishes with death. Upon what account then, asks the Apostle, could those men die, who lived between Adam and Moses, before the law was given, which threatens death? And yet die they all did, even those, *who had not sinned after the similitude of Adam's transgression*; who had neither eaten the forbidden fruit, nor sinned against any other express law threatening death. This could be for no other sin but Adam's: he sinned, and brought death into the world; and thus *death passed upon all men* for his sin, notwithstanding they themselves were sinners; but, though they were sinners, yet that they died was not owing to their own sins, because they had not sinned against any law, which threatened death; but to the sin of Adam, and therefore, in a proper sense, "in Adam all die." *Dean Sherlock.* (A Practical Discourse concerning Death. Ch. ii. s. i.)

We may observe that the undertakings and performances of our LORD are, for nature and extent, compared with those of Adam,

who was *the type of Him that was to come*. As Adam, being a representative of mankind, did by his transgression involve all men in guilt, and subject them to condemnation, provoked GOD's wrath, and drew the effects thereof upon us, brought all men under the slavery of sin and necessity of death; so was our LORD the proxy of mankind, and by His performances did undo, for our advantage, what the former did to our prejudice; by His entire obedience expiating the common guilt, suspending the fatal sentence, pacifying GOD's wrath, inducing righteousness, and restoring life to all, that would embrace them. . . . As guilt, wrath, and death forementioned were the fruits of what Adam did, falling upon all, so pardon, grace, and life were (in design) the effects of what our SAVIOUR performed, relating unto all. Yea, the same comparison S. Paul seems to intimate in 2 Cor. v. 14, when he saith that, "if one died for all, then were all dead;" that is, CHRIST's dying for all men implies all men in a state of condemnation and subjection to death; and that inference supposes the performances of the first and second Adam to be, in their nature and primary effects, co-extended and commensurate. *Dr. Barrow.* (The Doctrine of Universal Redemption Asserted and Explained. Sermon. i. on 1 Tim. iv. 10.)

15 But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of GOD, and the gift by grace, *which is* by one man, JESUS CHRIST, hath abounded unto many.

16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, JESUS CHRIST.)

18 Therefore as by the offence of one judgment

came upon all men to condemnation ; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

15 All human nature was in Adam : he fell not only himself ; but human nature fell in him : and therefore the SAVIOUR of mankind must not redeem any particular man, but human nature, which He cannot do, unless He be personally united to human nature. . . . Now I think it little less than a demonstration that no Person can effect such a Redemption, but such a Person, as we say CHRIST is—The SON of GOD Incarnate. . . . All men die in the death and mortality of human nature, which was the punishment of Adam's sin ; but innocent and perfect human nature, having made the atonement by death and conquered death, in the person of CHRIST, this is no longer a reason why mankind should continue under “ the power of death,” since human nature is raised from the dead and restored to Immortality : so that now GOD, without any infringement of Law or Justice, may enter into a new Covenant of Life with mankind : and this He has done in His SON JESUS CHRIST, who has “ abolished death, and brought life and immortality to light by the Gospel.” *Dean Sherlock.* (Discourse concerning the Happiness of Man, &c. Ch. v. s. 5.)

Not only by His death, as by the death of our Sacrifice, by the blood of His Cross, as by the blood of the Paschal lamb, the Destroyer passeth over us (Exod. xii. 15), and we shall not perish ; but also by His death, as by the death of our High Priest (Numb. xv. 28)—for He is Priest and Sacrifice too—we are restored from our exile even to our former forfeited estate in the land of promise. Or rather, as the Apostle saith, *Non sicut delictum sic donum*, not to the same estate, but to one nothing like it ; that is, one far better than the estate our sins bereft us. For they deprived us of Paradise, a place on earth ; but by the purchase of His blood we are entitled to a far higher, even

the Kingdom of Heaven. And His Blood was not only the blood of remission (S. Matt. xxvi. 28), to acquit us of our sins, but the blood of the Testament too, to bequeath us, and give us estate in that Heavenly inheritance. *Bp. Andrewes.* (Of the Passion. Sermon on Zech. xii. 10.)

The infinite virtue and efficacy of CHRIST's Satisfaction reacheth to the saving of all Adam's sons, wheresoever seated. For it were absurd to think that the power of the Second Adam, the LORD CHRIST, were less unto Life, than the first was unto death. But, as *Adam tabificavit, sic Christus justificavit omnes.* As *by one man* Adam the wrath of GOD, and the curse that came by it, caught hold of all, so *by one man* CHRIST—so much as in Him lay—the *grace of God and the gift which is by grace*, that is, Salvation, *hath abounded unto all.* The Greek word is elegant, the grace of GOD ἐπερίσσευσε, saith S. Paul. Grace doth not only σέβειν, burst forth with power to save, but also περισσεύειν; it breaks forth round about to save all men. *All men*—that is, all nations? How then, as saith our SAVIOUR, is “Salvation of the Jews” (S. John iv. 22)? It is not Ἰουδαίων, but ἐξ Ἰουδαίων: not *of* them, as their property, but either *from* them, because the Gospel, that preached it, came forth from Jewry; or else, *out* of them, because CHRIST, that procureth it, was born of them. Τροχὸς Εὐαγγελίου the wheel of the Gospel, which is the chariot of Salvation, is rolled, saith Gregory Nyssen, through the whole earth. GOD's grace by that draught conveys it to all people; and is therefore called by S. Jude, “the common salvation,” as “common” to all ages, so also to all lands. Grace will not be confined. For GOD's goodness cannot be exhausted. He is *dives in omnes*, saith the Apostle, rich enough for all (x. 12). It is an excellent attribute, which is given Him by S. James, πολυεύσπλαγχνος (v. 11). In GOD's mercy, there is both εὖ and πολὺ: it is both free and rich; both *gratiosa et copiosa* (Ps. cxxx.), both bountiful and plentiful: not only περισσεύουσα, as we shewed before, bursting forth round about, round about all ages, round about all nations, round about all sorts; ὑπερπερισσεύουσα (v. 20), surrounding all those rounds, and with surplus and advantage overflowing all. I say, not only πλεονάζουσα, an abounding

grace, abounding unto all to the whole world, but *ὑπερπλεονδύουσα* (1 Tim. i. 14), a grace superabounding; that, if there were more worlds, grace would "bring salvation" even unto them all. S. Paul's own parallel shall end this point (1 Tim. ii. 4). It is GOD's will that "all men should be saved." That gracious will be done on us, through JESUS CHRIST! Amen.
Dr. Richard Clerke. (Serm. on Titus ii. 11.)

16 As far as we may be allowed to judge from the mode, in which S. Paul introduces this leading doctrine of Christianity—(the corruption of human nature)—it appears that he deemed it more necessary and advisable to enforce among his disciples the positive effect of original sin upon their own hearts and lives, than the punishment, to which they were liable from the fall of Adam, considered as *their federal head*. He was well aware that the guilt of actual transgression comes immediately home to the hearer's conscience. Whereas "it is the hardest thing in the world to bring carnal reason to submit to, and approve of, the equitableness of GOD's proceedings against us for the sin of Adam. Flesh and blood can hardly brook the acknowledgment that it is most righteous that we should be *actually* and *personally* wretched, who were *federally* disobedient and rebellious" (Bp. Hopkins, on the Covenants.) That the Apostle foresaw this, and was constantly on his guard, lest he should unnecessarily throw a snare in the way of his converts, is evident from his cautious and tender method of handling the subject. He was bound to declare that *by one man sin entered into the world, and death by sin*. But, lest this should seem a severe dispensation, he is careful to turn aside any rising imputation against the justice and goodness of GOD, almost before it could be conceived, and intermixes with the terms of this general condemnation the assurance that *mercy* had *abounded* more than justice, that the benefits, prepared for man by the reconciliatory Sacrifice of CHRIST, were greater even than the loss by Adam. He so involves his argument of the fall of the human race with their recovery, as not to leave it doubtful, for an instant, that the act of mercy was both contemporaneous and commensurate with the act of justice. "After the first offence," says Bp. Taylor, "GOD could not stay from Redeem-

ing;” “nor could S. Paul stay from proclaiming that we are Redeemed.”¹ (Conf. S. Luke xv. 20; 1 Cor. xv. 22; 2 Cor. v. 14.) *Abp. Sumner.* (Apostolical Preaching Considered. Ch. 3.)

- 17 In the expression, *gift of righteousness*, the latter word (*δικαιοσύνη*) is the usual term for righteousness in a moral sense, and by which S. Paul himself constantly means moral rectitude in other parts of his writings; whereas by *the righteousness of one*, (or, as others render it, and perhaps more correctly, *one righteousness*),² the idea is rather given of faithful and exact fulfilment, according to some supposed engagement or standard; a term, of course, most strictly applicable to Him, who “fulfilling all righteousness” obtained, in the first instance, saving mercy for all, and has become the author of effectual grace and eternal salvation “to all them that obey Him.” . . . “The reign of grace” is announced in this chapter, as prevailing over the reign of sin. . . . In the next, the enfranchised Christian is exhorted to assert his privilege, and not to suffer sin to “reign in his mortal body.” . . . As spiritually re-animated he is urged to exercise the new life he has received in the manner, which will alone insure its growth, or even its existence. Having received *abundance of grace*, it remains that, according to the exhortation of S. Peter, he should “grow in grace and in the knowledge of his LORD and SAVIOUR” (2 S. Pet. iii. 18). Blessed with *the gift of righteousness* he is bound, as S. Paul elsewhere exhorts (2 Tim. i. 6), to “stir up the gift of GOD, that is in him.” . . . What then was the obedience, by which the Christian convert attained to righteousness? No other clearly, than “the obedience of *faith*,” which is spoken of in the commencement, and described in the concluding sentence of this Epistle, and which both passages agree in pointing out, as the primary object of the Apostolic Mission. (i. 5; xvi. 26.) *Alexander Knox.* (On Redemption and Salvation, as exhibited in the Epistles to the Romans and Hebrews. Remains, vol. ii. p. 61, 65, 67.)
- 18 If the life of a king be (as David’s people told him), worth

¹ Mrs. H. More, Essay on S. Paul. | unto death” corresponding to the
² CHRIST’S one act of “obedience | single act of Adam’s disobedience.

ten thousand lives, of what an infinite value must the life of the LORD of Glory and of the Prince of Life be, who, being "the SON of GOD," of the same nature and essence with His Eternal FATHER, must from thence necessarily derive upon His Sacrifice an immensity of worth and efficacy. . . . It was the Infinite dignity of CHRIST's Person, which derived that Infinite merit on His Sacrifice, whereby it became an equivalent to the Infinite demerit of our sins ; nay, of such an Infinite value and worth was His Sacrifice, that it not only countervailed for the punishment due for our sins, but did abundantly preponderate it : upon which account GOD engaged Himself, not only to remit that punishment, in consideration of it, but also to bestow His Spirit and Eternal Life on us ; both which are as well the purchase of CHRIST's Blood, as the remission of our sins. For GOD might have remitted our punishment without superadding the gift of His Spirit and eternal life to it : and therefore, since, in consideration of CHRIST's Blood, He hath superadded these gifts to the remission of our punishment, it is evident that His Blood was equivalent to both ; that it was not only a valuable consideration for the pardon of our sins, but also for the assistance of His Spirit and our eternal happiness.

viii. 32. *Dr. Scott.* (Of the Christian Life. P. ii. ch. vii. s. 3.)

Came upon all men—hath abounded unto many. Our LORD hath performed whatever on His part is necessary or fit, in order to salvation, antecedently to the acceptance and compliance of those reasonable conditions, which by God's wisdom are required towards the instating men into a full and immediate right to salvation, or to a complete and actual fruition thereof. . . . Hence He might be justly esteemed a *Saviour*, though *all men* do not, in effect, become saved. For the estimation and denomination of performances are to be grounded on their own nature and design, not upon events depending upon the contingent and arbitrary behaviour of men. As he, that freely offers a rich boon, is no less to be accounted a benefactor and liberal, although his gift be refused, than if it were accepted ; as he, that opens a prison, is to be styled a deliverer, although the captive will not go forth ; as he, that ministers an effectual remedy, although the patient will not use it, deserves the honour

and thanks due to a physician—so is our LORD, in regard to what He hath performed for men and offered to them (being sufficient to prevent their misery and promote their happiness), to be worthily deemed and thankfully acknowledged their SAVIOUR, although not all men, yea, although not one man should receive the designed benefit. iii. 23; viii. 30. *Dr. Barrow.* (Serm. ii. on 1 Tim. iv. 10.)

If the Apostle's punctual meaning (Heb. v. 9) be, that the SON of GOD is "the author of everlasting salvation" only to such, as "obey Him," shall we not hence be concluded to grant that He died only for such, as shall be finally saved? or, that He redeemed none, but the elect; because the author of salvation to none, but these? Many in our days and (which is more to be lamented) some of this Church of England have peremptorily taught that CHRIST died for none, but the elect, without vouchsafing any answer to the Church their Mother, who expressly maintains the contradictory, or, that He died for all men, that He redeemed not only every one of us in particular, but "all mankind." . . . However the will of GOD, or the value of CHRIST's sufferings, be altogether indivisible, because absolutely Infinite, yet of Redemption, purchased for us by CHRIST's bloody Death and Passion, there are several parts or degrees. Now *that* may be absolutely true of some one, or more parts or degrees, which is not true of all. The first degree of our Redemption purchased by CHRIST was the payment of the ransom for our sins unto His FATHER, and our freedom from slavery by this conquest over Satan. This part or these degrees of Redemption are alike common to all mankind. CHRIST, whether in His death upon the Cross, or in His conflict with the powers of darkness in the garden, did suffer as much for any one, as for all. "GOD was in Him, reconciling all men unto Himself." All were set free *de jure* from Satan's servitude. The second part or degree of Redemption is our actual admission into the Catholic Church, or (which is all one) our solemn calling to be the sons of GOD. And this part is common to all, who are Baptized according to CHRIST's Commission, given to His Apostles and their successors for this purpose. Another part of our Redemption, whether that be altogether distinct from

the former, or but a consequent to it, is our actual exemption from the rage and tyranny of sin within ourselves, while we live here in the flesh. And this degree of Redemption is proper only to those, who, though they live in the flesh, do not live according to the flesh, or to the fashions of the world, as having their "hearts purified" by a lively faith in CHRIST's death. The last part, or final accomplishment of our Redemption, is the exemption both of body and soul from the powers of hell and death by Resurrection unto endless glory; and this is proper only unto such, as shall finally be saved by continuance in faith and obedience. *Dean Jackson.* (Works. B. ix. s. i. ch. 5.)

- 19 The use of the future tense seems to shew that no spiritual blessing was actually, and at the time, conferred on particular persons by the Death of CHRIST, which *finished* the expiation, and paid the ransom, for all, but brought individual salvation to none. The precious fruits, or the saving merits of that Death remained to be subsequently applied through the medium of a Church Divinely constituted for the purpose (see Acts ii. 47); in which the Third Person of the Blessed Trinity was to be the Living power, inwardly moving sinners to repent and believe, and then sealing their pardon, and sanctifying them by holiness unto Life Eternal. For here the expression "*made righteous*," as answering to that of "*made sinners*" just before, must surely mean something different from being "*accounted righteous*" by the imputation of an external righteousness. As there was a positive corruption of nature communicated to man through the fall, so—(to make the parallel good)—there must be a positive renewal of his nature by grace: in other words, besides an imputed righteousness, which is the remission of sin, saving us from hell, there must be an implanted righteousness, springing up within us, and in the place of the former root of sin, to qualify us for Heaven. And does not the *abundance*—the superabundance—of *grace and of the gift of righteousness* (at ver. 17) carry us on thus further in the way of salvation?—If so, here will be the proper place for the introduction of two highly instructive passages—one, from Abp. Ussher; the other, from Hooker—concerning *the Righteousness of Sanctification*;

albeit, in the order of our Apostle's argument, this doctrine is not distinctly stated till ch. vi. 19—25; viii. 1—8. *J. F.*

Justification is a manifestation of righteousness; and as many ways as righteousness is taken, so many ways is Justification; so that, if there be a double righteousness, there must be also *a double Justification*. . . . Now there is a righteousness without us, and a righteousness inherent in us: the righteousness without us is the forgiveness of sins; which is a gracious act of God, letting fall all actions against me, and accounting of me, as if I had never sinned against Him all my life long: this righteousness is fulfilled by another, and is made ours by imputation. Then there is a righteousness within me, an inherent righteousness; and, if a righteousness, then Justification; for that is but a declaration of righteousness. . . . Justification, we must know, is not taken only as opposed to condemnation, which is the first kind of righteousness; . . . but, in the other sense, it hath relation to final grace. The perfection of Sanctification is wrought in me; for, when there is final grace, there is a *supersedeas* from all sin: so (Rev. xxii. 11) "Let him that is righteous be *righteous* still;" the Greek is "*be justified* still." See then the difference between S. Paul and S. James.¹ S. Paul

¹ On the perfect harmony, subsisting between S. Paul and S. James on the doctrine of Justification, the following authors may be consulted. *Bp. Bull* (Harm. Apost. 2nd Dissertation); *Dean Jackson* (Works. B. iv. ch. vi. s. 3); *Dr. Hammond* (Practical Catechism, Lib. i. s. 3); *Hooker* (A Learned Discourse on Justification, s. 20); *Bp. Jewel* (Defence of the Apology, ch. x. divis. 1); *Bp. Taylor* (Serm. on S. James ii. 24); *Dr. Richard Clerke* (Serm. on S. James ii. 18); *Bp. Beveridge* (Serm. on Rom. iv. 25); *Dr. Waterland* (A Summary View of the Doctrine of Justification, P. iv. s. 6); *Bp. Burnet* (Four Discourses to his Clergy. Disc. ii.); *Dean Boys* (Expos. of the Festivals, &c.

The Circumcision of CHRIST. Epistle); *Bp. Babington* (Comfortable Notes on Gen. ch. xxii.); *Dr. Sam. Clark* (Three Practical Essays. Ch. iv.); *John Smith* (Select Discourses. Of Justification and Divine Acceptance. Ch. v.); *Dr. Whichcote* (Several Discourses on Titus ii. 11, 12); *P. Skelton* (Serm. on 1 Cor. xv. 22, and on Rom. iv. 3); *Dr. Paley* (Serm. on Rom. vi. 1); *J. H. Newman* (Serm. on 2 Cor. v. 17); *O. Feltham* (Resolves. xlvii.) There may, perhaps, be no simpler method of removing the apparent disagreement between the two Apostles, than by substituting, as the sense authorises us to do, *deservings*, in the place of *the deeds of the Law*, mentioned by S. Paul; and *Christian*

speaks of that, which consists in remission of sins; as in comparing the Apostle with David will appear, "Blessed is the man whose sins are forgiven." S. James speaks of Justification in the second acceptation. . . . You need not fly to that distinction of Justification *before God* and Justification *before men*. Think not that S. James (ii. 21) speaks only of Justification before men. "Was not Abraham our father justified by works when he offered up Isaac on the altar?" What! justified by killing his son! This was a proper work indeed to justify him *before man* to be a parricide—to kill his son—though it were not so *before God*. So, Ps. cvi., we read how God accounted the act of Phinehas for righteousness. Thus you see how works are accounted righteousness, in the second kind of righteousness. In the former righteousness we are "justified by faith;" for in righteousness inherent there is a goodly chain of virtues; "add to your faith virtue," &c.; add one grace to another; "add to virtue knowledge." Faith is but one part of the crown. Now this Justification, in the first sense, is called "the Righteousness of GOD;" because of CHRIST, who is GOD; because it is wrought by CHRIST. He is called an "everlasting Righteousness," which continueth for ever, world without end: for do not think the Saints in heaven have only the second kind of righteousness; for they have the same "covering" by Justification by CHRIST, that they had before. GOD covers their sins not here only, but there also. Justification follows them for ever. *Abp. Ussher.* (Serm. i. on Rom. v. 1.)

Concerning the *Righteousness of Sanctification*, we deny it not to

obedience, in the place of the *works*, mentioned by S. James. None are justified and saved by their own merits and righteousness: still, by works a man is justified; by works, springing from faith in CHRIST, done in His strength, excluding all view of merit—the works, peculiar to the Gospel. That such works—and not "the deeds of the Law"—are intended by S. James seems evident from his previous exhortation; "Be ye doers of *the Word*,

and not hearers only"—that same Word, by which "God of His own will begat us;" that "engrafted Word, which is able," (on our obedience to it) "to *save* our souls;" that "perfect Law of liberty," by "continuing" wherein "the *doer* of the work shall be *blessed* in his *deed*:" and what is this blessing, but his justification unto eternal life, promised not to "hearing only," nor to "faith only?" ii. 13; x. 8—10.

be inherent. We grant that, unless we *work*, we have it not: only we distinguish it, as a thing in nature different from the *Righteousness of Justification*. We are righteous the one way, by the *faith* of Abraham; the other way, "except we *do* the works of Abraham," we are not righteous. Of the one, S. Paul; "To him that worketh not, but believeth, faith is counted for righteousness;" of the other, S. John; *Qui facit justitiam, justus est*, "he is righteous, which worketh righteousness." Of the one, S. Paul doth prove by Abraham's example, that we have it of faith, without works; of the other, S. James by Abraham's example, that by works we have it, and not only by faith. S. Paul doth plainly sever these two parts of Christian righteousness one from the other. For, Rom. vi., he thus writeth, *Being freed from sin and made servants to God, ye have your fruit unto holiness and the end everlasting life*. Ye are made *free from sin and made servants unto God*—this is the Righteousness of Justification. *Ye have your fruit unto holiness*—this is the Righteousness of Sanctification. By the one, we are interested in the right of inheriting; by the other, we are brought to the actual possessing of eternal bliss; and so the *end* of both is *everlasting life*. Hooker. (A Learned Discourse on Justification, &c., on Hab. i. 4, s. 6.)

20 Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by JESUS CHRIST our LORD.

20 *Might abound*; in the conscience, by conviction; not in the life, by commission and practice. Gurnall.

That sin original was in the world, before the Law was given, is clear from Rom. v. 13; *For until the Law, sin was in the world, but sin is not imputed, where there is no law*. So our English and most modern translations render the Greek οὐκ ἐλλογείται; none of them altogether so well as it might be rendered: better

thus—"There cannot be any *true estimate* or *full reckoning* made of sin, where there is no law to give the charge." And again, ver. 20, *Moreover, the Law entered, that the offence might abound.* This *abounding* of the offence, whereof S. Paul speaks, was the issue or effect—*τὸ πέρασ*; not *τὸ τέλος*, the end or final cause, why the law was given; for so the Lawgiver might be suspected to have been the author of sin; or, at least, of the increase or abundance of it in the world. The Apostle's meaning is, that the Law was given, as a preparatory physic or medicine, to let such, as were sick of sin, as all were before the Law was given, understand in what danger they were; or to give them notice of the abundance of corruption, which was so deeply seated in their nature, that it could not be thoroughly purged by the Law, which only set sin a working; that men might seek more eagerly after a better medicine, to wit, Faith in CHRIST. That this was our Apostle's true meaning in this place is apparent from the parallel passages to these; vii. 7, *What shall we say then? Is the Law sin? God forbid! Nay, I had not known sin* (that is, I had not taken true notice of the measure and danger of it) *but by the Law: for I had not known lust, except the Law had said, Thou shalt not covet.* The Law, to which these words refer, is the tenth Commandment, wherein the coveting of some few particulars, as of our neighbour's wife or of his goods, is only expressly forbidden; but *sin taking occasion* by this negative Commandment wrought in our Apostle (as he himself testifies) *all manner of concupiscence: for without the Law sin was dead*; that is, he did not feel the motions or paroxysms of sin, until the Law was laid unto him, as a preparative medicine unto better physic. Conf. v. 9, 11—13. *Dean Jackson.* (Works. B. x. ch. x. s. 3.)

- 21 It is a gross absurdity to suppose we can rightly conceive of the Christian Religion without a right idea of our Redemption; for that Religion and that Redemption are but one and the same thing. . . . Whosoever conceives any other system of Redemption than is here set forth, draws it from his own imaginations and prejudices; by no means, from the Word of GOD. . . . Here the doctrine of Satisfaction is expressly asserted, and the parallel between CHRIST and Adam, between grace and guilt,

between life and death, as also between the free gift of grace and life on the one hand, and the entail of sin and death on the other, is too clearly stated, not to convince us, who submit our private opinions to the Word of God, that by nature we inherit the guilt and punishment of Adam, and by adoption the righteousness and reward of CHRIST; that, as "in Adam we all die," so in him we must all have sinned, death being the consequence of sin only; and that, as "in CHRIST we shall all be made alive," so in Him we must all be first rendered righteous, because life is the effect or reward of righteousness alone. It is true, indeed, that *actual sin* rivets the imputation of original sin; as, on the other hand, repentance and faith secure to us the imputation of CHRIST's merit. He, who sins, consents to what Adam did, and makes himself a party with the father and representative of sinners. He, who repents and believes under the Christian Covenant, makes himself a party with the father and representative of believers. The sinner inherits death under Adam; and the believer life under CHRIST. Either inheritance is chosen by an actual, and strengthened by an habitual, imitation of him, who established the original title. The natural birth is the initial form, whereby possession of the former; and the new Birth in Baptism that, whereby possession of the latter is conveyed. . . . God requires faith, repentance, and obedience in all, who covenant with Him in CHRIST JESUS; and that these should terminate in the Love of God and man is manifest both from reason and Revelation. v. 3; xiii. 10. *P. Skelton.* (Serm. i. and ii. on 1 Cor. xv. 22.)

The loss of that portion of strength, wherewith our nature was originally endued, is made up with fulness of power in CHRIST; it is past that conclusion of *Zeba* and *Zalmunna* unto *Gideon* in the Book of Judges, "as *the man* is, so is his strength:" for now, beloved, "as is *God*, so is our strength." Wherefore, as S. Ambrose spake of S. Peter's fall, *Non mihi obfuit quod negavit Petrus; imò profuit quod emendavit.* So may we speak of the fall of our first parents: it hurts not us, that Adam fell; nay, our strength and glory is much improved, that by CHRIST we are Redeemed. Our natural weakness, be it never so great, with this supply from CHRIST is far above all strength, of which

our nature in its greatest perfection was capable. If we survey the particulars of that weakness, which we drew from the loins of our first parents, we shall find the chiefest part of it to be in *the loss of immortality*. For, as for the loss of Paradise, that pleasant place, the blindness of understanding, and perverseness of will, being supposed to betide us immediately upon the fall, these seem weaknesses far inferior to our mortality. For God, forbidding us the fruit of "the Tree of Knowledge," and setting down the penalty, that should ensue, making choice, as it is most likely, of the fearfullest judgment, and what He saw in His wisdom was most likely to awe us, threatens neither blindness of understanding, nor crookedness of nature; but tells us, "What day ye eat of it, ye shall *Die*." Yet see, beloved, with how great strength this mortal weakness is repaired! For thus to be able to encounter with Death, the fearfullest of all God's curses, and through CHRIST to overcome it, as all true Christians do, to turn the greatest curse into the greatest Blessing, is more than Immortality. Verse 6; viii. 36—39. *John Hales*. (Christian Omnipotency. Serm. on Phil. iv. 13.)

What then? Shall we fear *death* ourselves, or grieve excessively at the departure of our Christian friends, when we see that by dying both we and they become Immortal? No, sure; we will rather sing that triumph now by faith, which the prophet foretells we may actually use hereafter, and say; *O Death!* which hast laid so many thousands of all ages prostrate at thy feet, thou hast struck them once, and *where is thy sting?* thou hast utterly lost it by using it once, and canst never hurt any more, since all have put on Immortality. *O Grave!* thou strict keeper of all those, whom Death sent prisoners to thee, where are all those captives committed to thy custody? *where is* that trophy of *thy victory*—the bodies of the Saints, that fell into thy power? Are all thy prisoners fled? not one left in thy keeping? They have all put on incorruption, and taken their leave of thee for ever. 'Tis true Death was once armed with a just power, as the executioner of God's wrath on sinful mankind; but now it is as justly disarmed; since JESUS hath satisfied for our sins, so that it hath no power at all to hurt us: for *the sting*

of this scorpion *Death*, and that, which enabled it first to smite us, *is sin*, which deserved Death temporal and eternal ; and *the strength of sin*, (iii. 19, 20 ; v. 13 ; vii. 5,) which enabled it to pull us under the feet of Death and makes us captives to it, *is the Law* of GOD, by the breach and transgression whereof we became sinners, and obnoxious to the punishment of Death, which GOD hath annexed thereto. *But* our Blessed Redeemer, having fulfilled the Law and submitted to the punishment of Death due to us, for the breaking thereof, hath now taken away both “the sting of death” and “the strength of sin.” Let us therefore with all possible joy and gratitude say, *Thanks be to God* our merciful FATHER, who appointed His dear SON to fight this great battle, and *who giveth us* poor mortal creatures *the victory* over this mighty foe ; which we could never have obtained, but *through our Lord Jesus Christ*, who by His precious Death and Burial hath so absolutely conquered Death and the Grave, that they cannot hold us under their power, but we shall certainly be raised up again to live with Him in all felicity for ever and ever. *Dean Comber.* (A Companion to the Temple. P. iv. The Office for the Burial of the Dead.)

CHAPTER VI.

WHAT shall we say then ? Shall we continue in sin, that grace may abound ?

2 GOD forbid. How shall we, that are dead to sin, live any longer therein ?

3 Know ye not, that so many of us as were baptized into JESUS CHRIST were baptized into His death ?

4 Therefore we are buried with Him by baptism into death : that like as CHRIST was raised up from

the dead by the glory of the FATHER, even so we also should walk in newness of life.

1 The Jewish objection, anticipated at iii. 31, *Do we then make void the law through faith?* together with this licentious perversion of the truth, *Shall we continue in sin, that grace may abound?* may both alike have originated from the same impure source, the heresy of the Gnostics; perhaps the earliest, certainly the most dangerous, corruption of the Gospel of CHRIST. By a strange inconsistency the Gnostics, while addicted to the most vicious habits of life, were very zealous for the observance of the Law; and, consequently, they would retain it, as a Covenant of formal works, but could not do otherwise than reject it, as a Rule of holy living. Already had S. Paul rebuked a kindred spirit of Antinomianism; “Despisest thou the riches of His goodness and forbearance and long-suffering, *not knowing that the goodness of God leadeth thee to repentance?*” (ii. 4). By his now employing an entire chapter, to serve as an antidote for ever to this moral infection, he seems to have been gifted with some foreknowledge of its wide spreading in the Church, and of the vast havock, it would make of the souls of men, in future ages—even, alas! to our present time. We have two remarkable instances of his manner of guarding from misinterpretation and abuse the great doctrine of Justification by faith (see Eph. ii. 8—10; Titus iii. 5—8); nor is it improbable that the Reformers of our Church had his holy care and vigilance in their recollection, when in the eleventh Article—where this doctrine is stated in general terms—they refer, for a right understanding of it, to the Homily “Of the Salvation of mankind.” In the second part of that Homily it is written; “Although this doctrine be never so true, (as it is most true indeed), that we be justified freely, without all merit of our good works, (as S. Paul doth express it), and freely, by this lively and perfect faith in CHRIST only, (as the ancient authors use to speak), yet this true doctrine must be also truly understood, and most plainly declared; lest carnal men should take unjustly occasion thereby to live carnally after the appetite and will of the world, the flesh, and the devil.” J. F.

When an answer is to be given to those, who so interpret certain passages of the Apostolic writings, especially the passages, which speak of the efficacy of the death of CHRIST, or draw such inferences from these passages, as amount to a dispensing with the obligations of virtue, then the best method of proving that their's cannot be a right interpretation, nor their's a just inference, is by shewing (which fortunately we are able to do) that it is the very interpretation, and these the very inferences, which the Apostles were themselves aware of, which they provided against, and which they protested against. iii. 1, 31; iv. 1; xi. 1. *Dr. Paley.* (Serm. on Text.)

I see, at this day, the very opposers of the Gospel stand among the proofs of it. The vagrant and stumbling Jew, the supercilious Greek, the disputatious heretic, the sneering infidel, the loose professor, all these become involuntary witnesses, that the Author of this Book is a searcher of hearts. He has expressly written their history, and accurately drawn their characters, before they were born; and, were not such characters afterwards to appear, the Scriptures would be unintelligible. ix. 19; xvi. 17, 18. *R. Cecil.* (Reasons for Repose.)

2 There is not a more tried shaft in all the devil's quiver, than this; a persuasion to men to bear themselves too bold upon the favour of GOD. xi. 19, 20. *Bp. Hall.*

In the last chapter he had spoken particularly of the abounding of Grace beyond the abounding of transgression; in that it availed, through one great act of righteousness or of justification on the part of CHRIST, to redeem those, who had been guilty of many sins. And he had said that the very multiplication of offences, that is, of known and marked offences by the Law, thus tended to the glory of the Divine grace. But would it be the same with transgressions under grace? Would grace be more glorified by their abounding? He rejects the thought with indignation: for *how shall we, that are dead to sin, live any longer therein?* . . . The very partaking of death, in respect of sin, implies that we have done with it: going on in sin is *living to sin*, and wants another death to cure it. But CHRIST has died, once for all; and the purpose, at least, of the Gospel is, that we should, once for all, accept death unto sin

with Him, and then live the life of grace in Him. *C. Marriott.* (Lectures on the Epistle to the Romans. 9.)

- 3 This new Covenant is then consigned to us, when we first come to CHRIST; that is, when we first profess ourselves His disciples and His servants, disciples of His doctrine and servants of His institution; that is, in Baptism, in which CHRIST, who died for our sins, makes us partakers of His death. For we are *buried by Baptism into His death*, saith S. Paul. Which was also represented in ceremony by the immersion, appointed to be the rite of that Sacrament. And then it is, that God pours forth, together with the Sacramental waters, a salutary and holy fountain of Grace to wash the soul from all its stains and impure adherences. And therefore this first access to CHRIST is in the style of Scripture called “regeneration, the new birth, redemption, renovation, expiation, or atonement with God, and justification.” And these words in the New Testament relate principally and properly to the abolition of sins committed before Baptism. For we are “justified freely by His grace through the redemption, that is in JESUS CHRIST, whom God hath set forth to be a propitiation, to declare His righteousness for the remission of *sins that are past*: to declare, I say, at this time His righteousness.” And this is that, which S. Paul calls “justification by faith,” that “boasting might be excluded,” and the Grace of God by JESUS made exceeding glorious (iii. 24—28.) For, this being the proper work of CHRIST, the first entertainment of a disciple, and manifestation of that state, which is first given him as a favour, and next intended as a duty, is a total abolition of the precedent guilt of sin, and leaves nothing remaining, that can condemn: we then freely receive the entire and perfect effect of that Atonement, which CHRIST made for us; we are put into a condition of innocence and favour. And this, I say, is done regularly in Baptism, and S. Paul expresses it in this sense: after he had enumerated a series of vices subjected in many, he adds, “And such were some of you, but ye are washed, but ye are sanctified” (1 Cor. vi. 11.) There is nothing of the old guilt remanent: when ye were “washed,” ye were “sanctified;” or, as the Scripture calls it in another place, “ye were redeemed from your vain conversa-

tion." (1 S. Pet. i. 28.) *Bp. J. Taylor.* (The Life of our Blessed LORD, &c. P. ii. s. xii. Disc. 9.)

Baptism, considered in the first sense of the three general instruments of Holiness or preservatives against sin, contains a solemn profession of the Christian faith, and actual renunciation of those enemies of Christianity, the world, the flesh, and the devil; it is a listing oneself into the service and obedience of CHRIST. And, because I cannot think that there is any essential part in the system of Christianity merely ceremonial, I cannot think, but that, besides the admission into the Church, which is the Body of CHRIST, and consequently a title to all the glorious privileges of its members, both which we derive from Baptism, our Blessed SAVIOUR doth endow the person baptized with power from on high to perform all those great engagements he takes upon him: as will appear to any one, who shall consider; 1. The nature of Christianity, which doth alway annex a grace to the external mean or instrument; or, 2. The great things spoken of this Sacrament; or, 3. The value all understanding Christians have had for it, or for the effects, which followed it, when practised in the infancy of the Church: and I humbly conceive this to be the sense of the Church of England, which supposes the things, signified by the outward ceremony of Baptism, to be "a death unto sin and a new birth unto righteousness." *Dr. Lucas.* (Practical Christianity, &c. P. iv. ch. i.)

The Western Church, after S. Augustine, spake of the blessing of Baptism, as the remission of sin; the Eastern Church, as the introduction of a new principle of life: but both, as flowing from our engrafting into CHRIST. *Dr. Pusey.*

- 4 CHRIST calleth His death a *Baptism* (S. Luke xii. 50): so S. Augustine calls our Baptism a Death. *Quod Christo crux et sepulchrum, id nobis Baptisma.* Baptism, says he, is our cross, and our passion, and our burial; that is, in that we are conformed to CHRIST, as He suffered, died, and was buried. Because, if we be so baptized into His Name and into His death, we are thereby *dead to sin*, and have died the death of the righteous. *Dr. Donne.* (Serm. on Gal. iii. 27.)

Let us never lose sight of this great and simple view, which the

whole of Scripture sets before us. What was actually done by CHRIST in the flesh, eighteen hundred years ago, is in type and resemblance really wrought in us, one by one, even to the end of time. He was born of the Spirit, and we too are born of the Spirit. He was justified by the Spirit, and so are we. He was pronounced the "well-beloved SON," when the HOLY GHOST descended on Him, and we too cry "Abba, FATHER," through the Spirit sent into our hearts. He was led into the wilderness by the Spirit, He did great works by the Spirit, He offered Himself to death by the Eternal Spirit, He was raised from the dead by the Spirit, He was declared to be the SON of GOD by the Spirit of holiness on His resurrection; we too are led by the same Spirit into and through this world's temptations; we too do our works of obedience by the Spirit; we die from sin, we rise again unto righteousness through the Spirit; and we are declared to be GOD's sons—declared, pronounced, dealt with as righteous—through our resurrection unto holiness in the Spirit. Or, to express the same great truth in other words, CHRIST Himself vouchsafes to repeat in each of us, in figure and mystery, all, that He did and suffered in the flesh. He is formed in us, born in us, suffers in us, rises again in us, lives in us; and this, not by a succession of events, but all at once: for He comes to us, as a Spirit, all dying, all rising again, all living. We are ever being born, ever being justified, ever being renewed, dying to sin, rising to righteousness. His whole economy in all its parts is ever in us all, at once: and this Divine Presence constitutes the title of each of us to heaven: this is what He will acknowledge and accept at the last Day. He will acknowledge Himself—His image in us—as though we reflected Him, and He, on looking round about, discerned at once who were His; those, namely, who gave back to Him His image. He impresses us with the seal of the Spirit, in order to avouch that we are His. As the king's image appropriates the coin to him, so the likeness of CHRIST in us separates us from the world, and assigns us over to the kingdom of heaven. vi. 4—6. (Refer to Illustr. S. John xvii. 16. *Valdesso. Pascal.*) J. H. Newman.

(Righteousness not of us, but in us. Sermon on 1 Cor. i. 30, 31.)

The power, by which Christians are enabled to *walk in newness of*

life, is always attributed to the effectual operation of GOD's indwelling Spirit ; the same Spirit, to whom the Resurrection of CHRIST is more peculiarly and emphatically ascribed (i. 4 ; viii. 11). . . . It follows therefore that, in this text, *the glory of the Father* must denote that same Spirit. . . . However unusual this application of the phrase may appear, it will be found, I suspect, on closer inquiry, that in the great majority of instances, if not in all, "the Glory of the LORD" denotes the third Person in the Ever Blessed TRINITY ; that HOLY SPIRIT, whose Presence, whenever He has vouchsafed to manifest Himself, has been indicated by some emanation of celestial brightness, or some appearance, like as of fire. It was a received opinion amongst the Jews, that "the Glory of the LORD," which resided or rested in the tabernacle in the wilderness, and in the innermost sanctuary of the Temple over the mercy-seat, and which, because it so rested there, was called the *Shechinah*, was the special manifestation of the Divine Spirit ; and accordingly they used the words of *Shechinah* "the Glory of the LORD," and *Ruach Hakkodesh* the HOLY SPIRIT, as phrases of the same import. Thus, for instance, in speaking of those, who were ordained to the office of the presbytery, they said indifferently that "the Glory of the LORD," or the HOLY SPIRIT, rested upon them. *Dean Lowe.* (Serm. on Text.)

5 For if we have been planted together in the likeness of His death, we shall be also *in the likeness* of *His* resurrection :

6 Knowing this, that our old man is crucified with *Him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

5 We are no further Christians, than we can affirm with S. Paul, (who challengeth a fellowship in all CHRIST's sufferings and boasts it, saying,) "I am crucified with CHRIST:" which brings me to the last sense of the words, "I have a share, and am a partner, in that Cross, and all the satisfactions, that were

wrought upon it." This is that *κοινωνία παθημάτων* (Phil. iii. 10), a "partaking in CHRIST's Passion," having His sufferings communicated to us, made our own, as if we had been crucified with Him : as much as he, that offered a peace-offering, was said to be *τοῦ θυσιαστηρίου κοινωνός* (1 Cor. x. 18), to communicate with the Altar and partake the Sacrifice ; which he really did. We read indeed there, in the sixteenth verse, that in the Sacrament there is *κοινωνία αἵματος* ; the shedding of CHRIST's Blood is there communicated, reckoned to us, but it is communicated in "a cup of blessing." And is this to be a partner in His crucifixion, to partake only the Sacrament of crucifixion ? not to receive the wounds and torments, but the benefits, the pledge of the satisfactions of the Cross, the seal of the remissions, that He purchased on it ? Blessed JESU ! we should have borne Thy pangs ; and all the dire things Thou didst suffer ought to have been ours eternally—that agony, which an Angel's comfort could not calm ; that dreadful terror, which exprest itself in the cold sweat of clotted blood ; that greater terror, which came so near despair, as to make Thee cry out, " My GOD, My GOD, why hast Thou forsaken Me ? " All should have been our portion to everlastingness, and spent their fury on our souls. And wilt Thou have us bear no more of this, than the *remembrance* ?—all our Mount Olivet and Golgotha to be only the LORD's Table and His entertainment ? Dost Thou communicate Thy agonies in Eucharistic wine ? And is this to be " crucified with CHRIST ? " So He does account, it seems. He, that by virtue of the Cross of CHRIST hath crucified his body of sin—CHRIST's satisfactions are accounted to him ; he is esteemed to have a fellowship in all the sufferings, to have had a hand in all that was done for man on the Cross ; they are all reckoned his. And, as CHRIST bore the guilt of all our doings on the Tree, so He will have us bear the name, and merit, and reward of His ; for, as S. Paul does express, *We are planted together in the likeness of His death*, by being made conformable to that in crucifying of our sins ; we are inoculated, as it were ; and both together ingrafted into the Cross : and so there is derived to us the virtue of that stem, that root of expiation and atonement ; and by this insertion being, as the same S. Paul says

(Phil. iii. 9), "found in Him," we have His Righteousness. That poor soul, that does throw himself down in the strict humiliations of repentance at the footstool of the Cross, and there beholds his SAVIOUR dying for him, and that is himself by penitence incorporated into Him, grafted into His death, and planted in His very passion (as Origen and Thomas interpret); he may take confidence to say, "Behold, LORD, if the satisfactions of Thy Eternal justice be acceptable to Thee, if the Blood of GOD, that is offered up without spot, be a well-pleasing Sacrifice, look down at once on Thy Messiah, and on my poor soul. Turn not Thy face from me; for, whatever my guilts are, I have an equal Sacrifice: those are my satisfactions, and that Blood my offering. The Passion and Propitiation of the Cross are mine. I am 'crucified with CHRIST.'" viii. 17. *Dr. Allestree.* (Serm. on Gal. ii. 20.)

As CHRIST's Resurrection is a pattern of our soul's resurrection, so it is of our body's also. For we are not of Hymenæus' and Philetus' mind, to think "the resurrection past already," and make it but an allegory. No: CHRIST hath cast the model of our body's resurrection also. Plato's *Idea* and common form, by which he thought all other things had their existence, was but a dream. This is a real pattern. The Angel descended at His, and shall at ours. He is risen in our nature. Isaac's figurative resurrection, Joseph's pit and prison, Jonah's whale, Daniel's den were but types and bare resemblances. This is a pattern with power. He hath shewed it us already, and at His second coming He will give us power to take it out. For, as an artificer hath not lost his art, when he hath finished one piece, no more did CHRIST His power, when He raised Himself. No: it worketh still, even to the end of the world. *Perfectissimum est exemplar minus perfecti*; that, which He wrought upon Himself, was most exact and perfect, a fit pattern for that He means to work on us; which will be like to His indeed, but not so glorious. viii. 23. *Farindon.* (Serm. on Phil. iii. 10, 11.)

What can be more disagreeing, than a crucified CHRIST, and a carnal Christian? A liberal SAVIOUR, and a covetous disciple? A SAVIOUR, that suffered all things, and a world, that will suffer nothing? *Bp. Patrick.*

6 'Tis observable, that our state of nature and of sin is in Scripture expressed ordinarily by old age: the natural sinful man, that is, all our natural affections, that are born and grow up with us, are called *the old man*, as if, since Adam's fall, we were decrepit, and feeble, and aged as soon as born; as a child begotten by a man in consumption never comes to the strength of a man, is always weak, and crazy, and puling; hath all the imperfections and corporal infirmities of age, before he is out of his infancy. And according to this ground the whole analogy of Scripture runs; all, that is opposite to the old decrepit state, to the dotage of nature, is phrased *new*. The "new Covenant" (S. Mark i. 27). The language of believers, "new tongues" (S. Mark xvi. 17). A "new commandment" (S. John xiii. 34). A "new man" (Eph. ii. 15). In some the state of grace is expressed by *πάντα καινά*, "all is become new" (2 Cor. v. 17). So that *old* and *new*, as it divides the Bible, the whole state of things, the world—so it doth that, to which all these serve, man. Every natural man, which hath nothing but nature in him, is an old man; be he never so young, is full of years, even before he is able to tell them. Adam was a perfect man, when he was but a minute old, and all his children are old, even in the cradle, nay, even "dead" with old age (Eph. ii. 5). And then, consequently, every spiritual man, which hath somewhat else in him, than he received from Adam, he that is "born from above" (S. John iii. 3, *ἄνωθεν*, for it may be so rendered from the original as well as "born *again*," as our English reads it), he, that is by GOD's Spirit quickened from the "old death" (Eph. ii. 5), he is contrary to the former—a new man, a new creature: the old eagle hath cast his beak, and is grown young: the man, when old, has "entered the second time into his mother's womb, and is born again;" all the gray hairs and wrinkles fall from him, as the scales from blind Tobit's eyes, and he comes forth a refined, glorious, beauteous creature: you would wonder to see the change. *Dr. Hammond.* (Serm. on Rom. i. 26.)

The *ternal* demersion of their bodies in Baptism, as some collect, was not only to represent the Holy and Blessed TRINITY of the Divine Person, in whose Name they were baptized, but withal

to represent the three several days, wherein CHRIST lay buried in the grave. . . . The meaning of the former ceremony was, and so of Baptism, to this day, is, that, as CHRIST did leave the burden of our sins, and put off the form of a servant, which for our sakes He undertook, in the grave, so we by Baptism and burial into His death should “put off the old man,” or “body of sin,” and be raised unto newness of life, and become partakers of His Resurrection unto glory. . . . And this is called our “first resurrection,” without which no man shall be partaker of the second unto glory. Now that all such, as are truly *buried with Him by Baptism into death*, that is, all such, as observe and perform their vow made in Baptism, shall undoubtedly be partakers of His Resurrection unto glory, the Apostle infers, ver. 5. *For if we have been planted, &c.*; and ver. 6, *knowing this that our old man, &c.*; and ver. 7, *For he, that is dead, is free from sin*; that is, he, that is *dead to sin* in this life, is *freed* from the life or reign of sin. For it is observable that he doth not say, if we have been planted *together in His death*, but if we have been planted together in the *likeness* of His death. It is not required that we should die the death of the body, as CHRIST did; but to die, as Isaac did, in the similitude and figure of His death; that is, we should die to sin, or crucify that sin in us, for which CHRIST was crucified. . . . So it is not to be expected that we should be forthwith raised unto that glory, whereunto He rose, but be raised unto a similitude or likeness of it; that is, unto newness of life, which is the “first resurrection.” And of this resurrection we shall not fail to be actual partakers by virtue of Baptism, if we be rightly implanted into the similitude of His death. *Dean Jackson.* (Works. B. xi. ch. xvii. s. 6, 7.)

We are said to be “crucified to the world,” or to have “the flesh with the affections crucified in us” (Gal. v. 24), *first*, by profession or consecration; so all, that are Baptized into CHRIST JESUS, are said to be *dead to sin*; yea, to be *buried with Him by Baptism*: secondly, we are said to be “crucified unto the world” or to be mortified to the flesh, not by profession only or resolution, but by practice. And this crucifying or mortification admits of many degrees. . . . We may be truly said to have “crucified the old man with the affections and lusts”

from the first time, wherein we began to nail them to the Cross of CHRIST; if so be, we still watch them and seek to quell their motions by the Spirit (viii. 13). As often as we receive the Sacrament of the Eucharist with due preparation, every remembrance or meditation of CHRIST's Death upon the Cross, if it be wrought or managed by the Spirit, will be as the fastening of a new nail into "the old man" or *body of sin*, which we carry about with us. We cannot think of CHRIST's Death, or of the causes of His crucifying, aright, but every thought will be a degree of weakening and enfeebling "the old man," whom we must by this and the like means daily weaken: otherwise, he will be our destruction. *Dean Jackson.* (Works. B. x. ch. xxx. s. 3, 4, 5.)

We may take an excellent infallible note of difference between a forced, unsincere, and a true spiritual repentance; that the first humbles us chiefly for actual sins—and that, because they are the most troublesome—the latter humbles us chiefly for the sin of our hearts and natures—and that, because it is the most sinful. For, that it is so, is clear from this consideration, because the sin of our natures makes our state and condition sinful; which a base actual transgression does not. No wonder therefore, if many poor deluded persons, who spend much time and labour to purify themselves from sin, yet, after all, are not purified. For they fasten their repentance upon some one actual sin, but overlook the power. But certainly this is to take the wrong way, and to labour in the fire: this is to plaister a pimple upon the cheek or face, while a malignant humour is to be purged out of the whole body. For still it is *the body of sin*, and not so much this or that particular sin, that is like to be the sinner's destruction. It is not a sore or bruise upon his hand or arm, though perhaps that may pain him most, but it is his consumption, though it does not so much pain him, that endangers his life. Whosoever therefore would be thoroughly purified, must begin the work here; strike at the foundation; stop the fountain; block up that place, from whence sin receives all its supplies: otherwise, all labours, all sorrow, all humiliation will avail nothing. For, after it has beat back sin from one place, it will break out in another: when one actual sin disappears in a man's life, another will presently start

forth. The only sure and infallible way of destroying the effect is first to remove the cause. vii. 24; xii. 1. *Dr. South.* (Discourse on 1 S. John iii. 3.)

- 7 The vi. and viii. ch. of the Romans are more remarkable, because they are in contrast with other parts of the Epistle. . . . In ch. vi., which describes the Christian state, there is not a hint of forgiveness being a special privilege of a state of grace; but rather Christians, *being made free from sin*, are said to become *the servants of righteousness*. All this is very different from what the Apostle said in ch. iii., when speaking of our state by nature, and justification out of it. The *forgiveness of sin* is dwelt on. It is remarkable that it should *then* be dwelt on, and that it should not afterwards. . . . So S. Peter to the multitude (Acts ii. 38); "Repent, and be Baptized every one of you in the Name of JESUS CHRIST *for the remission of sins*." But what was to follow? "And ye shall receive the gift of the HOLY GHOST." This, then, was to be their state *henceforth*; not a state of sinning, but the spirit of holiness: their Divine Birth and Life were such, as to need no forgiveness in the sense, in which they had needed it before.¹ *J. H. Newman.* (Serm. on Micah vii. 8, 9.)

¹ Leave is taken to introduce here a passage from the eloquent *Segneri*, in support of this observation.

"S. Paul purposely used those words (iii. 25) "to be a propitiation, through faith in His blood, *for the remission of sins that are past*," and not of *sins yet to come*, that he might cut off at once every ground for believing that, by any possibility, sins for the future could be committed. And this arose from his excessive fervent love towards CHRIST, from his supreme veneration for His Passion, from his high estimate of His precious Blood-shedding. Hence, with all his sublimity of intellect, he could not comprehend, how any person, having once seen what a Blood was poured out and what a Pas-

sion endured, on account of sin, could ever go and commit a sin afterwards. It will therefore (he thought within himself) be enough for my purpose, if I only mention sins preceding—*for the remission of sins that are past*: it is quite superfluous to talk about any sins for the future. While he specifies past sins alone, he seems to intimate that the *status* of sin no longer existed. And really, did we not know the contrary from experience, who would have thought that any could be found so unfeeling, so hard-hearted, so inhuman, as, while professing a faith, that sin was the guilty cause of the Death of the LORD, should yet still cherish it in their hearts, welcome it under their roofs, and live on friendly terms with

8 Now if we be dead with CHRIST, we believe that we shall also live with Him :

9 Knowing that CHRIST being raised from the dead dieth no more ; death hath no more dominion over Him.

10 For in that He died, He died unto sin once : but in that He liveth, He liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through JESUS CHRIST OUR LORD.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members *as* instruments of unrighteousness unto sin : but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

14 For sin shall not have dominion over you : for ye are not under the law, but under grace.

10 *If Christ be in you, &c.* The first Adam, as the Scripture tells us, brought in a real defilement, which, like a noisome leprosy, hath overspread all mankind ; and therefore the Second Adam must not only fill the world with a conceit of holiness and mere imaginary righteousness, but He must really convey such an immortal seed of grace into the hearts of true believers, as may prevail still more and more in them, till it have at last quite wrought out that poison of the Serpent. CHRIST—that was nothing but Divinity dwelling in a tabernacle of flesh, and God Himself immediately acting a human nature—He came

the murderer of One, who had redeemed them with His Blood ? This is such a piece of surpassing brutality, that, were it not constantly before our eyes, we should set it down, as being

not only impossible and monstrous, but fabulous and quite beyond the capacity of man." (*Quaresimale*. Pred. xxxv. s. 16, 17.)

into the world to kindle here that Divine life among men, which is certainly dearer to God than anything else whatsoever in the world, and to propagate this celestial fire from one heart still unto another, until the end of the world. Neither is He, or ever was He, absent from this spark of His Divinity kindled amongst men, wheresoever it be, though He seem bodily to be withdrawn from us. He is the standing, constant, inexhausted Fountain of this Divine light and heat, that still toucheth every soul, that is enlivened by it, with an outstretched ray, and freely lends His beams, and disperseth His influence to all from the beginning of the world till the end of it. "We all receive of His fulness grace for grace" (S. John i. 16) as all the stars in heaven are said to light their candles at the sun's flame. For, though His Body be withdrawn from us, yet by the lively and virtual contact of His Spirit He is always kindling, cheering, quickening, warning, enlivening hearts; nay, this Divine life begun and kindled in any heart, wheresoever it be, is something of God in flesh; and, in a sober and qualified sense, Divinity incarnate; and all particular Christians, that are really possessed of it, so many mystical Christs. viii. 10. *R. Cudworth.* (Serm. on 1 S. John ii. 34.)

- 11 Instead of encouraging ourselves in wickedness, because CHRIST hath atoned for it in His death, we see here that the strongest arguments and motives for repentance, for a thorough reformation of manners, for a new and holy life, are taken from that very Death, from that very Atonement. *P. Skelton.* (Serm. on Acts xvii. 3.)

- 12 It was S. Austin's by-word, *Dilige Deum, et fac quod vis*: you are free; therefore "love God, and do what you will." If you love Him, keep His Commandments. We are not so soon loosed, but we are tied again—both freed and bound at once. *Liberando servos nos facit*, says the same Father (in S. John viii). We must recompense His goodness with our imperfect obedience: it is the law of gratitude, it is the bond of nature. As we commonly say that nothing is more dearly bought than that, which comes by gift, so we owe the greatest service to Him, of whom we got our freedom. . . . *Deo parere libertas est*; you may think that Seneca had conferred with S. Paul,

when he learnt that lesson, that "the service of God is perfect freedom," who hath made us "a Royal Priesthood and holy nation." . . . God is such a King, whom none but kings do serve; none, but Melchisedechs, who are free from sin, and at once both servants of righteousness and kings of righteousness. *Dignitate Domini honorata fit conditio servi.* He is so great a LORD, that it is a Lordship, nay, a Kingdom to serve Him. *Bp. Hacket.* (Serm. ii. on Gal. iv. 26.)

Antinomianism sets up the grace of God, in opposition to His government. *R. Cecil.*

13 The nature of Evangelical Righteousness differs from the righteousness of the Law, as doing good from not doing evil. The Law forbade murder; but the Gospel superadds charity. The Law forbade uncleanness; but the Gospel superadds purity and mortification. The Law forbade us to do wrong; but the Gospel commands us to do offices of kindness. Injustice was prohibited by the Law; but revenge also of real injuries is forbidden by the Gospel, and we are commanded to do good to them, that injure us: and therefore the writers of the New Testament do frequently join these, to be *dead unto sin* and to *live unto righteousness*. This is that, which was opposed to the "righteousness of the Law," and is called the "righteousness of God:" and a mistake in this affair was the ruin of the Jews. For "being ignorant of the righteousness of God" they thought to be justified by "their own righteousness," which is of the Law; that is, they thought it enough to leave off to sin without doing the contrary good, and so hoped for the promises. This was "the righteousness of the Scribes and Pharisees"—to be no adulterers, no defrauders of the rights of the temple, no publicans or exactors of tribute. But our Blessed SAVIOUR assured us that there is no hope of heaven for us, "unless our righteousness exceed this of theirs." *Bp. J. Taylor.* (On the Doctrine and Nature of Repentance. Ch. v. s. 4.)

Choose then, which master you will serve—Mammon or God? Choose then, which wages you will receive—Death or Immortality? and recollect that you can no more serve both these, than you can receive the *wages* of both; and that the service of God and of Mammon are as inconsistent, as the Death and

Immortality, that are their natural consequences. Think, before you decide, which master loves you most : think, which would sacrifice most for you. Think, what price the cold ungenerous world would give to redeem you from a single pang of body or mind ; and think, with what kind and devoted prodigality your Blessed Redeemer paid down *Himself*, His body, and His meek and holy spirit, for your everlasting welfare. viii. 13.

C. Wolfe. (Serm. on 1 Cor. vi. 20.)

Give your members as weapons (ὅπλα) of righteousness unto God.

For, as CHRIST offered up Himself for us, so we, made conformable, should offer up ourselves unto Him. Interpreters observe a great emphasis in the word *hostia*, derived, as Ovid noteth, *ab hostibus*.

*Victima quæ dextrâ cecidit victrix vocatur :
Hostibus à domitis hostia nomen habet.*

And therefore, seeing CHRIST hath delivered us from the hands of our enemies, it is our duty to sacrifice perpetually to Him ourselves and our souls ; and so live to Him, who died for us. (xii. 1 ; xiv. 7, 9.) *Dean Boys.* (Exposition of the Dominical Epistles, &c. First Sunday after Epiph.)

- 14 The Covenant we are under is, "Believe, and thou shalt be saved;" the Covenant of grace; the condition of which Covenant, on our part, is not the doing of works, which may abide the touchstone of the Law ; but faith in JESUS CHRIST, which makes our works, though of themselves insufficient and short of what the Law requires, accepted of GOD and capable of reward. This is that S. John saith, (1 Ep. v. 3, 4,) that to "love GOD" is to "keep His Commandments," and His Commandments (now under the Gospel) are "not grievous." For "whosoever is born of GOD overcometh the world. And this is the victory that overcometh the world, even our faith," &c. Whence our SAVIOUR also saith, that His "yoke" (the yoke of the Gospel) was "easy," and His "burden" "light." The condition of the first Covenant was that, which we could not do : the condition of the second Covenant is that, which enableth us to do, and makes accepted what we can do : and this is the Covenant of the Gospel, a Covenant of favour and grace through JESUS

CHRIST our LORD. And thus we have seen what the Apostle's meaning is, when he saith, *We are not under the Law, but under grace* : not as though a Christian were not bound to walk after GOD's Commandments, but that the exact keeping of them is not the condition, whereby we are justified in the new Covenant, but faith in JESUS CHRIST, by whom whosoever cometh unto the FATHER is accepted, be his offering never so mean, so it be tendered with sincerity and truth of heart. Most unworthy therefore should we be of this so great and unspeakable favour of Almighty GOD our Heavenly FATHER offered us in the Gospel, if, when He hath given us His only SON to make the yoke of our obedience easy and possible to be borne, we contemning this superabundant grace should renounce to wear and draw it. Far be it from the heart of a Christian to think it possible to have any benefit by CHRIST, as long as he stands thus affected, or ever to win the prize of eternal life, without running the race appointed thereunto. *Shall we sin that grace may abound?* saith S. Paul; *God forbid.* Jos. Mede. (Discourse on S. Mark i. 14, 15.)

The knowledge of sin will make us more earnest in mourning for it, more importunate in our prayers against it, more humble in our confessions of it, more unquiet, till we be acquitted by the Blood of CHRIST and His Spirit from it, more urgent to lay hold upon the victories and promises of CHRIST against it. This is the sum of all, and a most sufficient encouragement. The grace of CHRIST in us will weaken much; the grace and favour of CHRIST towards us will forgive the rest; and the power of CHRIST at the last will annihilate all. *In renascentibus*, saith S. Augustine, *remittitur peccatum; in proficientibus minuitur; in resurgentibus tollitur.* Bp. Reynolds.

There is none other more common, nor more troublesome guest, than sin. This our Hagar will abide many strokes, ere she be turned out of doors. She shall go at last; and the Seed of the promise shall inherit alone. Gal. iv. 30, 31. Bp. Hall.

15 What then? shall we sin, because we are not under the Law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness ?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh : for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity ; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

15 In this slothful but confident age of the world, 'twere admirably worth one's pains to instruct men what Duty is, now under the Gospel ; what the very word signifies in a Christian Nomenclature. There are so many descants of fantastical brains on that plain song of the Apostles, *We are not under the Law, but under grace*, that 'tis scarce agreed on among Christians what 'tis to be a Christian ; nothing more unresolved than what 'tis, which is now required under the Second Covenant, as necessary to Salvation. One thinks that the believing all fundamentals is the *ἐν ἀναγκᾷ*, the only qualification of a Christian : and what hath Duty to do with that ? Another makes the Gospel consist all of promises of what shall be wrought in us and upon us by CHRIST, and so gives an absolute *supersedeas* for Duty, as a legal out-dated thing, that is utterly antiquated by Grace. Another contents himself with purposes and resolutions, thin airy inclinations to Duty, and is utterly indifferent for any performance. A fourth dissolves all to a new-found faith : a full persuasion, an absolute assurance that he is one of

God's Elect is abundantly sufficient to estate himself in that number; a piece of magic or conjuring, that will help any man to heaven, that will but fancy it, enroll their names in the Book of Life, in those Sacred Eternal Diptychs, by dreaming only that they are already there. Others are there, that seem kinder unto Duty; they are content to allow CHRIST some return of performances for all His sufferings: yet you see in the Gospel 'tis, in one, but the patience of hearing Him preach—a "LORD, Thou hast taught in our streets;" we have heard so many sermons—passes for a sufficient pretension to heaven. In another, the Communicating at His Table—"We have eaten and drunk in Thy presence," is a sufficient *Viaticum* for that long journey; a charm or amulet against fear or danger. In a third, the diligence of a bended knee, or solemn look of formal—outside—worship, must be taken in commutation for all other duty: and, all this while, religion is brought up in the Gentleman's trade—good clothes and idleness—or of "the lilies of the field"—*vestiri et non laborare*, to be clothed and not to labour. Duty is too mechanical a thing: the shop or the plough, the "work of faith" or "labour of love," are things too vile too sordid for them to stoop to: Heaven will be had without such Solicitors.¹ . . . Thus do our vain fancies and vainer hopes join to supplant Duty and good works, and dismiss them out of the Church. *Dr. Hammond.* (The Poor Man's Tithing. Sermon on Deut. xxvi. 12, 13.)

If we would seriously consider it, we should find that, the more we believe this *righteousness of faith* in CHRIST, the more reason we have to perform works of service and obedience unto God, than if we believed it not. For, if our works would not be acceptable with God, unless they were complete in every point, as the Law required; if there were no reward to be looked for at the hands of God, unless we could merit it by the worthiness of our deeds, who, that considers his own weakness and insufficiency, would not sooner despair than go about to please God by works? He would think it better to do nothing at all, than

¹ Here follows a most powerful and withering exposure of the deadly fallacy of reckoning upon a *death-bed* repentance. It is, however, omitted in this Note, for the sake of abbreviation.

to endeavour what he could never hope to attain, and so lose his labour. But we, who believe that those, who serve GOD in CHRIST, have their failings and wants covered with His righteousness, and so their works accepted, as if they were, in every point, as they should be, why should not we, of all men, fall to work, being sure by CHRIST's means and merit we shall not lose our labour? xiv. 18. *Jos. Mede.* (Serm. on S. Matt. vii. 21.)

- 16 CHRIST might well say, "You call Me LORD and Master, and so I am;" a LORD, as in many other respects, so *jure redemptionis*, by the right of redemption, and *jure belli*, by way of conquest. His right of dominion by taking us out of slavery and bondage is an easy speculation. For who will not be willing to call Him "LORD," who by a strong arm and mighty power hath brought him out of captivity? Our creation cost GOD the FATHER no more but a *Dixit*. "He spake the word, and it was done." But our Redemption cost GOD the SON His most precious Blood and Life, only that we might fall down and worship this our LORD—a LORD, that hath shaken the powers of the grave, and must shake the powers of thy soul—a LORD, to deliver us from death, and to deliver us from sin; to bring life and immortality to light, and to order our steps, and teach us to walk to it; to purchase our pardon, and to give us a law; to save us, that He may rule us, and to rule us, that He may save us. We must not hope to divide "JESUS" from the "LORD:" for, if we do, we lose them both. Save us He will not, if He be not our "LORD," and if we obey Him not. Our LORD He is still, and we are under His power; but under that power, which will bruise us to pieces. . . . Love and obedience, hope and fear, mercy and justice, "JESUS" and the "LORD" are in themselves, and must be considered by us, as bound together in an everlasting and undivided knot. If we love His mercy, we shall bow to His power. If we hope for favour, we shall fear His wrath. If we long for "JESUS," we shall reverence the "LORD." 1 Cor. xii. 3. *Farindon.* (Serm. on 1 Cor. xii. 3. P. i.)

Obedience consisteth in the subjecting of a man's own will to the will of another: which subjection, if it be in something to be

done, maketh an active ; if, in something to be suffered, a passive obedience. *Bp. Sanderson.*

It is no matter, whether a man have many masters, or one : he is equally a slave, that is led captive either way. *Dr. Goodman.*

17 Had he said, "God be thanked, that ye were the servants of righteousness," it had been very proper ; but to hear him say, *God be thanked that ye were the servants of sin*, may make us amazed. . . . But, to clear the Apostle's sense, consider two things. 1. We have some men saying in Latin authors, *Fuimus Troes, sed miserum est fuisse* ; that is, We were of the city Troy but it is our unhappiness that we must say we *were*, and cannot say, Now we are. So in this case. *God be thanked that ye were the servants of sin* ; that it may be said, "Ye *were*, but ye are not now." But, 2. Since there is mention of servants, take a parallel, that is, an Israelite, saying thus—"God be thanked that ye were bondmen in Egypt." His meaning is especially to thank God for their delivery out of Egypt, and what accrued to them upon their being bondmen there. They had never seen so great wonders, never seen so great deliverance, had they not been bondmen. And he thanks not God barely for their bondage, but for the good and mercy, that followed it. So *God be thanked that ye were the servants of sin* ; else ye had never known the riches of the Grace of God ; else ye had never come to prize the infiniteness of mercy in your deliverance. Ye had never been so careful to be servants of righteousness, but that ye have known what slavery it is to be servants of sin. So that he gives not God thanks barely for their slavery to sin, but especially for what was come to pass with them upon their sinfulness. He would not say to any upon earth "God be thanked that ye *are* so sinful ;" but he says "God be thanked that ye *were* and are not ;" that God made your great sinfulness His opportunity to shew you mercy. Conf. xi. 33. *Dr. Lightfoot.* (Examination of divers difficult places of Holy Scripture. Rom. vi. 17.)

So careful was the Apostle to preserve the public authority of the Church, and beat down all private ways and fancies, (by which ways only schism and heresy creep in,) that he tells Timothy, though a Bishop and one well read and exercised in the Scrip-

tures from a child, (2 Tim. iii. 14,) of a "Form of sound words" he would have even him "hold fast" (2 Tim. i. 13); and the Romans he tells of a *Form of doctrine* to be obeyed. So far was that great and eloquent Apostle from being against forms, any forms of the Church (though he could have prayed and preached *extempore* with the best, had tongues, and eloquence, and the gift of interpretation to do it too): so far from leaving truth to any private interpretation, or sudden motion whatsoever. Nor is this appeal to the Fathers any whit strange, or in Christian religion only first to be heard of: it was God's direction from the first. "For ask now," says Moses, "of the days that are past that were before thee" (Deut. iv. 32). "Stand you in the ways, and see and ask for the old paths, where is the good way," saith God (Jer. vi. 16). As if He had said, "Look about, and see, and examine all the ways you can; yet the old way, that's the good one." "For inquire, I pray thee, of the former age, and prepare thyself to the search of their Fathers, for we are but yesterday, and know nothing" (Job viii. 8.) See how slightly things of yesterday, new interpretations, new devices, new guides are accounted of. *Dr. Mark Frank.* (Serm. on S. John xvi. 13.)

The Apostles, the founders of Christianity, knowing the nature, design, efficacy, and purpose of the Articles of Faith, selected such propositions, which, in conjunction, did integrate our faith, and were therefore necessary to be believed unto salvation. . . . This collect, or symbol, of propositions is that, which we call the Apostles' Creed, which I shall endeavour to prove to have been always in the primitive Church esteemed a full and perfect digest of all the necessary and fundamental articles of Christian religion; and that beyond this, the Christian faith or the foundation was not to be extended; but this, as it was in the whole complexion necessary, so it was sufficient for all men unto salvation. S. Paul gave us the first formal intimation of this measure in his advices to Timothy; "Hold fast the form of sound words, which thou hast heard of me in faith and love which is in CHRIST JESUS." "That good thing which was committed unto thee keep by the HOLY GHOST which dwelleth in us." (2 Tim. i. 13; 1 Tim. vi. 20.) This was the *depositum*,

that S. Paul left with Timothy, the "hypotyposis," or summary of Christian belief—the Christian Creed, which S. Paul opposes to the "profane new talkings," and the "disputations" of pretended learning; meaning that this symbol of faith is the thing, on which all Christians are to rely, and this is the measure of their faith: other things, it is odds, but they are babblings, and profane quarrelling, and unedifying argumentations. . . . In the confession of this Creed the Church of God Baptized all her *catechumens*; to whom, in the profession of that faith, they consigned all the promises of the Gospel. For the truth of GOD, the faith of JESUS CHRIST, the belief of a Christian, is the purest simplest thing in the world. *In simplicitate fides est, in fide justitia est, in confessione pietas est. Nec Deus nos ad beatam fidem per difficiles quæstiones vocat, nec multiplici eloquentis facundiæ genere sollicitat: in absoluto nobis ac facili est æternitas. Jesum Christum credimus suscitatum à mortuis per Deum, et Ipsum esse Dominum confitemur.* This is the breviary of the Christian Creed; and this is the way of salvation, saith S. Hilary. But speaking more explicitly to the Churches of France and Germany, he calls them happy and glorious, *qui perfectam et Apostolicam fidem conscientiâ et professione Dei retinentes, conscriptas fides huc usque nescitis*; because they kept the Apostolical belief; for, that is perfect. xii. 6; x. 6—11. *Bp. J. Taylor.* (Dissuasive from Popery. P. ii. b. i. s. 4.)

We may here understand *the form of Doctrine*, delivered by CHRIST and His Apostles to the Church, in contradistinction from *the form of knowledge and of the truth in the Law*, delivered by Moses to GOD's ancient people. To perceive aright the differences between the two is, in Luther's opinion, to be a true Theologian. ii. 20. *J. F.*

When our LORD concluded His pathetic exhortations to His disconsolate disciples, just before His crucifixion, by a comprehensive prayer for them, He made this one of His petitions to the FATHER in their behalf; "Sanctify them through Thy truth: Thy Word is truth:" and the Scriptures always represent Divine Truth as the *seed* in the believer's heart of every holy disposition; the *graft*, through which the tree is made good and its fruit good; and the *mould*, into which the soul is

cast, and from which it receives its form and exact impression, as the metal is fashioned by the artist's skill; so that we are not only "justified by faith," but also "sanctified" by faith. The doctrine of CHRIST dwells in the regenerate soul, as an operative transforming principle, producing a peculiar state of the judgment, will, and affections, in proportion to the degree in which it is understood and believed. This may properly be called the Christian temper. It is the exact counterpart of the truths, by which it is produced; it discriminates the real believer from all other men; and it constitutes the standard of our proficiency in vital godliness, of our "growth in grace, and in the knowledge of our LORD and SAVIOUR JESUS CHRIST."

Th. Scott. (Essays, 18.)

It is the work and business of religion and of our lives to reconcile the temper of our spirit to the Rule of righteousness, and to incorporate the principles of our religion into the complexion of our minds. *Dr. Whichcote.* (Aphorisms. Cent. i. 25.)

18 The Gospel, which these Books contain, was "the power of GOD" to every true believer. That, which no institution in philosophy, nor initiation in the mysteries of any of the gods, was ever able to accomplish, that was everywhere achieved by the belief of the Gospel in a moment. Like a charm from heaven, it stilled the passions, and mortified the lusts of men. What a bead-roll doth Paul reckon up in the Corinthians; "But ye are washed," saith he, "but ye are sanctified, but ye are justified, in the Name of the LORD JESUS, and by the Spirit of our GOD." Notwithstanding all the calumnies thrown upon believers, and the prejudice, wherewith they were loaded, the unpropitious and reluctant world were forcibly convinced that the believers of these Books were effectually taught to "deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world." Through the cloud of ignominy, wherewith they were encompassed, their innocency broke forth, "as the light, and their just dealing as the noon day." The piety, loyalty, justice, charity, magnanimity, patience, meekness, and purity of believers of these Books convinced the unbelieving world that "GOD was in them of a truth;" for they "taught, as having authority" and power, and not as the writ-

ings of other scribes. *Bp. Seth Ward.* (Against the Anti-scripturists. Sermon on 2 Tim. iii. 16.)

Lactantius excellently manifests that Philosophy could never do so much good in the world as Christianity did; because that was not suited at all to common capacities, and did require so much skill in the arts to prepare men for it, which it is impossible all should be well skilled in; which yet are as capable of being happy, as any others are. And how inefficacious the precepts of Philosophy were appears by the Philosophers themselves, who were far from having command by them over their masterless passions, and were fain sometimes to confess that nature was too headstrong to be kept in by such weak reins, as the precepts of Philosophy were. . . . That elegant writer doth by a rhetorical scheme set out the remarkable alteration, which was in any, who became true Christians; that, although they were passionate, covetous, fearful, lustful, cruel, unjust, vicious, (Refer to i. 29—32; iii. 12—18,) yet, upon their being Christians, they became mild, liberal, courageous, temperate, merciful, just, and unblameable (xv. 14); which never any were brought to by mere Philosophy, which rather teacheth the art of concealing vices, than of healing them. But now, when Christianity was so effectual in the cure of those distempers, which Philosophy gave over as beyond its skill and power, when it cured them with so great success—and that, not in a Paracelsian way, for them to relapse afterwards with greater violence, but it did so thoroughly unsettle the *fomes morbi*, that it should never gather to so great a head again—doth not this argue a power more than philosophical; and that could be no less than Divine power, which tended so much to reform the world, and to promote true goodness in it? xv. 14, 18, 19. *Bp. Stillingfleet.* (Origines Sacrae. B. ii. ch. 9.)

19 I wish to direct your attention to the latter part of Rom. vi. It seems to me, that, after having in ch. v. represented admission into a state of grace as an invaluable benefit, S. Paul deems it necessary to give another view of it in ch. vi., as implying work or service to be faithfully performed; and this it seems to me S. Paul calls speaking *after the manner of men*; because it was in some sort coming down to the level of mere human

nature. The flight, arising from the first impulse, is taken for granted to be comparatively over; and, if there is motion onward, it must be by effort, and through a faithful application of all the powers of the mind. This lowered view the Apostle gives, *because of the infirmity of their flesh*. That is, as I take it, because he reckoned on a declension from their first μακαρισμὸς, as too likely to happen; rather, all circumstances considered, as morally certain, in consequence of that infirmity. He knew human nature too well to conclude that consolation, arising from any sudden cause, could, in the general, be lasting; or, in any instance, continue at its height. He therefore calls in conscience and reflection to aid sentiment; and mingles strong admonition with cheering encouragement. His main argument, however, is taken from the difference of the two services; the service of sin, in which they had formerly been enthralled, and the service of righteousness, in which they were now happily engaged; above all, from the opposite results. In the service of sin nothing was to be expected, but progress in the same wretchedness. They had *yielded their members servants to uncleanness and iniquity*; but now their good employment is to lead them to something far better than itself; they are now to *yield their members servants to righteousness unto holiness*. The labour of sin was infinitely sterile. *What fruit had ye in those things whereof ye are now ashamed?* The labour of righteousness is, on the other hand, most richly productive, even in this present time; for the fruit of righteousness is Holiness. . . . It is implied that the sinner is a mere labourer, who reaps nothing, and gets death for his wages. On the contrary, the righteous man is a usufructuary, who gets his compensation in what he reaps; and therefore what he receives hereafter is not wages, but χάρισμα. *Alexander Knox*. (Correspondence. Letters. 90.)

The fears and misgivings of the Apostle, touching the perseverance of the Christians at Rome, may have been verified to some extent by the fact of their having all forsaken him afterwards, in the hour of his special need, *because of the infirmity of their flesh*. (2 Tim. iv. 16.) But how much more certain and more serious was the declension from their first love, in the parallel

instance of the Galatians! How severely does S. Paul condemn their error! how anxiously and tenderly does he invite these "foolish" brethren to return from the dangerous paths of that other Gospel, "which is not another" (i. 6, 7). It is remarkable, that he reminds them of that very *μακαρισμὸς*, adverted to in the preceding note. "Where is then *the blessedness* ye spake of?" (iv. 9, 15; v. 7.) *J. F.*

If a man once give himself up to sin, he will not be satisfied therewith, but will give himself up *to iniquity unto iniquity*. What's the meaning of that? It is, as if he had said—if we give ourselves up to iniquity, we will not rest there, but we will add iniquity unto iniquity, sin unto sin. . . . Sin is a hammer, and sin is a nail too. Every sin strikes the former sin home to the head; that whereas before it might easily have been drawn out, it roots it in so fast, as that it can be very hardly plucked out: mark how the Apostle describes this cursed nature of sin; "Having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls: a heart they have exercised with covetous practices" (2 S. Pet. ii. 14). What makes a man prompt in anything but *exercise*? When a man is "exercised" in sin, see the event of it: it brings him to that vicious habit, as that at length he *cannot cease from sin*. i. 24, 29. *Abp. Ussher*. (Speedy Conversion the only means to prevent imminent Destruction. Sermon on Heb. iv. 7.)

A true penitent aims at three proportions, over and above the ordinary size of a good duty. 1. The first is a proportion of a fit *compensation*. He labours to do as much in the right way, as he did in the wrong. S. Paul enforces this Rom. vi. 19, *As ye have yielded*, &c. They must be *ἔπλα*, weapons for righteousness, as well as for sin. We must not be *armati peccatores et inermes sancti*, not strong sinners and feeble saints. And they must be *δοῦλοι*, *servants to God*, as they have been to sin; not bind ourselves to a trade of sin, and use religion only as a recreation. 2. He aims at a proportion of *amercement*. A penitent must do more than ordinary, to amerce, and afflict, and punish, and to take revenge upon himself for his former misdoings. That is one reason why S. Paul took such pains, outwrought all the Apostles—"I laboured more than all," because

he had been "a persecutor" (1 Cor. xv. 9). Thus, saith Chrysostom, David punished himself for lusting by denying himself the enjoyment of a natural longing for the waters of Bethlehem. He will practise not only sobriety, but austerity, put himself under a more severe discipline, and abridge himself of lawful delights for his unlawful pleasures. 3. There is yet a third proportion: that is a proportion of *redemption*. A penitent must redeem his former omissions by a double diligence. Compensation doeth as much good, as it did evil; but redemption exacts twice as much. He, that loitered in a journey, must double his pace; he must do as much in a short time, as others have done in a long. It is called the "restoring of the years of the grasshopper and canker-worm," (Joel ii. 25,) when the fruits of one year are sufficient for two. When husbandmen break up their grounds, that have long lain fallow, they look for great increase; a double crop, to satisfy for the former barrenness. Repentance sends us to God, as Jacob did his sons the second time into Egypt. "Carry double money in your hands;" enough to quit the old score, and to make new provision. *Bp. Brownrig.* (Serm. on S. Matt. iii. 7—9.)

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death; but the gift of God is eternal life through JESUS CHRIST our LORD.

21 The Apostle, having grounded his main argument on their mystical oneness with CHRIST, and consequent "death unto sin and new birth unto righteousness," now condescends to *the infirmities of the flesh*, still remaining in some among them. He stoops from this lofty to a much lower ground. He presses his call to Obedience on secondary and inferior motives, pos-

sessing, however, the advantage of being intelligible to all, and painfully known to most among them by experience—the sad retrospect of a former sinful life. *As ye have yielded your members, &c. What fruit had ye, &c.* Compare this with Eph. v. 28—30. We find precisely the same method, adopted by the same Apostle. He enforces the mutual obligations of holy Matrimony, first, in a figure, as shadowed forth in the mystical union between CHRIST and His Church: and then he passes at once from this high and sublime argument, adding; “Nevertheless,”—to set aside all mystery and make the matter plain,—“nevertheless, let every one of you in particular so love his wife, even as himself; and the wife see that she reverence her husband.” Was not this “rightly to divide the Word of truth,” to “condescend to men of low estate” (xii. 16), to speak, as they were able to bear; so to speak, as to send none of GOD’S household empty away? xv. 1. *J. F.*

These words of the Apostle present us with an anatomy of sin, which we have here dissected into three such parts, as will yield us the discovery of it in three several states—in its infancy, youth, and fullest age—in the act of commission, the immediate consequence, and in the last growth and period of it. . . . He bids them look back on the time past; and they shall confess it to be *unprofitable*. He bids them consider the time present; and they shall find it *shameful*. He bids them look forward on the time to come; and they shall find it *deadly*—reasons, one would think, enough to make it as loathsome now, as before it seemed lovely. And, to be sure of his conviction, he impleads them only in their own Court, impanels their own hearts for the Jury, their own consciences for the witnesses, their own reason for the Judge; and then he draws up his indictment in the words of this text, *What fruit had ye, &c.* *Dean Pierce.* (The Sinner Impleaded, &c. Introduction.)

You that have led a course of sin, and are yet perhaps still in it, sit down and reckon every one of you with himself, what you have gotten. *Imprimis*, so much cost and charges; *item*, so much pains and labour, so much care and trouble, so much loss and damage, so much unrest and disquiet, so much hatred and ill-will, so much disparagement and discredit, so many anxieties

and perplexities, so many weary walks, so much waiting and attendance, so many disappointments and discouragements, so many griefs and aches, so many infirmities and diseases, so many watches and broken sleeps, so many dangers and distresses, so many bitter throbs, and sharp stings, and fiery scorplings of a wounded conscience, so much, and so much, and so much misery—all for a few minutes of pleasure, for a little white and yellow dirt, for a feather, or a fly, a buzz of honour or applause, a fancy, or a humour, for a place of business or vexation ; summed up all in air, or wind, and dust, and nothing. Learn thus to make a daily reflection upon yourselves and sins. But, after all these, remember lastly—'tis *Death*, eternal *Death*, everlasting misery, hell and damnation without end, that is the end of sin ; that all this ever-lasting is for a thing, that's never lasting ; a thing, that vanishes often in its doing : all this death for that only, which is the very shame of life, and even turns it into death ; and surely you will no longer *yield your members* your souls and bodies to *iniquity unto iniquity*, but *unto righteousness, unto holiness*. So that ye happily comply with the Apostle's argument in the text, . . . make yourselves the greatest gainers can be imagined, gain good out of evil, glory out of shame, life out of death, all things out of nothing—Eternal Life, everlasting Glory. *Dr. Mark Frank.* (Serm. on Text.)

Let the voluptuous person say it out upon his death-bed, what pleasure or *profit* doth then abide with him of all his former sinful delights. Let him tell, if there remain anything of them all, but that, which he would gladly not have to remain—the sting of an accusing conscience, which is as lasting, as the delight of sin was short and vanishing. Let the covetous and ambitious declare freely, even those of them, who have prospered most in their pursuit of riches and honour, what ease all their possessions or titles do then help them to ; whether their pains are the less, because their chests are full, or their houses stately, or a multitude of friends and servants waiting on them with hat and knee. And if all these things cannot ease the body, how much less can they quiet the mind ! And therefore is it not true, that all pains in these things, and the uneven ways, into which they sometimes stepped aside to serve

those ends, and, generally, that all the ways of sin, wherein they have wearied themselves, were vain rollings and tossings up and down, not tending to a certain haven of peace and happiness? It is a lamentable thing to be deluded a whole life-time with a false dream. See Isa. ii. 8. *Abp. Leighton*. (Comment. on 1 S. Pet. i. 18, 19.)

- 22 Although we are *free*, we are to remember that our freedom is only that of creatures and subordinate beings. . . . Our Christian liberty is so far from rendering obedience needless, or countenancing sin, that it puts us under infinitely stronger obligations to holiness, than we were before; and *that*, in order to preserve us free: for what is our freedom, but a freedom from the slavery of sin? *P. Skelton*. (Serm. on S. John viii. 31, 32.)

Every penitent is the "servant" of God, "the son of His hand-maid" the Church, "loosed from his bonds," and redeemed from a state of slavery under sin, the world, and the devil, that he may serve a better Master, whose "yoke is easy and His burden light." This Blessed Master is from thenceforth the object of his love, duty and adoration; to Him he offereth the sacrifice of thanksgiving; to Him he payeth his vows among his fellow-servants, in the Church on earth; longing for that day to come, when loosed also from the bands of death and the grave he shall be admitted to sing Hallelujahs with saints and Angels in the courts of the eternal temple, "even in the midst of Thee, O Jerusalem," the holy, heavenly, and glorious city of God most High. *Bp. Horne*. (Comment on Ps. cxvi. 16—19.)

- 23 Every sin, by reason of its contrariety to God's law and offensiveness to His Majesty, really and by the strictest rules of justice deserveth death; which the Apostle expresses, saying, *The wages of sin is death*; where by death we are to understand the separation of the Soul, not only from the body, but from God too; which is indeed the proper death of the Soul; forasmuch as the life and happiness of the Soul consists in its union unto God and communion with Him. But sin, by reason of its contrariety to God's nature and loathsomeness in His sight, makes a separation betwixt God and the Soul (Isa. lix. 2), from which flows all manner of misery, which it is possible for

a creature to undergo. All which was threatened also under the name of death to keep man from sin; "In the day thou eatest thereof thou shalt die the death" (Gen. ii. 17) which "death" or misery, as it is the wages and desert of sin, must needs be greater than a creature, of itself, can ever suffer. For sin hath an infinite evil pravity or deformity in it, in that it is directly contrary and offensive to the infinite goodness, purity, and glory of GOD: for all acknowledge that the greatness of the offence is to be computed from the dignity of the person, against whom it is committed; so that, by how much greater the person is, that receives the injury, by so much greater is the injury, that he doth receive. *Bp. Beveridge.* (Serm. on Ps. xxxii. 1.)

It is not any of the temporal evils of this life, but much rather the everlasting pains of hell, wherein the just reward and punishment of sin properly and especially consisteth. For so the antithesis (Rom. vi. 23) giveth us to understand; that is, of such a death, as is opposed to *eternal life*, and that is *eternal death*. By the distribution of those eternal punishments, then, we are rather to judge of God's righteousness in recompensing sinners, than by the dispensation of the temporal evils. . . . Temporal evils, though they be sometimes punishments of sin, yet they are not ever sent as punishments, because they have sometimes other ends and uses and are *ordinabilia in melius*; and secondly, they are never the only punishments of sin; because there are greater and more lasting punishments reserved for sinners, after this life, of which there is no other use or end but to punish, since they are not *ordinabilia in melius*. *Bp. Sanderson.* (Ad populum. Serm. on 1 Kings xxi. 29.)

It is demonstrated in Holy Scripture that the immortal crown of glory is called a reward, *secundum quid* only, but a gift, *simpliciter*. If we compare Life everlasting to the work and look no farther, it is called a reward (S. Matt. v. 12); "Great is your reward in heaven;" but examine the first original, from whence the work itself also proceeds, and all is wholly and merely gift. *Eternal life is the gift of God through Jesus Christ our Lord*: whereas the blessed Apostle said, *the wages of sin is death*. If there were any merits in our works, the sequel of his speech

should have been, "The *wages* of righteousness is eternal life;" he saith not so, but *the gift of God*, &c.—and so by that, which he doth not say, as also by that, which he doth say, sheweth that there is no place for merit. "If then it be of grace, it is no more of works: otherwise, grace is no more grace" (xi. 6). *Gratia non erit gratia ullo modo*, writes S. Augustine, *nisi sit gratuita omni modo*. Grace is not grace in any sort, if it be not free in every sort. *Dean Boys*. (Exposition of the Dominical Epistles, &c. Gospel. Septuages. S.)

Curious men have perplexed themselves and others by inquiring into the nature of this astonishing scheme, and have seemed half inclined not to accept "so great Salvation," till they could reconcile it to their ideas of philosophy. Hence those endless altercations, concerning merit, satisfaction, imputed sin, and vicarious punishment; in which it is hard to say, whether more subtlety has been shown, or more perverseness; more ingenuity, or presumption. If most of these questions were well examined, it would appear perhaps, that they are mere verbal disputes, and as frivolous, as they are contentious. But, be the difference between the parties nominal or real, this we are sure of, without taking part in the controversy, that the Scriptures speak of the Death of CHRIST as "a ransom for many" (S. Matt. xx. 28), "the price of our Redemption" (1 Cor. vi. 20), "a Sacrifice for us" (Heb. ix. 26), "a propitiation for the sins of the whole world" (1 S. John ii. 2); that they speak of CHRIST Himself "dying for us" (1 Thess. v. 10), as "bearing our sins in His own Body on the tree" (1 S. Pet. ii. 24), as "suffering for sins, the just for the unjust" (1 S. Pet. iii. 18), as "tasting death for every man" (Heb. ii. 9), as "giving Himself for us an offering and sacrifice to God" (Eph. v. 2), as "justifying us by His Blood" (Rom. v. 9), and "redeeming us by the price of it" (1 S. Pet. i. 18, 19; 1 Cor. vi. 20), with a multitude of other passages to the same purpose. Now let men use what art they will, in torturing such expressions as these, they will hardly prevent our seeing what the plain doctrine of Scripture is—that it pleased GOD to give us *Eternal Life* only in His SON; and in His SON only, as suffering and dying for us. x. 8—11. *Bp. Hurd*. (Serm. on 1 S. John v. 11.)

CHAPTER VII.

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth ?

2 For the woman which hath a husband is bound by the law to *her* husband so long as he liveth ; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then, if while *her* husband liveth, she be married to another man, she shall be called an adulteress : but if her husband be dead, she is free from that law ; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of CHRIST ; that ye should be married to another, *even* to Him who is raised from the dead, that we should bring forth fruit unto God.

1 Throughout this entire Epistle and, especially, in ch. vii. and viii., it is the great object of S. Paul to enforce a leading principle of Christianity ; namely, that the Gospel of our LORD JESUS CHRIST is alone competent to heal the spiritual diseases and supply the spiritual wants of our fallen nature. To effect this gracious purpose, even the pure and holy Law of GOD is quite insufficient . . . Some new, some inspiriting, some victorious principle must be established within us, before we can attain a state of freedom and power. And this principle is to be derived only from the Gospel, received, apprehended, and felt, not merely as a body of moral instruction, but a system of spiritual influence. . . . In ch. vii., we have a picture of human depravity, which the hand of a Master alone could have drawn.

A truly conscientious man with a moral mind, and a keen perception of right and wrong ; not only sincere, but ardent in his wish to be outwardly and inwardly conformed to the Law of God ; engaged, in a long, strenuous, persevering struggle with the wrong propensities of his nature. And what is the result ? Nothing, but shame and disappointment—his conduct directly at variance with his principles and feelings, the higher powers of his mind enslaved by his animal instincts, a melancholy succession of resolutions and relapses, without advance, or progress, or a gleam of comfort. He deplores his weakness ; he confesses his depravity ; he can utter only the language of humiliation and sorrow. And such must ever be the result of merely human effort. . . . Without the special influence of GOD'S HOLY SPIRIT we can neither think nor do anything, that is rightful.

Bp. Jebb. (Practical Theology. Sermon on Rom. viii. 3, 4.)

The Law was the ministry of death, and, in itself, a lifeless and external thing : neither could it procure or beget that Divine life and spiritual form of godliness in the souls of men, which God expects from all the heirs of glory, nor that glory, which is only consequent upon a true Divine life. Whereas, on the other hand, the Gospel is set forth, as a mighty *efflux* and emanation of "life and spirit," issuing forth from an Omnipotent source of Grace and Love ; as that true God-like vital influence, whereby the Divinity derives itself into the souls of men, enlivening them and transforming them into its own likeness, and strongly imprinting upon them a copy of its own beauty and goodness ; like the spermatical virtue of the heavens, which spreads itself freely on this lower world, and subtilly insinuating itself into the benumbed, feeble, earthly matter, begets life and motion in it. Briefly, it is that, whereby *God comes to dwell in us and we in Him.* (S. John xvii. 17, 23.) . . . To this double Dispensation, that is, of Law and Gospel, S. Paul clearly refers, 2 Cor. iii. 3 ; "Ye are the Epistles of CHRIST, ministered by us, written, not with ink, but with the Spirit of the living God, not in tables of stone : " which last words are a plain gloss upon that mundane way of administering the Law in a mere external way, to which he opposeth the Gospel. And this argument he further pursues in Rom. vii., viii., in which last chapter he styles

the Gospel "The Law of the Spirit of life," which was able to destroy the power of sin, and to introduce such a spiritual and heavenly frame of soul into men, as whereby they might be enabled to express a cheerful compliance with the Law of God, and demonstrate a true heavenly conversation and God-like life in this world. . . . Thus CHRIST and Moses are opposed; as CHRIST is the dispenser of "Grace and Truth," of God's free and gratuitous bounty of life and substance; whereas Moses was but the minister of the Law, of rites and shadows. *John Smith.* (A Discourse of Legal Righteousness, &c. Ch. 4.)

- 3 The first point in this chapter is a further illustration from the Law of the manner, in which persons passed from the dominion of the Law to the dominion of Grace. We die and rise again in entering the Gospel Covenant; and thus, according to the Apostle, the bond of wedlock, by which we were united to the Law, is severed, and we become free to be united to CHRIST in that spiritual marriage, which is the keystone of Divine philosophy, and the theme of Divine song. . . . As a woman is united by God's law to a husband so long as they both shall live, and becomes bound to honour and obey him through life; so, he says, GOD has placed His people under the Law during their life in the flesh. But the Law is a thing of this life, and *hath dominion over a man as long as he liveth*, and no longer. A man, who has come under the covenant of the Law of Moses, can only pass out of that covenant by death, by ceasing to live in that carnal life, in which and for which he was placed under the Law. . . . Accordingly, the Apostle speaks of the time, *when we were in the flesh*, as past; that is, the time, when our religion consisted in carnal and outward ordinances, and when we had no life in us beyond our natural life in this world, when we looked to God's promises as to be fulfilled in this life, and, if we believed a Resurrection, had yet no certain knowledge how to prepare for the life to come, nor, more especially, the gift of the HOLY SPIRIT, which was to renew our spirit unto life eternal. *C. Marriott.* (Lectures on the Epistle to the Romans. 10.)

The Law of faith, which is the fundamental Law of the Gospel, is, as Tertullian observes, *expunctor Legis et totius retrò vetus-*

tatis; it blots out these laws, and whatever antiquity did write down, as a law in her tables. *Quidquid retrò fuit, aut demutatum est, ut circumcisio; aut suppletum, ut lex reliqua; aut impletum, ut prophetia; aut perfectum, ut fides ipsa.* Farindon.

- 4 Here again (Ref. to ii. 1; iii. 1) we may notice the tender forbearance of S. Paul, in consulting the prejudices of his "brethren and kinsmen according to the flesh," so as not unnecessarily to hurt or shock their feelings. The Christian is released in a double sense from the obligations of the Mosaic Law: but his deliverance is here distinctly ascribed to his own *death to the Law by the Body of Christ*,¹ rather than to the fact of the Law itself being dead, and no longer obligatory, as a Covenant of works. Writing, indeed, to a mixed Church of Jew, as well as Gentile, Christians, (not to mention the Jews, that remained still "without") S. Paul could not speak in such absolute terms of the non-necessity and consequent abrogation of the Law, as he might have done, (and, we know, actually did), in the case of his addressing a Church composed exclusively of Gentile converts. (See at xv. 5. *Fuller*). His own recognised practice (Acts xvi. 3; Gal. ii. 3, 4; Acts xxi. 20—25) might have been objected to him; his very recent assertion at iii. 31, might have been pleaded against him. Prudence, therefore, as well as Charity suggested to him the propriety of grounding his arguments, not so much on the decease of *the husband*, as on that of *the woman*; in other words, that of the sinner, once *under the Law*, but now *under Grace*; now by means of a Sacramental union in Baptism dead and buried, with CHRIST; now also "risen with CHRIST" (vi. 3—5; Col. ii. 12; iii. 1—3) to a heavenly relationship; so that "old things were passed away, and all things become new;" the liberated soul being *married to another man*, "the second Man, the LORD from heaven" (1 Cor. xv. 47), and henceforth enabled, by the HOLY GHOST given it, to *bring forth fruit unto God*—those "*fruits of righteousness*, which are by JESUS CHRIST unto the praise and glory of God" (Phil. i. 11). For so it is written (and a most blessed promise it

¹ It appears that the true reading, at ver. 6, is ἀποθανόντες—"we being dead"—in preference to ἀποθανόντος —"*the Law* being dead." This harmonizes with ver. 4; and, further back, with vi. 7, 14, 15.

is)—“I will *betroth thee unto Me* for ever ; yea, I will *betroth thee unto Me in Righteousness*, and in Judgment, and in loving-kindness, and in mercies ; I will even *betroth thee unto Me in faithfulness*” (Hosea ii. 19, 20). But, in addition to the prudence and charity here shewn by the Apostle, we must also admire his singular wisdom—his tact and ingenuity (so to speak)—in thus making the very Law itself come forward to permit, to authorize this second marriage, and so to pronounce sentence against itself—*The woman is no adulteress, though she be married to another man*. S. Paul now meets the Jew on his own favourite ground ; but, while he conciliates him by such a recognition of the Law’s authority, and by making an appeal to its decision,—(*for I speak to them that know the Law*)—he adroitly convinces him, by the verdict it gives, of his own error. ii. 23 ; iii. 19. • *J. F.*

“Walk in the Spirit,” says the Apostle (Gal. vi.), with reference peculiarly to the ruling principle of their conduct, “and ye shall not fulfil the lusts of the flesh :” for, as it follows in the next verse but one, “If ye are led by the Spirit of God, ye are not under the law ;” and therefore it is implied, “sin shall not have dominion over you.” The principles, from which a person acts, have a constant and powerful influence upon his conduct. It is scarcely possible for one, whose views are confined and gloomy, to act in a liberal and open manner. Let a man’s ideas of God and of His service be narrow and dark, let him conceive of Him, as a jealous and unreasonable Master, let him conceive the duties required of him to be a task, rigidly enforced, the reason and propriety of which he does not perceive, and the burden of which is relieved by no delightful and animating considerations of the nature of the service, or the excellence of Him, to whom it is due—and what can you expect, but a service reluctantly and imperfectly performed ?—a service without spirit, a bondage, and a burden ; a nominal and outward obedience, while the heart is withheld ? Now to “walk in the Spirit” is, I apprehend, to entertain and cherish those views, which are directly contrary. “Where the Spirit of the Lord is, there is liberty.” The dispensation of the Spirit reveals the glory of the Lord, opens the treasures of His Grace, exhibits

Him as a kind and tender FATHER, offering pardon and peace, and Eternal life to all, who come to Him in CHRIST. It shews "the exceeding riches of His grace," and the infinite extent of His love. viii. 15 ; xiv. 17, 18. *John Venn.* (Serm. on Gal. v. 16.)

S. Jerome tells us of the custom of the Empire: when a tyrant was overcome, they used to break the head of his statue, and upon the same trunk to set the head of the Conqueror; and so it passed wholly for a new Prince. So it is in the Kingdom of grace. Sin is overcome, and a new heart is put into us; so that we serve under a new Head: instantly we have a new name given us; and we are esteemed a new creation. *Bp. J. Taylor.*

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

5 (Observe the sudden change of person from *YE* to *WE*.) Besides the disturbance, in perusing S. Paul's Epistles, from the plenty and vivacity of his thoughts, which may obscure his method, and often hide his sense from an unwary or over-hasty reader, the frequent changing of the personage, he speaks in, renders the sense very uncertain, and is apt to mislead one, that has not some clue to guide him; sometimes by the pronoun *I* he means himself; sometimes, any Christian; sometimes, a Jew; and sometimes, any man. If speaking of himself in the first

person singular has so various meanings, his use of the first person plural is with far greater latitude ; sometimes designing himself alone ; sometimes those with himself, whom he makes partners to the Epistle ; sometimes with himself comprehending the other Apostles, or preachers of the Gospel, or Christians. Nay ; sometimes in that way he speaks of the converted Jews ; other times of the converted Gentiles ; and sometimes of others in a more or less extended scale ; every one of which varies the meaning of the place, and makes it to be differently understood. . . . In the current also of his discourse, he sometimes drops in the objections of others, and answers to them, without any change in the scheme of the language, that might give notice of any other speaking, besides himself. This requires great attention to observe ; and yet, if it be neglected or overlooked, will make the reader very much mistake and misunderstand his meaning, and render the sense very perplexed. *J. Locke.* (An Essay on understanding S. Paul's Epistles by consulting S. Paul himself.)

What the eunuch said to Philip, when he read the book of the prophet Isaiah, "Of whom speaketh the prophet thus ? of himself, or of some other man ?" the same question I am to ask, concerning the words of my text. Does S. Paul mean this "of himself, or of some other ?" . . . The man, S. Paul speaks of, is one, that is *dead* (ver. 9) ; one, that was *deceived*, and *slain* (ver. 11) ; one, in whom sin was *exceeding sinful* (ver. 13), that is, highly imputed, greatly malicious, infinitely destructive : he is one, who is *carnal*, and *sold under sin* (ver. 14) ; he is one, that sins against his *conscience and his reason* (ver. 16) ; he is one, in whom *sin dwells*, but the Spirit of GOD does not dwell, for no good thing dwells in him (ver. 16) ; he is one, who is *brought into captivity to the law of sin* (ver. 23) ; he is a servant of uncleanness, *with his flesh and members serving the law of sin* (ver. 25). Now, if this be a state of Regeneration, I wonder what is, or can be, a state of reprobation ? For, though this be the state of nature, yet it cannot be the state of one Redeemed by the Spirit of CHRIST : and, therefore, flatter not yourselves any more, that it is enough for you to have good desires, and bad performances : never think, that any sin can

reign in you, and yet you be the servants of GOD; that sin can *dwell* in you, and at the same time the Spirit of GOD can dwell in you too; or, that life and death can abide together. The sum of affairs is this: "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live"—but not else, on any terms whatsoever. . . . That S. Paul does not speak these words of himself, but by a μετασχηματισμός, under his own borrowed person he describeth the state of a carnal, unredeemed, unregenerate person, is expressly affirmed by S. Irenæus and Origen, by Tertullian and S. Basil, by Theodoret and S. Chrysostom, by S. Jerome, and sometimes by S. Augustine,¹ by S. Ambrose and S. Cyril, by Macarius and Theophylact; and is indeed the true sense and meaning of these words of S. Paul: which words none can abuse or misunderstand, but to the great prejudice of a holy life, and the patronage of all iniquity. *Bp. J. Taylor.* (The Christian's Conquest over the Body of Sin. Sermon on Rom. vii. 19.)

The terms *flesh* and *spirit*, whatever be their respective significations, always stand opposed to each other. Each of these terms, moreover, has its own proper meaning, to be settled by the context, in which they severally occur; one meaning, when the term is used in application to the Moral, but a different, when it is used in application to the Ceremonial Law. Thus, in this Epistle, which principally relates to the Moral Law, *flesh* signifies man's corrupt nature; but, at Phil. iii. 3, 4, where Circumcision and the Ceremonial Law are contemplated, it expresses the external privileges and the carnal ordinances of Mount Sinai. (Conf. Heb. ix. 10—14.) So, the opposite term of

¹ S. Augustine, when a young Priest at Carthage, applied the strong expressions in this chapter to his state by nature, before his conversion to the Faith; but, at a later period, he formally retracted this opinion, and considered himself, even when regenerate, to be *sold under sin*, &c. (Retract. i. c. 23.) He, however, took the greatest care to guard from abuse the applica-

tion of this passage to Christians; and probably would never have changed his opinion at all, had it not been for his zealous warfare against the Pelagian heresy; for this had the effect of leading him to take the most discouraging view of human depravity, such as may have placed an unsuspected bias on his otherwise most sound judgment.

spirit denotes, in this Epistle, Regeneration and Sanctification ; but in the Phil. a pure internal worship also. " We are the Circumcision, which *worship* God in *the spirit*, and rejoice in CHRIST JESUS, and have no confidence in *the flesh*" (Gal. iii. 3.) Again, there is, throughout this Epistle, another remarkable opposition of terms, designed to shew, not only the difference between Christianity and Judaism, but the insufficiency of the latter, and the superior excellency of the former. One is termed *Faith* ; the other, *the law* (iii. 28, 31) : one is termed *Grace* ; the other, *works* (xi. 5, 6) ; each, describing a way, of its own, by which men are to expect and obtain salvation. (See Gal. iii. 2, 5, 24 ; and v. 4.) J. F.

- 6 Three degrees will comprise the whole moral state of mankind. And accordingly I observe, that S. Paul makes mention of a threefold law. The first is νόμος τῆς ἀμαρτίας ἐν τοῖς μέλεσι, *the law of sin which is in the members*. The second is νόμος τοῦ νοῦς, *the law of the mind or conscience*. The third is νόμος πνεύματος τῆς ζωῆς, *the law of the Spirit of life*. These three laws answer exactly to the three moral states of human nature. Under the first law, *the law of sin*, are those, who will, and embrace sin purely and entirely. Under the second law, *the law of the mind*, are those, who nill, and stand averse to sin in some certain respect as evil, but yet will and choose it absolutely and effectually. Under the third law, *the law of the Spirit of life*, are those, who absolutely and thoroughly nill the commission of sin. The first of these states is a state of mere sin and death, and those of this order are they, who are said to be " dead in trespasses and sins" (Eph. ii. 1). The second is a state of imperfect life. The third is a state of health and vigour. The first is a state of rest and acquiescence in sin. The second is a state of contention. The third is a state of victory. In the first state, the mind is laid fast in a deep sleep ; in the second, she is between sleeping and waking ; in the third, she is broad awake, and well come to herself. He, that is in the first state, is born only of the flesh, and has no higher principle in him : he is that " animal man," that " perceives not the things of God" (1 Cor. ii. 14). He, that is in the second, has indeed some quickening motions, some ineffective stirrings and endeavours of the Divine life. But he, that is in the third, is " born of the

Spirit" and of God, and "doth not commit sin, because His seed remains in him" (1 S. John iii. 9.) *John Norris*. (Discourse on the Beatitudes. S. Matt. v. 6.)

- 7 Since God had in other Commandments forbidden the acts of sin against our neighbour, He well knew that the best means to keep men from committing sin in act would be to keep them from desiring it in heart. He, who is a Spirit, imposeth a law on our spirits, and forbids us to *covet* what before He had forbidden us to perpetrate. So that the Tenth Commandment may well be called *Vinculum Legis*, and it is especially the bond, that strengthens and confirms the Second Table. . . . This evil concupiscence is the first-born of original sin; the first essay and expression of that corruption, which hath seized on us, and on all the wretched posterity of Adam. *Bp. Hopkins*. (An Exposition of the Commandments.)

Why the *negative* precept, that one, more especially, "Thou shalt not *covet*," Thou shalt not *lust*, should a great deal more provoke, or more forcibly revive, the seeds of original sin inherent in us, than the *affirmative* precepts usually do—the reason is evident; because nothing is nominated, or proposed unto us, in the affirmative precepts but that, which is in its nature truly and sincerely good without the mixture of evil, and, being such, is more apt to revive, or quicken, the notions of the Law of nature, or reason, or those reliques of God's Image, which remain in our nature, since our first parents' fall, than to enliven the seeds of sin, or to provoke our inclinations unto evil. On the contrary, in every negative precept, there is a proposal or representation of those things, which be in their nature truly evil, and therefore most apt to incite or provoke our natural inclinations unto the evil forbidden, or to enrage the reliques of our first parents' sin inherent in us; after the same manner and for the same reason that the representation of red colours, without any other provocation given, is to provoke or stir the blood of beasts, or cattle, which are of a pure and more sanguine constitution. (See 1 Maccab. vi. 34.) *Dean Jackson*. (Works. B. x. ch. ix. s. 5.)

Restraint is not a medicine to cure epidemical diseases. *Diliguntur immodicè sola, quæ non licent*. *Quintilian*. The less we should, the more we would. *Bp. Hacket*.

The Word of GOD can come, where no search-warrant from a magistrate can enter. . . . It discloses those things which a man's own heart is not privy to. GOD is said to be *greater than our hearts and knoweth all things*. (1 S. John iii. 20.) He knows more by us than we do by ourselves. And doth not the Word dive to the bottom of the heart, and fetch up that filth from thence, which the eye of the conscience never had the sight of before, nor never could, without the help of the Word? *I had not known lust, except the Law had said, Thou shalt not covet*. And if the Word findeth out that, which escapeth the scrutiny of a man's own heart, doth it not prove a Deity to be in it? So argues the Apostle, speaking of the power the Word preached (1 Cor. xiv. 25) hath to lay open the heart, "Thus are the secrets," saith he, "of his heart made manifest, and so falling down on his face he will worship GOD, and report that GOD is in you of a truth." ii. 16; viii. 27. *Gurnall*. (The Christian in Complete Armour. Eph. vi. 17. Ch. 10.)

It may be worthy of notice, that S. Paul, who here singles out the Tenth Commandment, as having been the instrument of convincing him of sin, should, after his conversion, and when he was in his state of regeneration, appeal to this same commandment in proof of his freedom from sin. He, who here declares, *I had not known sin . . . except the Law had said, Thou shalt not covet*, afterwards professes; *I have coveted no man's silver, or gold, or apparel* (Acts xx. 33); and again, "I have learned, in whatsoever state I am, therewith to be content." (Phil. iv. 11.) *J. F.*

8 To be prosperous bath in itself enough of danger. But, when a sin is prosperous and unpunished, there are left but few possibilities and arguments of resistance; and therefore it will become or remain habitual, respectively. S. Paul taught us this secret, that sins are properly made habitual upon the stock of impunity. *Sin taking occasion by the Law wrought in me all concupiscence; ἀφορμὴν λαβοῦσα*, "apprehending impunity," *διὰ τῆς ἐντολῆς, by occasion of the commandment*, viz., so expressed and established, as it was. Because, in the commandment forbidding to lust or covet, there was no

penalty annexed, or threatened in the sanction, or in the explication. Murder was death; and so was adultery, and rebellion. Theft was punished severely too; and so other things in their proportion; but *the desires* GOD left under a bare restraint, and affixed no penalty in the Law. Now sin, that is, men, that had a mind to sin, taking occasion hence, that is, taking this impunity for a sufficient warrant, prevailed by frequent actions up to an evil custom and a habit, and so ruled them, who were not renewed and overruled by the Holy Spirit of grace. . . . Whenever you see a sin thrive, start back suddenly and with a trembling fear; for it does nurse the sin from a single action to a filthy habit; and that always dwells in the suburbs of the horrible regions. No man is so much to be pitied, as he, that thrives and is let alone in his sins: there is evil towards that man. But GOD is then kind to a sinner, when He makes his sin to be uneasy and troublesome. ix. 22; xi. 8. *Bp. J. Taylor.* (On the Doctrine and Practice of Repentance. Ch. v. s. 6.)

This was not *ocasio data*, but *arrepta*: no *occasion* naturally offered by the Law, but perversely *taken* by sin, whose venomous property it is to suck poison out of that, which is holy. v. 20. *Bp. Reynolds.*

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, which *was ordained* to life, I found *to be* unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew *me*.

9 In this passage the Apostle again (vi. 16) personifies *Sin*. He considers it, as a being without any power in itself. Its connection with the *commandment* is what alone gives it strength. It may be connected with the Law of nature, with the Law of Moses, or with the Law of the Gospel; and its power to do mischief is according to the strength it receives from the several rules of duty. This connection the Apostle considers as

its offensive armour. *I was alive*, says he, till Sin, armed with the Commandment, *slew me*. ii. 12; 1 Cor. xv. 56. *Wm. Gilpin*. (Illustrations used by S. Paul in his writings.)

The Jews set up a mere human righteousness in outward acts. This is righteousness in Civil Courts, where the judges are men, who cannot see the heart, but judge and pronounce according to overt actions (iii. 20; iv. 1). And the Law of Moses, being the Law of their Commonwealth, whose breaches were triable in their own Court, they esteemed themselves righteous in the eye of their law, as the world doth in case of other Political and State-laws, when they are not liable to be brought into trouble, or indicted upon them before any of their own tribunals. This sense of their Legal righteousness was current among the Doctors. And Josephus, a learned Jew, who lived and flourished in the Apostle's own days, asserts it in no less an instance, than that of Sacrilege; wondering at Polybius, an otherwise praiseworthy writer, as he says, for ascribing God's exemplary vengeance on Antiochus Epiphanes to his Sacrilege, only *designed* upon the temple at Elymais. Whereas, says he, "If he only *intended*, but did not execute and effect it, he did not deserve to be punished for it." And accordingly, in S. Paul's account of the Jewish righteousness, he is careful still to call it a *justification* or *righteousness* by *works* (Rom. iv. 2, 6; ix. 31, 32; Gal. ii. 16), as consisting only in things, brought on to act and practice. And measuring themselves thus only by external acts, as cognizable before human Courts, the orderly livers among them made no more scruple of asserting their own righteousness, in the eye of their law, than any good subjects do, in pleading their innocence, as to the laws of their several countries. (See S. Matt. xix. 18—20; Phil. iii. 6.) *Kettlewell*. (The Practical Believer. P. i. c. i.)

It is to be feared that men in general judge of their criminality merely by their consciousness of it. They are not conscious, they say, of having done anything wrong; and therefore they conclude that they have no guilt to answer for. A more erroneous and dangerous principle cannot be conceived. If this be true, you need only overlook your sin, or persuade yourself it is not sin; and then it will cease to be so: you will no longer be

guilty. How convenient a rule would this be for all, who are too indifferent to religion to acquaint themselves with its injunctions, or too hardened to iniquity to be sensible of transgression! And how many deceive themselves by first so narrowing the bonds of sin, as to allow only the grossest acts to be criminal, and then, by deeming themselves guiltless, merely because their consciences are at ease! Man's conscience, however, is not the legitimate interpreter of the Divine Law. It is the office of conscience indeed to accuse and reprove us, when we have done wrong; but, if conscience fails in its duty, if it be uninformed, or blind, or corrupt, if it become, as it too often does, a partner in the crime, this will not alter the nature of sin, or the responsibility of man. Sin will still be "the transgression of the Law of God," and not merely the doing of what we may know or feel to be wrong. The sinfulness of an action depends not on our feelings, our knowledge, or our judgment; but on the immutable Law of God. He, who transgresses that Law, he, who does not strictly fulfil its demands, is a sinner in the sight of God, however he may view his conduct. . . . Let us adhere to the definition of Scripture—"Sin is the transgression of the Law." Whoever does not obey those commands of the Law, which he might have known, is so far criminal; and his ignorance of the Law, when that ignorance is wilful, is not only no extenuation of his sin, but an aggravation of it. x. 18, 19. *John Venn.* (Serm. on 1 S. John iii. 4.)

Oh, when a breach is once made in the conscience, and the waves of guilt pour in amain upon the soul, it soon overtops all the creature's shifts and apologies, as the flood did the old world, that covered the tallest trees and highest mountains. As nothing then was visible but sea and heaven, so, in such a soul, nothing but sin and hell. His sins stare him in the face, as with the eyes of so many devils ready to drag him into the bottomless pit. Every silly fly dares creep upon the lion, while asleep, whose voice, when he awakes, all the beasts of the forest tremble at. "Fools" can "make a mock at sin," when the eye of conscience is out, or shut; they can then dance about it, as the Philistines did about blind Samson; but, when God arms sin with guilt, and causeth the serpent to put forth his sting

upon the conscience, then the proudest sinners of them all fly before it. Now it is Faith alone, that can grapple with sin in its strength; which it does several ways. *Gurnall*. (The Christian in Complete Armour. Eph. vi. 16. Ch. 20.)

The sick patient has no adequate sense of his bodily weakness, until such time, as he leaves the soft couch, the secluded chamber, and ventures abroad for exercise. This effort opens his eyes. The trial of his strength, so far as it is recovered, convinces him of his real condition, of the debilitating effects of his disorder. Thus, while sinners live at ease in their sins, free from all interruption and disturbance from within and without, they know not "the plague of their hearts;" they live quite unconscious of their natural indisposition and their entire incapacity to love and serve God. But, let them only make the sick man's effort; and soon will those best of religious teachers—practice and experience—convince them how truly the Apostle pronounced them to be "without strength" (v. 6) quite unable, of themselves, to serve God in newness of life. And then will come the heartfelt inquiry—then will come the humble earnest prayer, that inquiry suggests—*Who shall deliver me from the body of this death?* Is not such a painful awakening of the soul from its lethargy of ignorance and of false security infinitely to be desired beyond all, that the world, the flesh, and the devil have to offer us? For, it is "when they shall say, *peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.*" xiii. 11; 1 Thess. v. 3. *J. F.*

10 By *Righteousness* is meant conformity to the Law—that one state of soul, which is pleasing to God. It is a relative word, having reference to a standard set up, and expressing a fulfilment of its requirements. To be righteous is to act up to the law, whatever the law be, and thereby to be acceptable to Him, who gave it. Such was Adam in Paradise: the law was his inward life, and Almighty God dealt with him accordingly—called, accounted, dealt with him, as righteous, because he was righteous. It was far otherwise with him, when he had fallen. He then forfeited the Presence of the HOLY SPIRIT; he no longer fulfilled the law; he lost his righteousness, and he knew

he had lost it. He knew it, before God told him; he condemned himself; he pronounced himself unrighteous, before God formally rejected him from a state of justification. And in this state he has remained, viewed in himself, ever since, knowing the law, but not doing it; admiring, not loving; assenting, not following; not utterly "without the law," yet not with it; with the law, not within him, but before him—not any longer in his heart, as the pillar of a cloud, which was a gracious token and a guide to the Israelites, but departing from him, and moving away, and taking up its place, as it were, over against him, and confronting him, as an enemy, accuser, and avenger. It was a cloud and darkness, instead of a pillar of light; and from it "the LORD looked out" upon him, and "troubled him:" or, in S. Paul's words, *the commandment which was ordained to life he found to be unto death*. What had been a law of innocence became a law of conscience: what was freedom became bondage: what was peace became dread and misery. *J. H. Newman*. (Serm. on Rom. x. 4.)

What the Tree was to Adam, God's Commands are to us. It might be wondered at—what that Tree did in the garden? It was as a rule of his obedience, a trial of his obedience: but, if he made bold with it, it would prove his death. God's Commands are the same to men; a rule, a trial of their obedience. But, if they make bold with God's Commandments, and meddle with them otherwise than God alloweth, there is nothing but death and judgment. *Dr. Lightfoot*. (Explanation of divers difficult places in Holy Scripture. Decad. i. 1.)

- 11 What S. Paul said of the Law, we may truly say of the Gospel. *Sin, taking occasion* from the Grace of the Gospel, and from the sweet promises thereof, deceives the carnal mind into careless security and presumptuous boldness, and works in it all manner of wickedness. Indeed sin seldom grows so rank anywhere, as in those, who water its roots with the grace of the Gospel. vi. 1. *Gurnall*.

12 Wherefore the law *is* holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual; but I am carnal, sold under sin.

15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that *it is* good.

17 Now then, it is no more I that do it, but sin that dwelleth in me.

13 The Law was "added because of transgressions" (Gal. iii. 19); not for justification, but for transgression; namely, to suppress and to express sin. The civil use of the Law is to punish transgression and to restrain villany. Good men are "a law unto themselves;" and so "the law is not given unto the righteous man" (1 Tim. i. 9). . . . The spiritual use of the Law is to reveal sin, that a man, as in a glass, may behold his ignorance, misery, blindness, infirmity, judgment, death, hell; as a corosie laid unto an old sore, not to heal it, but to stir it up, and make the disease alive; that a man may feel in what peril he stands, and how nigh to death's door. For our natures are so corrupt, that we could not know them to be corrupt without the Law. "Is not My Word, even as fire?" saith the LORD, "and like a hammer breaking stone" (Jer. xxiii. 29). It is that mighty strong wind, and that terrible earthquake, "rending the mountains and cleaving the rocks asunder;" that is, the proud and obstinate sinners (1 Kings xix.) Elijah, as not being able to abide these terrors of the Law, which by these things are signified, covered his face with a mantle. Thus "the Law was added because of transgressions;" that is, to restrain them civilly, but especially to reveal them spiritually, that men might understand the greatness of their sins, and the just wrath of

GOD for the same. *Dean Boys.* (Exposition of the Dominical Epistles, &c. Ep. Twelfth Sund. after Trin.)

Sin is the worst of everything, that is enemy to GOD, or man; for it is very much worse than death and hell. I say, 'tis worse, not only as the parent and cause of both, but precisely considered in itself. For death and hell are good for something, even to satisfy GOD's Justice; whereas sin serves only to abuse His Mercy. Hell itself was of GOD's making; but sin, of Satan's. "Now GOD saw every thing, that He had made, and behold, it was very good." Nay, GOD made hell, as well to keep men from coming thither, as to punish those, that would needs come: which shows that hell is good, even to glorify His Mercy; whereas sin is good for nothing, but to incense His Justice. There is not anything in the world, except our sins, by which the "GOD of all Glory" is rendered capable of dishonour. *Dean Pierce.* (The Sinner Impleaded, &c. P. i. c. i. s. 3.)

Hell is the being given up to the full knowledge and essential malignity of sin. *Adam.* (Private Thoughts. Ch. 4.)

14 In ADAM, we were *sold* in gross; in ourselves, we are sold by retail. In the first and general sale we are all passed, even the best of us. iii. 22. *Dr. Donne.*

15 When CHRIST comes to Judgment, the inquiry will not be, whether we sinned with a full delight, or with fear and reluctance; but whether, in very deed, without repenting of it afterwards, we sinned wilfully, or transgressed, at all. For we have what shall be His sentence at that Day from His own mouth already; "Depart from Me, ye that work iniquity" (S. Matt. vii. 23). So that it will be no sufficient plea for any man at the last Day, who has disobeyed in deed and wrought wickedness, to say that he did it with backwardness and remorse. . . . That, which has been the great occasion of this pretence, whereby men justify themselves in the practice of disobedience; that is, because, when they transgress, it is with reluctance and an unwilling mind, is a wrong understanding of the words of S. Paul in this chapter. . . . But, for a full answer to this allegation, it is plain that S. Paul, when he expresses all those things in the first person, uses that merely out of modesty, but

not out of truth. For he was upon an odious topic, representing the unmortified state and sinful condition of those persons, who had no other help against their lusts, but the religion and Law of Moses. And because this was a charge, which they, who were most guilty, would not love to hear of, that he may soften the matter, as much as may be, and discover things of so much reproach with the least offence, he wisely takes all the business, and fathers all the shameful narrative, upon himself, and expresses it, not in theirs, to whom it really did belong, but in his own person. (Refer to iii. 7. *Kettlewell*.) . . . And this way of transferring things odious to ourselves, when we would describe and reprove them, which is so usual with S. Paul in other cases, is particularly used by him in this chapter. *Kettlewell*. (The Measures of Christian Obedience. B. iii. ch. 3.)

There is a double strife in a man; the one called a *war* betwixt *the law in the members and the law in the mind*; the other, *the lusting betwixt the spirit and the flesh* (Gal. vi.) The former is the persuasion of sin, or carnal objects, on one side, and the Law of God inviting us on the other side, commanding us the contrary: and in this case, *the Law, being*, as the Apostle saith, *weak* and not able of itself to help any man to do what it commands him, it must needs follow that they, who have no other strength, but the bare light of *the law, in the mind*, no Grace of CHRIST to sustain them in their combats, will by their carnal appetite be led to do those things, which the Law tells them they should not do: which, if they do and continue in them, this condition you will have no colour of reason to mistake for a regenerate state. For of every regenerate 'tis said (1 S. John v. 4), that he "overcometh the world;" which is quite contrary to being *sold under sin*. The person not only commits some act of sin, but lives indulgently in it, and appears thereby to be *enslaved* to it. He is never to be counted for a regenerate man, but only as one, that by law is taught the knowledge of his duty, but by that bare knowledge is not enabled to perform it. . . . By *the spirit* (Gal. v.) is meant the seed of Grace, planted in my heart by GOD, as a principle of new life, or the mind and upper soul elevated yet higher (above the condition it is in by nature, or

by the bare light of the Law) by that supernatural principle ; and by *the flesh* there is meant, again, the carnal appetite, still remaining in the most regenerate in this life ; and *the lusting of the one of these against the other*¹ is the absolute contrariety there is betwixt these two, that whatsoever one likes, the other dislikes ; whatsoever the one commends to the will, the other quarrelleth at. . . . This *wrestling* (*lucta*) may undoubtedly be in a regenerate man, and in some degree it will be, as long as we carry flesh about us : for the flesh will always dislike what the spirit likes. But then we must be sure that the flesh does not carry it against the spirit, does not get the consent of the will, to “fulfil the lusts thereof ;” for then that man *walks not in the spirit*, is not *led by it*, and consequently is not in a regenerate state. *Dr. Hammond.* (Practical Catechism. B. i. s. 3.)

16 Though we should competently apprehend our duty, and our *spirit* thence should be willing, yet our *flesh*, or natural power, is weak : we may (as S. Paul instructeth us) in our judgment consent that *the Law is holy, just, and good* ; and, consequently, *to will may be present with us* ; that is, we may be desirous, and in some measure resolved to obey it ; yea, we may have some interior rational complacence therein ; and yet not have ability to act, according to these dictates and desires : for *to will is present to me* (saith he in the person of a man, endued only with natural strength, abstracting from the subsidiary virtue and operation of the Divine Spirit) ; *but to perform that which is good I find not*. I perceive not any means, or way, of effecting it. Knowledge therefore and willingness to do good doth not suffice. We need a prevalent force to stir and raise this

¹ The words in the original are not *ye cannot do*, but *ye do not do*. They are best connected with the latter part of the preceding clause—*the Spirit against the flesh* ; what intervenes being left in a parenthesis. Because *the Spirit lusteth against the flesh*, and aids you effectually in your conflicts with sin, therefore, be *led by*

the Spirit ; therefore “*walk in the Spirit*” (the condition, on our part, ever to be observed, Conf. Rom. viii. 9, 11, 14 ; Gal. v. 25) and *ye shall not fulfil the lusts of the flesh* ; in other words, ye shall *not do the things*, that, as incited by the flesh, ye *would*. See, for a further explanation, *Bp. Bull,* Harm. Apost. Diss. ii. ch. ix. s. 25.

unwieldy bulk, to overpoise our natural propensions, to subdue the reluctancies, and check the importunities, of sense, to correct bad nature, and reclaim from bad custom. The natural might and policy of our single reason, being very feeble and shallow, is not fitly matched to encounter that potent confederacy of enemies, which continually with open violence doth invade and assail us, or, which by clandestine wiles doth watch to circumvent and supplant us. *Dr. Barrow.* (A Whitsunday Sermon of the gift of the HOLY GHOST. Acts ii. 38.)

- 17 The first great principle of temptation, I shall note, is a general mistake, which excuses very many of our crimes upon pretence of infirmity, calling all those sins, to which by natural disposition we are inclined (though by carelessness and evil custom they are heightened to a habit), by the name of "sins of infirmity;" to which men suppose they have reason and title to pretend. If, when they have committed a crime, their conscience checks them, and they are troubled, and during the interval and abatement of the heats of desire resolve against it, and commit it readily at the next opportunity, then they cry out against the weakness of their nature, and think as long as this *body of death* is about them it must be thus, and that this condition may stand with the state of Grace: and then the sins shall return periodically, like the revolutions of a quartan ague, well and ill for ever, till death surprises the mistaker. . . . And thus the state of sin is mistaken for a state of grace, and the imperfections of the law are miscalled the affections and necessities of nature, that they might seem to be incurable, and the persons apt for an excuse therefore, because for nature there is no absolute cure. But that these words of S. Paul may not become "a savour of death," and instruments of a temptation, to us, it is observable that the Apostle, by a fiction of person, as is usual with him (iii. 7; Gal. ii. 18; 1 Cor. vi. 12; x. 23, 29, 30; xiii. 2), speaks of himself, not as in the state of regeneration under the Gospel, but under the difficulties, obscurities, insufficiencies, and imperfections of the law; which indeed he there contends to have been a rule *good and holy*, apt to demonstrate our misery, because by its prohibitions and limits given to natural desires it made actions (before indifferent) now to

be sins; it added many curses to the breakers of it, and, by an efficacy of contrariety, it made us more desirous of what was now unlawful: but it was a covenant, in which our nature was restrained, but not helped; it was provoked, but not sweetly assisted; our understandings were instructed, but our wills not sanctified: and there were no suppletories of repentance; every greater sin was like the fall of an angel, irreparable by any mystery, or express, recorded or enjoined. *Bp. J. Taylor.* (The Life of our Blessed LORD, &c. P. i. s. ix. Disc. 5.)

As for original sin, of what strength it is, I will not discuss: only thus much I will say, there is none of us all, but is much more wicked than the strength of any primitive corruption can constrain. Again, let us take heed that we abuse not ourselves, that we use not the names of original weakness, as a stale or stalking-horse, as a pretence to choke and cover somewhat else: for oftentimes, when evil education, wicked example, long custom, and continuance in sin, hath bred in us an habit and necessity of sinning, presently original sin and the weakness of man's nature bear the blame. *Ubi per seculorum, vires, tempus, ingenium defluxere, naturæ infirmitas accusatur.* When through sloth and idleness, luxury and distemper, our time is lost, our bodies decayed, our wits dulled, we cast all the fault on the weakness of our nature—that *law of sin in our members*, of which S. Paul spake, and which some take to be original corruption. S. Austin once pronounced of it, whether he meant to stand to it I know not, but so he once pronounced of it; *lex peccati est violentia consuetudinis*: that law of sin, that carries us against our wills to sin, is nothing else, but the force and violence of long custom and continuance in sin. I know that, by the error of our first parents, the devil hath blinded and bound us more, than ever the Philistines did Samson: yet this needs not to make us thus stand in fear of original weakness; for, blind and bound as we are, let the devil build never so strong, yet, if our hair be grown, if CHRIST do strengthen us, we shall be able Samson-like to bear his strongest pillars, and pull down his house about his ears. *John Hales.* (Christian Omnipotency. Sermon on Phil. iv. 13.)

18 For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

18 It is not true, that, in strictness of speech, fallen man hath originally no principle of what is right in him. If the whole was lost by the fall, somewhat hath, by the general grace of God, been restored since. For, though S. Paul saith, *I know that in me, that is in my flesh, dwelleth no good thing*, yet he saith of the same person quickly after, *I delight in the law of God after the inward man*. And he supposes even "the Gentiles" to "do," in some cases, to some degree, "the things contained in the Law" (ii. 14). Indeed experience proves that notorious sinners have often a considerable mixture of worthy dispositions. We are not therefore to look on those dreadful pictures, which the sacred writers draw of the most depraved of the heathen, as being just representations, without abatement, of the natural state of mankind. *Abp. Secker*. (Serm. on Gal. vi. 15.)

If reason be the governing faculty in man, then the liberty of man must consist in his subjection to reason; and so Christian liberty will be nothing else, but subjection to reason enlightened by Revelation. Two things therefore are essential to true liberty; a clear and unbiassed judgment, and a power and capacity of acting conformable to it. . . . This notion of liberty may be sufficiently established upon that account of servitude or bondage, which the Apostle gives us (Rom. vii.), where he represents it, as consisting of impotence or inability to do those things, which God commands, and reason approves. *For to will is present with me, but how to perform that which is good I*

find not. Liberty therefore must, on the contrary, consist in being able, not only to will, but to do good, in obeying those commandments, which we cannot but acknowledge to be "holy, and just, and good." And this is the very notion, which our LORD and Master gives of it (S. John viii). For, when the Jews bragged of their freedom, He lets them know, that freedom could not consist with subjection to sin—"He that committeth sin is the servant of sin" (ver. 34)—that honourable parentage and the freedom of the body was but a false and ludicrous appearance of liberty; that, if they would be "free indeed," the "SON must make them free" (ver. 36); that they must by His Spirit and doctrine be rescued from the servitude of lust and error, and be set at liberty to work righteousness. "If ye continue in My word, then are ye My disciples indeed, and ye shall know the truth, and the truth shall make you free" (ver. 31, 32). Finally, not to multiply proofs of a truth, that is scarce liable to be controverted, as the Apostle describes the bondage of a sinner in Rom. vii., so does he the liberty of a Saint in Rom. viii. For there (ver. 2) he tells us, that *the law of the Spirit of life* has set the true Christian free from *the law of sin and death*. And then he lets us know wherein this liberty consists—in walking *not after the flesh, but after the Spirit*, in the mortification of the body of sin, and restitution of the mind to its just empire and authority. *If Christ be in you the body is dead, because of sin, but the spirit is life because of righteousness* (ver. 10). And all this is the same thing with his description of liberty (ch. vi.), where 'tis nothing else but for a man to be made *free from sin, and become the servant of God*. Thus we have a plain account of bondage and liberty. *Dr. Lucas.* (Religious Perfection, &c. S. ii. ch. 3.)

- 19 *I do not the good which I would, but the evil which I would not do that I do.* They are the words of S. Paul; but how are they made an apology for sin! For he, that knoweth little of S. Paul, does easily remember this, though he understand it not. And we may observe it familiar in their mouths, who say they *would* be righteous, when they *will* be wicked; who pretend they desire one thing, when they resolve the contrary. But we may say of these words, as Job did of his friends,

"They are but miserable comforters." . . . For *to will* here is no more, than to *approve*, nor can it be. And the reason is plain. For he, that doth truly *will*, cannot but do those things, which shew a willing mind. He, that "will be rich," doth not gather wealth by saying he will be rich, but doth "rise up early, and lie down late, and eat the bread of carefulness." He, that will marry a wife, is not made a husband by that intention, by saying he will be married. "If thou dost will indeed," saith Chrysostom, "thou canst not but do those things, which manifest and demonstrate that will." For *nihil aliud, quàm ipsum velle, est habere quod volumus*: it is S. Augustine's. Truly to will a thing is to have it. We cannot say that he ever *would* be righteous, who is not. When we speak to CHRIST, "LORD, if Thou wilt, Thou canst make us righteous," CHRIST returneth no other answer but this—"I will; I command it:" and tribulation and anguish shall be upon every soul, that is not righteous. Never did any yet set forth with a willing mind, whom God brought not to their journey's end. It is but "open thy mouth wide," and He will "fill it." *Farindon*. (Serm. on S. Matt. vi. 33. P. 2.)

- 20 It is certain that—explain it how we will, and though we could not explain it at all—we inherit *sin* (and consequently death) from Adam. Now what is sin? That S. Paul may be his own interpreter, we turn to Rom. vii., and there we find in distinct character S. Paul's theory of sin. I use the word "theory" allowably; for the long and profound passage in question is really an elaborate theological argument, and, though wrought out in those forms of rapid eloquence, which eminently belong to the Pauline inspiration, really approaches nearer to the exactness of philosophical disquisition, than any passage of equal length in the Bible. . . . S. Paul then here has told us that sin is something inseparable from human nature indeed, but altogether and essentially *distinct* from it. He had in the previous chapter spoken of sin as "*reigning* in the body" of men, as being "*the servants of sin*," a master, whose "*wages* are death," of being "*freed from sin*," and of "*sin not having dominion*" over those, who are under grace; expressions, which all import the real distinctness of evil from the human personality. He

now declares, as the substance of a long series of considerations, that, *If I do that I would not, it is no more I that do it, but sin that dwelleth in me*; and this he asserts twice in the same words (ver. 17, 20), as if to impress on his readers that the principle was of the highest importance in the theory of the Christian Revelation. Nor can we interpret the principle, as importing less than that the element of sin, though inwrought and universal in human nature, is still foreign to it, and its government an usurpation. While to assure us of this, “the mind,” with which “we serve the Law of God,” “the inner man,” which “assents to the Law of God,” and the desire to perform it (ver. 15, 18), though ineffective—all terms, which express the amount of natural light, which survived the fall—exclaim against the intrusion of this tyrant of our unhappy nature. This account of sin is verified by all those innumerable forms of expression, which attribute it to the direct and constant energy of Satan—of *Satan*, however, *within*, as truly as *without* us; *this* point forming the transition to the opposite, but not contradictory, aspect of this mysterious influence of evil. . . . Original corruption consists in the presence, superadded to our natural faculties, of a principle, once inherent in Adam, thence by the spirit of evil perpetuated to us, which governs the will, and perfects the faculties into the machinery of sin. The regenerating gift must, in like manner, consist, and in Scripture is amply evidenced to consist, not in the annihilation of any of our natural faculties, but the indwelling of a principle, once inherent in CHRIST, and from Him transmitted to all, who are in Him “born of the Spirit;” a principle, which, as it advances, displaces its rival; as it retreats, admits him; when it shall make us wholly its own, shall wholly dispossess him; when it deserts us, yields the heart once more and altogether to ruin. *W. Archer Butler.* (Serm. S. John xvi. 7.)

When the soul is so espoused and closely knit in love to CHRIST, made, as it were, flesh of His flesh, and drawing continual support of “life and spirit” from Him (viii. 3), as her Head, the man is become “a new creature;” and, as it was before, *sin* acted, and not he; so now, ’tis not he acts, but *Grace*. 1 Cor. xv. 10. *Dr. Adam Littleton.* (Serm. on S. John i. 46.)

Nothing is plainer than that S. Paul opposes *the law of sin* and *the law of the Spirit of life*; and the condition of him, who was under the law of sin, in whom is the weakness of the flesh, and of him, who is under the law of Life, in whom is the Spirit of righteousness. . . S. Paul more than once speaks thus; *If I do that I would not, it is no more I that do it, but sin that dwelleth in me*; which is thought by some to come very near to the case of sins of infirmity: for the excuse from infirmity is made up of willingness and want of power; willingness to obey, and want of power to withstand the temptations and powerful impressions of sin. In all moral actions there is a proportion between the ability to perform, and the guilt of not performing; and the one must be estimated by the other: but, if we consider ourselves as Christians, who do not depend purely on our own strength, but likewise on the assistance of God, the measure of which depends on the application we use to obtain it, the terms of the proposition will be altered, and the guilt of our disobedience will be measured by the ability we might have had to perform our duty. For, if we fail in ability, through our own default in using the means prescribed by God to enable us, the guilt of our sins will be according to the ability we might have had; and therefore the excuse may be true, that you had not power to withstand the temptations you fell under; and yet this may be no justification, because it was your own fault that you had not power. The not observing which is the true foundation of men's relying so much, for excuse, upon their infirmities. They are conscious to themselves how violent the temptation to sin was, and how much it overpowered their strength; upon which they ground their excuse: but then they leave out of the consideration how much more strength they might have had, if they had not neglected the means of obtaining it. S. Paul tells us; *We are not in the flesh but in the spirit, if so be that the Spirit of God dwells in us* (viii. 9); and therefore we shall be judged, not according to the strength of the flesh, but of the Spirit, which we have or may have, if it be not our own fault. xii. 3, 11. *Bp. Sherlock*. (Discourse on S. Matt. xxvi. 41.)

People are heard to talk much, and, at times, to complain with

a morbid sensibility, of their *indwelling sin*. Ought they not rather, in the manly vigour of a lively faith, to acknowledge with humility and gratitude an *indwelling Spirit*? Why, in making excuses for what is often caused by their own indolence, do they object their weaknesses, and pass over in total silence their abundant means of strength? Ought they not to advance from the vii. to the viii. ch. of this Epistle? How well does *Tertullian* express himself on these objections, shewing them to be of no recent date. *Sed "carnem" legimus "infirmam;" et hinc nobis adulamur in quibusdam. Legimus tamen et "Spiritus firmum."* *Nam in uno sensu utrumque positum est. Caro materia terrena est; Spiritus verò cælestis. Cur ergo ad excusationem proniores quæ in nobis infirma sunt opponimus; quæ vero fortia non tuemur? Cur cælestibus terrena non cedant? Si Spiritus carne fortior—quia et generosior—nostrâ culpâ infirmiores sectamur.* (Ad Uxorem. c. iv.) J. F.

22 For I delight in the law of God after the inward man :

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am ! who shall deliver me from the body of this death ?

22 "All members," says S. Paul, "have not the same office."

The department of S. Augustine seems rather, on the whole, to have been laying a deep foundation of practical religion, than the raising a high superstructure. This latter I humbly conceive to have been the special department of the Platonists, and of such writers of that day, as Chrysostom, . . . You see S. Chrysostom as jealous for Holiness, as S. Augustine for efficacious Grace. You no doubt remember the indignant language of S. Chrysostom, respecting the applying to S. Paul what he says in Rom. vii. S. Augustine, however, as you know, made this application; not certainly, because he wished to cherish depravity in the regenerate, but because he was

puzzled how, consistently with the exclusive influence of Divine Grace to ascribe *consenting to the law* and *delighting in the law* to every one not savingly wrought upon. This manifestation, however, though not arising from Antinomian views, has doubtless led to them. Yet almost all S. Augustine's followers have persevered in it, and, as you see, fight for it unto this day. Whereas, on the other hand, all those, whom I deem superstructure-men, agree in rejecting his opinion, and either explain those passages in S. Paul of the wholly regenerate, as do Jeremy Taylor and Dr. Hammond, or, (as I take it, much more soundly), of the man *inter regenerandum*, in whom the work is commenced and yet imperfect, as does Dr. Jackson. Now these I conceive are they, whose principles lead them *εἰς τὴν τελειότητα*, just as naturally, as the others are held back by theirs. And therefore I infer, that superstructure-work is the providential destiny of the one; and foundation-work, that of the other.

xv. 20. *Alexander Knox.* (Correspondence, &c. Letter 17.)

- 23 The contrariety, that arises from carnal corruption, is expressed in the Scripture by the greatest, that can be; namely, that contrariety, which is between enemies; yea, such an one, as breaks out into an open *war*. Concupiscence domineers in most men, and it is lively in the best. As for the seat of it, it is placed in the sensitive part of a man, and therefore, according to the regular tenour and state of nature, was made to serve, and to be subject to reason; but we know that, since sin entered into the world, it has got the dominion over it; and hence, as from a Ruler we read of its laws—the *law of the members*. Now there is no such tyrant as a servant, when he steps into dominion. Hereupon, the sensitive appetite with so much fury commands the whole man to fulfil its lust; it outfaces and tramples upon all the commands of reason to the contrary. Whence we argue for the truth in hand thus. If concupiscence so much opposes the dictates of human *reason*, which are much inferior in purity and strictness to the *spiritual injunctions of the Gospel*, then with how much stronger a prejudice must it resist these? For, if the yoke, that reason puts upon sin, be heavy, that, which the Gospel puts upon it, is much heavier. If reason prohibits the actions of concupiscence upon the force of inconvenience, the

Gospel does it upon pain of eternal damnation. As for the works of carnal concupiscence, the Apostle gives us a catalogue of them in Gal. v. 19, 20; "The works of the flesh are envyings, strife, emulation, uncleanness, drunkenness, and the like." Now, let us make a particular accommodation of Gospel precepts to each of these, and see what an entertainment they are like to find in an heart, that is held in *captivity* under such lusts. xii. 19—21; xiii. 13, 14; xv. 2. *Dr. South.* (Serm. on Deut. xxix. 4.)

There are two sorts of *captivity*, corporal and spiritual; both are bad, but the latter ten times worse. In a corporal captivity, the tyrants are external; but in spiritual captivity they are internal, in our bosoms and bowels. There, the stings are sharp; but nothing so sharp, as the stings of a guilty conscience. Corporal tyrants may dispossess us of our wealth, our life, our liberty; but spiritual deprive us of our souls, of God's Image, of eternal Blessedness. There, one or two members do sinful and slavish offices; but here, all our members are weapons of unrighteousness (vi. 10). Corporal captives have but one master; but spiritual captives have many masters. Pride commands to spend, and covetousness to spare. Nay, the same vice distracts them with contrary commands; as vain-glory forceth them at the same time to soar aloft in the air, and yet to creep beneath upon the earth; to swell inwardly with pride, and yet to crouch to the meanest persons to obtain popular applause. Corporal slaves have hope to escape by flight; but in spiritual captivity no flight can help us, unless we could fly away from ourselves. Lastly, corporal captivity doth end with life: death is a perfect cure of all human miseries; but in spiritual captivity death is but a beginning of slavery, and a shutting of the door of liberty with the key of Eternity. *Abp. Bramhall.* (On His Majesty's Restoration. Serm. on 2 Sam. x. 12.)

24 Sin hath a *body*, as well as the man hath. *Who shall deliver me from this body of death?*—a body, that hath limbs and parts: "Mortify your earthly members," saith our Apostle (Col. iii. 5); not the limbs of our human body, which are made of earth; so should we be *hostes naturæ*, as Bernard; but the sinful limbs, that are made of corruption, "fornication, un-

cleanness, inordinate affection," &c. The head of sin is wicked devices; the heart of sin wicked desires; the hands and feet of sin wicked executions; the tongue of sin wicked words; the eyes of sin lustful apprehensions; the forehead of sin impudent profession of evil; the back of sin a strong supportation and maintenance of evil. All this body of sin is not only put to death, but to shame too, so as it is dead with disgrace—"I am crucified." S. Paul speaks not this singularly of himself, but in the person of the renewed: sin doth not, cannot live a vital and vigorous life in the regenerate. Wherefore then, say you, was the Apostle's complaint, *Wretched man that I am! who shall deliver me from this body of death?* Mark, I beseech you, it was the *body* of sin, not the life of sin; a body of *death*, not the life of that body: or, if this body had yet some life, was such a life, as is left in the limbs, when the head is struck off; some dying quiverings, rather as the remainders of a life, that was, than any act of a life, that is; or, if a further life, such a one, as in swoons and fits of epilepsy, which yields breath, but not sense; or, if some kind of sense, yet no motion; or, if it have some kind of motion in us, yet no manner of dominion over us. What power, motion, sense, relics of life, are in a fully-crucified man? Such a one may waft up and down with the wind, but cannot move, out of any internal principle. Sin and Grace cannot more stand together in their strength, than life and death. In remiss degrees, all contraries may be lodged together under one roof. S. Paul swears that he "dies daily;" yet he lives: so the best man sins hourly, even while he obeys; but the powerful and overruling sway of sin is incompatible with the truth of Regeneration. *Bp. Hall.* (The Christian's Crucifixion with CHRIST. Serm. on Gal. ii. 20.)

GOD, at first, made man upright, not inclined to any evil; but man, when thus upright, was to be immortal. After the transgression, our first parents were to die. They had now in the body what would by degrees bring them to decline, and in the end effect their dissolution; and a body, become thus "corruptible, presseth down the soul" (Wisd. ix. 15)—

"Prægravat unâ

Atque affigit humo Divinæ particulam auræ."

It will introduce affections grosser and less pure, irregular, and distempered; other than they might have been, had they never been *encumbered* with such a decaying tabernacle. The sages of the heathen world would readily have admitted this truth. S. Paul himself (Rom. vii. 18, 19) is hardly more express than Plato. "As long," says Plato, "as we have the body, and our soul is intermixed with such an evil, we shall never satisfactorily possess ourselves even of what we desire." (in Phæd.) The philosopher, we see, and others, that followed him, would easily have allowed it to be of the utmost consequence to a Divine spirit, whether it be joined to a mortal or immortal body. Our first parents might have had in "the heart, in that which is not corruptible" (1 S. Pet. iii. 4), what might render them superior in affections and inclinations to what naturally became their appetites, when *a bondage of corruption* began to work in them, a nature below the *liberty of the sons of God*. viii. 21. . . . Our first parents came to have, and their descendants to be born to, that duplicity of nature, elegantly described by Plato, (in Timæo,) as well as considered by S. Paul. Mankind came now to have inclinations, arising from the body, which would often run contrary to the better sense of the mind . . . a sensuality of nature, such as must render it very reasonable, not only to "a Master in Israel" (S. John iii. 10), but to any one, that duly estimates the composition of man, to admit what our SAVIOUR argued; namely, that we must be "born again," if we would "see the kingdom of God." *Dr. Shuckford*. (The Creation and the Fall of Man. Ch. 10.)

Do you feel nothing like this in your own heart? Do you find no law of God, and no law of sin?—a law of God setting before you what He loves, and a law of sin leading you to *say* and *do* what He hates? Nay; how often have you yourself admitted that your conscience is an awful burden by your attempts to shake it off, to get rid of its load, to invent some contrivance for lessening its weight; leaning your burden against a shattered wall, which one day or other will give way, and your burden bear you down to the ground. How often are you fond of throwing in false weights, for the purpose of deceiving yourself, as to the real state of your conscience!

But there is one remarkable consideration, that is fully sufficient of itself to convince us that we have a load and a very heavy one hanging upon our hearts and our consciences : it is simply this—our unwillingness to examine them. There is not one of us, who does not feel it to be a loathsome, a most painful, and a most humiliating task. Only observe with what eagerness we avoid it ; how many excuses we make, in order that we may escape an acquaintance with our own hearts, and an inquiry into our own consciences. Now this is a positive proof that we know full well the inquiry would turn against us. It is the testimony of our hearts against themselves at the very outset. Why should you be afraid of examining yourself, if you did not know well that you would find a heavy burden within ? Just consider what a delightful occupation would self-examination become, if we had any reason to suppose that our hearts would make a favourable report ? . . . How eagerly should we steal away to our closets and our Bibles, if we thought that we should come away satisfied with ourselves, approving ourselves, assured that all was safe within ! . . . What a beautiful thing would the Bible appear to us, if we thought that at every page we turned we read our own Salvation ! Oh, then what must be the real state of the case, when we would study anything rather than the Book of God, and would plunge into any society rather than the company of our own hearts ? Is it not a proof that, in the one, we know we should find the evidence of our guilt, and, in the other, the registry of our condemnation. This plain and simple fact, that we would do anything rather than examine our own hearts, is a sufficient evidence of the corruption of our nature. We are afraid to look at it ; a sufficient proof of the heavy burden within ; we are afraid to weigh it. *C. Wolfe.* (Serm. on S. Matt. xi. 28.)

25 I thank God through JESUS CHRIST our LORD. So then with the mind I myself serve the law of God ; but with the flesh the law of sin.

25 *I thank God.* He, who thinks not this to be matter of real

joy, knows not as yet, what it is to be a Christian. *Bp. Beveridge.*

Here is the glorious prerogative of the SON of GOD to be the Deliverer or Redeemer of His people. They could not free themselves. The Angels of heaven might pity, could not redeem them; yea, alas, who could, or who did, redeem those of their rank, which, of lightsome celestial spirits, are become foul devils? Only CHRIST could free us, whose ransom was Infinite: only CHRIST did free us, whose love is Infinite. And how hath He wrought our liberty? By *force*, by *purchase*. By force, in that He hath conquered him, whose captives we were: by purchase, in that He hath paid the full price of our ransom to that supreme hand, whereto we were forfeited. I have heard lawyers say, there are in civil corporations three ways of freedom—by birth, by service, by redemption: by birth, as S. Paul was free of Rome: by service, as apprentices upon expiration of their years; by redemption, as the centurion—"with a great sum purchased I this freedom." Two of these are barred from all utter possibility in our spiritual freedom; for by birth we are the sons of wrath; by service we are naturally the vassals of Satan: it is only the precious Redemption of the SON of GOD that hath freed us. Whereas freedom then hath respect to bondage, there are seven Egyptian masters, from whose slavery CHRIST hath freed us—sin, an accusing conscience, danger of GOD's wrath, tyranny of Satan, the curse of the law, Mosaical ceremonies, human ordinances. See our servitude to, and our freedom from, all these by the powerful liberation of CHRIST. xi. 26; xiv. 9. *Bp. Hall.* (Christian Liberty set forth. Serm. on Gal. v. 1.)

There is an emancipation, an enfranchisement from the tyranny of the thralldom of sin; that, which some Saints of GOD, particularly S. Paul, have importuned at GOD's hands so vehemently, so impatiently, as he did to be delivered from the messenger of Satan and from the provocations of the flesh, expressed with that passion, *O wretched man that I am! who shall deliver me from the body of this death?* He comes immediately then to a thanksgiving, *I thank God through Jesus Christ our Lord.* But his thanksgiving was not for a manumission; he had not

received a deliverance from the power and oppression of temptation. But he had here, as he had everywhere, an intimation from the Spirit of God that *Gratia Mea sufficit*, that God would be as watchful over him with His Grace, as the devil could be with his temptations. And, if thou come to no further manumission, than this, in this life ; that is, to be delivered, though not *from* temptations by His power, yet *in* temptations by His Grace, or by His mercy, *after* temptations have prevailed upon thee, attend God's leisure for thy further manumission. . . . Since the HOLY GHOST stayed for His mission, stay thou for thy dismissal out of this world . . . not only with Simeon's *Nunc dimittis*, but with S. Paul's *Cupio dissolvi*. viii. 23—25. *Dr. Donne*. (Serm. on Whit-Sunday. S. John xiv. 26.)

The mourning troop in Nain (S. Luke vii. 11) is a lively representation of our estate by nature, subject to sickness, infirmity, death, damnation, horror, hell ; our whole life being, as it were, nothing else but a "widow weeping" and a son dying. One doth cry, "Let the day perish, wherein I was born, and the night, when it was said, There is a man-child conceived. Why died I not in the birth ? And why did I suck the breasts ? For so should I now have lien and been quiet ; I should have slept then, and been at rest." (Job iii. 3.) Another doth cry, "Woe be to me that I am constrained to dwell with Mesech, and to have my habitation among the tents of Kedar." (Ps. cxx. 4.) A third crieth, *O wretched man that I am, who shall deliver me from the body of this death ?* (Rom. vii. 24.) All, as it were, with one voice, "Man that is born of a woman, is of short continuance and full of trouble." (Job xiv. 1.)—But CHRIST and His followers, on the contrary, resemble our estate by Grace, wherein is joy, peace, life, health, happiness, Heaven. In this troop one saith, "O Death, where is thy sting ? O Grave, where is thy victory ? The sting of death is sin, and the strength of sin is the Law ; but thanks be unto GOD, which hath given us the victory through our LORD JESUS CHRIST." (1 Cor. xv. 55.) Another doth say, "Blessed be GOD, even the FATHER of our LORD JESUS CHRIST, which according to His abundant mercy hath begotten us again to a lively hope by the resurrection of JESUS CHRIST from the dead to an inheritance incorruptible, and

undefiled, and that fadeth not away, reserved in heaven." (1 S. Pet. i. 3.) A third doth say, "We know that we are translated from death unto life." (1 S. John iii. 14.) All sing and say with Zacharie, "Blessed be the LORD GOD of Israel, for He hath visited and redeemed His people." (S. Luke i. 68.) xiv. 17; xv. 29. *Dean Boys.* (Exposition of the Dominical Epistles, &c. Ep. Sixteenth Sunday after Trin.)

Three considerations of great importance seemingly forbid our applying the melancholy picture, which S. Paul in this chapter draws of human weakness and inconsistency, to his own moral state at the time being, or to the state of any person, at any time, living under the light and grace of the Gospel. For, 1. Such an interpretation is wholly repugnant to what S. Paul elsewhere affirms of himself and of all true Christians.¹ 2. To understand the regenerate, as *serving with the flesh the law of sin* (*δοιλεύων*), is to defeat the Apostle's object, who in ch. vi.—viii., would set forth the necessity of holiness in believers, the provision made for it in the Gospel, together with the deficiency and failure of the Law in this respect, and its proved tendency to discover and provoke sin; to condemn, rather than to convert, the sinner. 3. The total absence of all mention of *the Spirit* in this chapter—the conflict here not being between "the flesh and the Spirit," when the Spirit comes off victorious; but between natural reason and partially enlightened conscience ("the inward man"), on the one hand, and the mighty principle of natural lust and concupiscence ("the flesh"), on the other. (See Gal. vi. 16—18, and *Dr. Hammond* at verse 15.) The sanctifying work of the Spirit is reserved for mention, till the next chapter (viii. 1—13), where it completes the Apostle's argument, shewing us how we are "set free from the Law of sin and of death," and obtain power not to "fulfil the lusts of the flesh," provided we make a good use of that power, given us, through CHRIST, in the Gospel. Still, though these strong

¹ The reader is referred to Kettlewell's "Measures of Christian Obedience," where this whole question is fully considered: B. iii. Ch. 4. The excellent author proves, in detail, the

truth of what is here asserted, and gives an exposition and copious paraphrase of chapters vi. 14 to viii. 4, inclusive.

expressions are, in their literal strictness and primary meaning, inapplicable to true Christians, yet they may be accommodated to them under peculiar trials, and derelictions, and assaults of the enemy, when they most painfully feel their remaining frailties and imperfections—what they are in themselves. In this manner, the best Christians have used it: in this manner, the best Divines have allowed its use, while, at the same time they have rightly distinguished between sins of infirmity and presumptuous sins; between sin, *being* and *dwelling* in the Christian, and sin, *reigning* and having *dominion* over him; between the flesh in the regenerate, which is *not subject to the law of God*, and that Spirit of Grace in them, whereby they triumphantly oppose and throw off the evil. *J. F.*

The simple obvious meaning of the whole passage and the teaching of the Church are one; that S. Paul in this place is speaking of the people under the Law, not under the Gospel; and not only so, but that it *should not* be the case of persons under the Gospel. . . . When I say its meaning, I intend its *chief* meaning, that, which is the primary and prominent meaning of the whole passage, taken together in its fullest sense. For all sayings of Holy Scripture have manifold meanings and applications; they fit to the one or the other case; or rather the one and the other case comes under them. They have higher and lower meanings; they take in the highest, and yet do not shut out the lowest; they apply to all our wants, all our little daily trials and difficulties, all the many thousand emergencies of the many thousands of Christians at all times; they are written to suit all our countless minds, and characters, and dispositions, and frames of mind; to correct all, amend all, satisfy all our lawful cravings; they have depths for the profoundest, yea, it seems, which “Angels desire to look into;” yet they have that on the surface, wherein the “wayfaring men, though fools, shall not err.” The same words are “milk for babes,” and “strong meat for those of full age;” they are the food of our childhood; and, since their depths have been never exhausted, no, not by the meditative wisdom of the whole Christian Church, it would seem, as though it were to be a joy to us to know “the manifold wisdom of God” therein, even when we see Himself in

heaven : and so, being adapted to so many varied ends, the same words present so many different faces, as it were, accordingly as they are differently viewed. . . . It may then be sadly true that the words of this description of man's weakness, separately and by themselves, suit too well what Christians feel in themselves *at times* ; or, they may altogether describe what too many, who have been made Christians, have brought themselves to ; or they may suit a part of the life of the regenerate, but not the whole ; his condition, as to some remaining infirmity ; and this more or less, but not his whole self ; or some parts may suit the confessions of eminent Saints, yet not the whole ; or they might belong to them in a lower degree or sense, not in the full meaning, which they have in the plan of Holy Scripture itself, taken as a whole. *Dr. Pusey.* (Christian Life a struggle. Sermon on Rom. vii. 22—25.)

CHAPTER VIII.

THERE is therefore now no condemnation to them which are in CHRIST JESUS, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in CHRIST JESUS hath made me free from the law of sin and death.

1 The Jewish Law not only prepared for the introduction of the Gospel by its types and prophecies, and by preserving the principles of sound theology and pure morals, which, without it, would probably have been almost irrevocably banished from the earth ; but, by the strictness of its moral prohibitions and its denunciations of God's displeasure against sin, it probed and exposed the moral maladies of man. It proved to him by decisive experience his proneness to violate the Commands of his

God, even when most distinctly promulgated, and his culpable neglect of duties of the most obvious necessity ; so that he could not but acknowledge how infinitely improbable it was that he could by his own unassisted strength escape sin ; and that, consequently, far from being able to claim eternal happiness, as a reward, which human merit might challenge from Divine justice, he was liable to condemnation and punishment. Thus the Law prepared men to hail with fervent gratitude the glad tidings of the Gospel of peace, which offers the aid of the Divine Spirit, to assist the weakness of those who will humbly implore and diligently improve it, and proclaims free pardon to all, who, repenting of their sins, and acknowledging their own inability to escape from their power or expiate their guilt, embrace with faith and joy those gracious terms of pardon and acceptance, offered by the mediation of that JESUS, "who was delivered for their offences, and raised again for their justification." x. 4. *Dean Graves.* (Lectures on the Four last Books of the Pentateuch. Part iii., Lecture 6.)

Christianity is that period of the Wisdom and Providence of God, wherein the animal life is remarkably insulted and triumphed over by the Divine. *Dr. H. More.*

Promises are made, and privileges belong to characters, not to persons. Seldom or never in the Word of God is any consolation proposed to God's people or children otherwise, than by some distinguishing mark of their character, by which they differ from all hypocrites. "All things work together for good"—to whom? to God's people? Yes: but they are such, as "love God." *There is no condemnation*—to whom? to believers? Yes: but they are such, as *walk not after the flesh, but after the Spirit.* "Like as a father pitieth his own children, even so the LORD pitieth"—whom? His children? Yes: but this is their character; "those, that fear Him." Are they, who "walk in darkness and have no light," encouraged to "trust in the Name of the LORD, and to stay upon their God?" Yes: but they must be such, as "fear the LORD, and obey the voice of His servant." This is universally the method of Scripture; and well had it been for the souls of men, if it had been always imitated, and consolation never proposed in general

terms to the children of God, simply as such, and without any further description, but to persons, who are of such a character, have such inward experiences, longing desires, breathings after God and holiness; and from this inward source produce habitually the fruits of edifying conversation and holy conduct. The contrary course has an evident tendency to bolster up the confidence of the presumptuous hypocrite, who, like a greedy dog, devours "the children's food" without fear or shame, and, when rebuked for it, is ready to "turn again and rend" the faithful servant of God; while the humble fearful believer, not daring to think himself a child, for want of having the evidences of it pointed out to him, stands trembling at a distance, and dares not venture to taste a morsel of what all belongs exclusively to him. Most assuredly this undistinguishing way of preaching is "casting that, which is holy, unto the dogs;" and I am deeply convinced is one of the worst mistakes a preacher can fall into; tending most directly to stupify the consciences and harden the hearts of the ungodly, and to "strengthen their hands, that they should not return from their evil way;" and, in proportion, discouraging the heart of the humble, broken, contrite believer. Would we be "as God's mouth," let us learn to distinguish between "the precious and the vile." *Thomas Scott*. (Extracts from an unpublished Work. P. ii. See his Works, vol. xii. p. 440.)

The reader will have observed how the fundamental truth of the Doctrine of the Ever-Blessed Trinity springs up, as it were, spontaneously in the course of this Epistle. Nowhere formally stated, its golden thread is interwoven in the main outline and substance of the argument. The Epistle to the Romans then confirms our excellent Church Catechism; nor were we wrongly taught, when learning the Apostolic Creed, that we should, first, *believe in God, the Father, who hath made me and all the world*; secondly, *in God, the Son, who hath redeemed me and all mankind*; thirdly, *in God, the Holy Ghost, who sanctifieth me and all the Elect people of God*. The two first chapters of this Epistle bear witness to the "Eternal Power and Godhead" of the FATHER, the source and fountain of the Deity. What then follows after, to the end of the fifth chapter, leads us to contemplate

“the grace of our LORD JESUS CHRIST,” “the Second Adam,” in His atoning work of Universal Redemption. And here, in the chapter now before us, have we not that other corresponding and completing work of the HOLY SPIRIT; who is therefore called Holy, because He makes us holy, and *sets us free from the Law of sin and of death?* xv. 30. J. F.

The Blessed JESUS came into the world, on the part of GOD, to declare pardon and salvation to the forfeited posterity of Adam. He testified the truth of His mission by amazing miracles, and sealed man's Redemption in His Blood by the more amazing Sacrifice of Himself upon the Cross. But, as the Redemption so procured could only operate on each individual under certain conditions of faith and obedience, very repugnant to our corrupt nature, the Blessed Redeemer on leaving the world promised to His followers His intercession with the FATHER to send amongst them another Divine Person, on the part of man; namely, the HOLY GHOST, called the Spirit of Truth and the Comforter, who, agreeably to the import of these appellations, should co-operate with man in establishing his faith and in perfecting his obedience; or, in other words, should Sanctify him to Redemption. This is a succinct account of the economy of Grace, entirely consonant to our most approved conceptions of the Divine Nature and of the human condition. For, if man was to be reinstated in a free-gift, which had been justly forfeited, we cannot but confess that, as, on the one hand, the restoration might be made on what conditions best pleased the giver, so, on the other, that GOD would graciously provide that it should not be made in vain. An Atonement therefore for the offended Majesty of the FATHER was first to be procured; and this was the work of the SON: and then a remedy was to be provided for that helpless condition of man, which hindered the Atonement from producing its effect; and this was the office of the HOLY GHOST; so that both were joint workers in the great business of Reconciling GOD to man. *Bp. Warburton.* (A Discourse concerning the Office and Operations of the HOLY SPIRIT.)

2 As CHRIST hath purchased Him a people by victory, so His Regal office is considerable in the government of His people,

that He hath so acquired. He hath given them a Law to live by, *the law of the Spirit of Life in Christ Jesus, which makes them free from the law of sin and death*; the law of God, vindicated from the false glosses, which the corruption of men had in succession of time put upon it; a law, sweetened, and strengthened, and actuated by *the love of God* wrought in the soul; a law, though of the highest perfection and purity, yet accompanied with the merits of CHRIST to pardon, and the righteousness of CHRIST to cover, our defects in our performance of it. He hath given them "a new heart," and this law of His written in this heart. He hath given them of His own Spirit a spirit of life, to quicken them, and of power to enable them to obey. And because, notwithstanding this conquest of CHRIST of a people to Himself, they are still beset with enemies, that would reduce them to their former bondage, He watcheth over them and in them by His grace, wasting, and weakening, and resisting their corruptions, by new supplies and influences from Him; quickening their hearts by renewed derivations of life and spirit from Him, which otherwise would sink and die under the weight of their own earth; encountering temptations, that, like fogs and vapours, arise out of our own flesh, or, like storms or snares, raised or placed by the devil against us—either by diverting them, or by giving sufficient grace to oppose them. These and the like administrations doth our SAVIOUR use, which, though they are secret and not easily discerned by us, and though they are ordered without any noise or appearance, yet they are works of greater power, and of greater concernment, and of equal reality with all the visible administrations of things in this world, which are more obvious to our own sense. . . . This is that kingdom of God "within them" (S. Luke xvii. 21) consisting "in righteousness, peace, and joy in the HOLY GHOST" (Rom. xiv. 17), "casting down imaginations and every high thing, that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of CHRIST" (2 Cor. x. 5). *Sir Matthew Hale.* (Medit. on the LORD'S Prayer.)

3 For what the law could not do, in that it was

weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh :

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

3 Let us inquire, whether the several ends were not fully compassed by the sufferings of CHRIST, which might be promoted by the personal sufferings of sinners. What then are the ends of punishment? The maintenance of Law, no doubt; and to prevent the violation of it. They were threatened with this view, and they are executed for the same reasons. Where punishments are not eternal, they may serve for the sinner's own amendment; or, if you please, to prevent his own future offences. And, where they are eternal, they may serve to impress an awe on others, and to preserve them in a continual state of obedience. But are not these ends as fully answered by the sufferings of CHRIST, as by the sufferings of the sinner? Can the strict righteousness of God, His unalterable love of virtue, and His inflexible aversion to sin, be more clearly evidenced, than by not "sparing His own Son" (viii. 32), when He sustained the character of sinners? After this, can any hope to escape the indignation and severity of God, if he still goes on wilfully in his sins? And can there be any higher motives proposed, whereby either to confirm the innocent, or to reclaim the offender? If not, we may affirm, that the sufferings of CHRIST in our stead have answered every purpose, which could be answered by the punishment of ourselves. . . . On account of this, the sufferings of CHRIST may, not unfitly, be said to make "a full, perfect, and sufficient *satisfaction* for the sins of the whole world." . . . To satisfy, is a payment made, in one kind or way, for somewhat due in another. Such a satisfaction hath CHRIST made—a satisfaction for the punishment of sin, by bearing it Himself—and a satisfaction, in some sort, for sin committed—by taking away all the ill consequences of that sin, by asserting the cause of virtue in the strongest

manner, by restoring Law to its original dignity, and by procuring to the Divine Perfections the profoundest veneration—to Holiness, whose laws had been violated; to Justice, whose severity had been despised; to Wisdom, whose precepts had been neglected; and to Goodness, whose favours had been received indeed, but forgotten. And, if this be not a full and perfect, and, of consequence, a sufficient *satisfaction*, it is impossible to say what can be sufficient; or, indeed, what satisfaction means at all. *Bp. Conybeare.* (Serm. on 1 S. Pet. iii. 18.)

This is not a Satisfaction, that will give us leave to enjoy our vices, and atone for us; a price, that will buy off the guilt of all our sins, and let us have them. The Satisfaction of this Infinite value looks at the vindication of GOD's Honour and His Laws, and serves the end of government, and assures the sinner, who amends not, that he must for ever perish. And thus this Sacrifice for sin *condemned* sin to death, by His own Death, which Death, that we would imitate, we did engage in Baptism. *Dr. Allestree.* (Baptism a Death to Sin. Serm. on Rom. vi. 3.)

What possibility is there for us to keep the Commandments? S. Paul tells us of τὸ ἀδύνατον τοῦ νόμου, *the impossibility of the Law*, in respect of our inability to perform and fulfil it. S. Peter tells us of the yoke of the Law, that it was insupportable (Acts xv. 10). I answer, the Law of GOD is, in itself, a heavy burden; but yet a heavy burden may be made tolerable two ways; and both of them are here in the text (S. John xiv. 15, 16). 1. The Love of CHRIST endues the soul with much strength. *In amore aut non laboratur, aut labor ipse amatur.* Love never complains of labour. Love enables us to labour, to bear, to endure, to suffer. It will "bear all things:" it will "endure all things" (1 Cor. xiii. 7). 2. Love doth alleviate and lighten the burden of the Law. This is implied in the text, *Mea, My Commandments*: that's both a lightening and a sweetening word. The Law, as enjoined by Moses, 'tis insupportable; but, as CHRIST imposes it in the gracious equity of the Gospel, 'tis a gentle yoke, and so an easy burden. CHRIST abates the rigour, takes off the terror of Moses' Law. "Let not GOD speak to us;" nay, let not Moses speak to us, "lest we

die;" but let CHRIST speak to us. Thus Augustine prays, *Legem mihi constitue in Christo. Lex in Christo est Lex cum misericordiâ.* The Law from Sinai is a dreadful Law, but the Law from Sion is a gracious Law, when it is delivered to us in the hand of such a Mediator, as CHRIST is, "with those gracious condescensions to our weakness and merciful allowances for our imperfections, which the Gospel affords us. Though we cannot perform His Commandments to a just satisfaction, yet we may perform them to a gracious acceptation. This made S. Paul say, "I can do all things through CHRIST, that strengthens me" (Phil. iv. 13). Through CHRIST abating and through CHRIST enabling, we may "do all things." *Bp. Brownrig.* (Serm. on S. John xiv. 15, 16.)

Grace makes us love our duty, and so takes place of the Law. We want no law to make us eat and drink: so long as our bodies are in health, the natural appetite comes instead of the law; and how much surer and better does it accomplish its purpose! So it is with our souls. When they have gained a spiritual appetite for their food, the law is then dead to them, and their own inclination is far better, than the law. . . . But how was this wonderful change to be brought about? Or, how can we, who are evil, be thus made to love good things? The Apostle will tell us this also. *God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.* There is much contained in these few words; no less indeed, than the whole substance of the Gospel. CHRIST was *in the likeness of sinful flesh*, and, as such, He died; but He was *the Son of God* also, and therefore He rose again. He put Himself in our place; He died therefore, as we are all destined to die: but, because He rose, that was a sign that sin was conquered, and that we should all rise to life also. But He rose, because of the Divine Spirit within Him; and, in order to enable us to rise, the same Spirit, though in far inferior measure, is given also to us. So then, because CHRIST died, we are forgiven; because CHRIST rose, we have the Spirit of God given to us also, that we may rise, as He did. And how does the Spirit act upon us, but by "taking

of the things of CHRIST and shewing them to us?" It points out CHRIST dying for us, that we might live: it points out God opening His arms to receive us, forgiving all our sins, and calling us no longer servants, but children, heirs of His own kingdom, of His own immortality, of His own holiness. Thus shewing to us the infinite mercy and love of God, it awakens an answering love in our own bosoms; and holding out such a glorious prospect of our becoming hereafter the sons of God in glory, and happiness, and holiness, as we are already regarded by Him with the affection of a FATHER, so we strive to "purify ourselves, even as He is pure;" and the glorious hope thus set before us throws into the shade all earthly hopes and desires, that might have before engrossed us. But more than this: *the Spirit helps our infirmities*, and works a secret change within us, without which the love of God and the glories of His kingdom would have been offered to our eyes in vain. *Dr. Arnold.* (Serm. on Rom. vi. 14.)

From comparing Deut. ix. 24 with Phil. i. 5 we shall derive a striking confirmation of this truth; namely, the inefficiency of the Moral Law in the hands of Moses, and then the power of the Gospel as "the Law of CHRIST," ministered by S. Paul. What is the language of Moses? "Ye have been rebellious against the LORD *from the day that I knew you*" (see also xxxi. 27). How writes S. Paul? "I thank my God upon every remembrance of you, always in every prayer of mine for you all, making request with joy, *for your fellowship in the Gospel from the first day until now.*" (Conf. Col. i. 6.) But why does S. Paul call the Gospel "*the Law of CHRIST*" (Gal. vi. 2)? and why does he call the Christian religion, under its two main branches of Justification and Sanctification, "*the Law of Faith*" (iii. 27) and "*the Law of the Spirit of Life*?" Have we not, in this, another proof of his anxiety to consult the prepossessions of the Jew in favour of a Law; so that, by applying that term to the Doctrine he taught, he might gradually smooth the way for its reception among his brethren, and make the transition, as from one law to another, less perceptible, less abrupt, less repugnant to their feelings? We know the importance and value attached to a name. Does the Apostle here act

upon this knowledge? Does this instance confirm what he elsewhere asserts of himself; "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are *under the Law*, as *under the Law*, that I might gain them that are *under the Law*" (1 Cor. ix. 20)? ii. 17. *J. F.*

- 4 All the Old Testament is fulfilled; each part, as it is capable of fulfilment. The types are fulfilled in CHRIST, and in His Body the Church. The prophecies are fulfilled, and are fulfilling in CHRIST, and the onward course of Christianity, and its impressions on the world. The precepts of the Ceremonial Law are some of them abrogated by the fulfilment of their types; their spirit is incorporated into the larger system of the Gospel; and the commands of the Moral Law are fulfilled by our obedience to it. For the notion of moral duties being fulfilled in any way, but by obedience, seems to me, I confess, not worth refuting. . . . The Old Testament intimates; but the New Testament enlarges and expands, gives the shadow to its body, gives to the command its *motive* and *extent*. . . . The Gospel is a Covenant, "established upon better promises;" better in their object, better in the *means of accomplishing it*, better in their *endurance* and *everlasting stability*. *Bp. Medley.* (Serm. on Rom. xv. 4; on Gal. iii. 17; and on Ps. cxix. 97—105.)

Seeing, that justification, which is by faith in CHRIST, so much pressed by S. Paul, presupposeth that state of integrity, or quality for acceptance with GOD, whereunto S. James requireth works, or (to use his words) "the fulfilling of the Royal law of liberty," without respect of persons, or reserved indulgence to our desires, it will be necessary briefly to examine how far *the Law* may be *fulfilled* by us in this life; or, which is all one, with what measure of inherent righteousness or sanctifying grace that faith, which only justifieth, must be accompanied. Now seeing the Law is but the image of GOD's Will, or of that internal law of righteousness, which was in CHRIST, whereunto faith includes a conformity, such a fulfilling of the Law in this life, as may witness our true imitation of Divine goodness—not in good will or mind only, but in good works—is in this life not only possible, but requisite. We must be "perfect, as our Heavenly FATHER is perfect" (S. Matt. v. 48)—which speech

of our SAVIOUR cannot be understood, according to the *measure* of perfection—(nor was He Himself, as man, so holy and perfect as GOD His FATHER)—but according to the *truth* of the proposition: for *vero nihil verius*; we must be as truly perfect and holy, according to that imperfect measure, which our polluted nature is capable of, as GOD is, according to the infinite or absolute perfection of holiness: yet, we are not holy, after the manner CHRIST was holy; or Adam, in the state of his integrity. It is a very fit distinction used by divines in this argument, that there is a two-fold perfection; one, of *parts*; another, of *degrees*: whereof the former is as necessary, as the latter is impossible, to all in this life. *The perfection of parts* may, in general, be illustrated by a child, or infant, which, though wanting the strength and agility, hath the true life and right proportion of man in every part, and able, in some sort, to move every member it hath, though not by perfect motion . . . or, as with our best righteousness there is a mixture of sin inherent, this perfection of parts may more aptly be compared unto a child, endued with life and rightly proportioned, yet subject to some disease or infirmity; able to walk, but prone to stumble and fall. *Dean Jackson.* (Works. B. iv. ch. 8, s. 1.)

Here is the proper answer, once for all, to the serious demand of the Jew—*Do we make void the Law through faith?* (iii. 31.) The Apostle might have retorted against the objector another question; one he had already employed on a similar occasion; *Received ye the Spirit by the works of the Law, or by the hearing of faith?* (Gal. iii. 2.) Under the Law, they were left to their own unassisted strength, with no Divine help to enable them to perform a perfect unsinning obedience. Under the Gospel, when the same obedience was enjoined, *dat Dominus quod jubet*. It is GOD, who “worketh in you both to *will* and to *do* of His good pleasure” (Phil. ii. 13)—the expressions seem mercifully ordered to meet the very wants and complaints of the preceding chapter (vii. 18). And what is this “good pleasure,” but His very Covenant of grace and mercy; His sure promise to “put His laws into our minds and to write them in our hearts” (Heb. viii. 10), and thus to make us a will-

ing and an obedient people, "in the Day of His Power" (Ps. cx. 3), that is, of the manifestation of His Power by the Gospel? By virtue of this Covenant, when not frustrated through our neglect and ingratitude, God Himself *establishes* His own Law by the means of our *faith*. He makes it more, than practicable; He makes it "an easy yoke and a light burden" to the soul, that loveth Him. *J. F.*

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

6 For to be carnally minded *is* death, but to be spiritually minded *is* life and peace.

7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

5 The marks and signs of grace have made a great part of some men's divinity, and they are generally such, as do not want for latitude and comprehensiveness: to be sure, they contrived their business, so as to take in themselves and their own party. But certainly there is not a more notorious criterion, whereby to distinguish the prevalency either of the animal or of the Divine life, than to consider how the moral *taste* and *relish*—that which the Platonists call ἀγαθοειδὲς, the *boniform* faculty of the soul—stands affected. 'Tis a shrewd symptom of an ill habit of body, when the taste comes to be so vitiated, as to delight to feed upon trash and unwholesome things; and so 'tis in the state of the mind. The animal and sensualised man, as he does not perceive, so neither does he relish the things of God: they have no congruity with that life and sense, that is most invigorated and awakened in him; and therefore he prefers his husks and acorns, before the hidden Manna and the food of Angels. . . . This is a short and compendious, but a

very great test of spiritual life, and that, whereby we may distinguish a vital sense of religion from a formal profession.

John Norris. (Serm. on Phil. iii. 20.)

- 6 I dare say you have observed the beautiful Epanodos in our LORD's admonition, "Behold, I send you forth," &c., "Be ye therefore wise as serpents," because ye are among wolves; but still "harmless as doves," because ye yourselves are as sheep. Did I ever direct your attention to a structure somewhat of this nature in Rom. viii. 6, 7? Or, may be, you have observed it yourself. *To be carnally minded is death, but to be spiritually minded is life*, says S. Paul: just so much then is strictly equi-ponderant; but he adds, *and peace*. This, however, by itself would destroy the poise, and of course injure both the philological and philosophical symmetry of the sentence. But mark, how he restores both the poise and symmetry forthwith, by immediately adding an antipode to *peace*, of exactly the same nature with that, which already made the contrast to *life*, namely, *Because the carnal mind is enmity against God*—the direct opposite to "the grace of God, which passes all understanding." This again leads me to observe, though it is not quite to your purpose, that we have here with perfect exactness the distinction of the Schoolmen, expressed by the term subjective and objective, in both instances of misery and happiness; the subjective misery and happiness being *death* and *life*; the objective happiness and misery being *peace* and *enmity to God*; which passage, by the way, I cannot help considering, as the most strictly elementary position, comprehending both the evil and the good, in the New Testament; on the side of good, that Beatitude of our Redeemer, "Blessed are the pure in heart, for they shall see God," is still more profound and consummate.

Alexander Knox. (Correspondence, &c. Letter 152.)

- Observe man's depravity in his punishment. In our present condition we can only relish earthly things; and they all conspire to disappoint our expectations. There must therefore, of necessity, be a change both in the faculty and in the object, if ever we be happy: and our business here is not to accumulate riches, or fly from the sight of ourselves to amusements, but to acquire a true taste for things, that are excellent. . . . The

carnal mind is the life of sense, by which is not meant gross sensuality, or immorality, but acquiescence in our state, as such, without any thought or desire of a change, loving and adhering to the world, a full relish of earthly enjoyments, and a fondness of earthly comforts and the means of procuring them. If this is the prevailing habit and temper of mind, God is fatally excluded, let a man think what he will of himself, or what fair pretences soever he make of religion. . . . Opposition to the will of God is the essence and sole cause of all our misery. There is no possibility of happiness, but in compliance with it ; and yet there can be none in a forced conformity to it. . . . Wretched mankind ! who, in your natural state, can only be happy in opposition to the will of God. iii. 17. *Adam.* (Private Thoughts on Religion. Ch. 4.)

- 7 *The carnal mind.* There is no wider nor more distinguishable difference, than that between the mind of CHRIST, and the mind of the unregenerate. The dishonest have not His mind, which is truth and light itself. The incontinent have not His mind ; for He is purity in perfection. The proud have not the mind of CHRIST, who washed the feet of His own disciples. The revengeful have not the mind of CHRIST, who loved, prayed for, and healed His enemies. The despiser of God's Word, the breaker of His Sabbath, the neglecter of His Table, have not the mind of CHRIST, are by no means united to His Body ; inasmuch as it is by these that the mind and Spirit of CHRIST conveys itself through all the true and living members of that Body. The idolizer of his own reason hath not the mind of CHRIST, who had infinite wisdom and humility together ; whereas in this man there is nothing but ignorance and conceit ; or he could never have formed an high opinion of his own understanding. All these are, more or less, disposed to infidelity, and particularly to take offence at the Cross of CHRIST. The dishonest worldling cannot think of forsaking all, and following CHRIST with a cross upon his shoulders. The incontinent is with difficulty brought to believe, that God requires the denial and mortification of passions, made by Himself a part of our nature. The proud, who will not suffer the smallest inconvenience from his inferiors, cannot believe, that God

could stoop to such indignities from men. The ill-natured, who will even take pains to hurt and afflict others, cannot conceive that any being could suffer so much to make others happy. The revengeful, who is so delighted with retorting injuries, hath no notion, that CHRIST meant to save His murderers. The conceited disputer of this world cannot see the necessity of an Atonement for one so righteous, nor of instruction for one so wise, as he is: and what he cannot see, he will not believe.

P. Skelton. (Serm. on Acts xvii. 3.)

Carnal wisdom carries in it a greater opposition to the means of grace, than carnal corruption; inasmuch as there is more hope of the conversion of a sensualist, than of a resolved atheist. For, since the notions of carnal wisdom are more refined, and always seem to wear the face of reason, which has more to say for itself than concupiscence has, or can have, hence it is that one thus principled is more hardly convinced than another. . . . The subtlety of the world loathes the simplicity of the Gospel: hence in the number of those, who are to be saved, we have "not many wise, not many great, not many noble" (1 Cor. i. 26). And, for the most part, of these are the men, who are so much acted by this carnal wisdom. Such men are usually too wise and politic to be saved. The Cross of CHRIST is to the Greek, to the learned Athenian, "foolishness" (1 Cor. i. 23). He cannot find any convincing reason, why a man should prefer duty before interest; despise the splendour of worldly enjoyments to assume a cross. . . . Policy, the great idol of carnal reason, is that, which insensibly works the soul to a despal of religion. . . . The design of religion is continually to urge a denial of self; but all the maxims of carnal wisdom tend to, and terminate in, the advancement of self. It is this alone, that is more amiable than either the practice or the rewards of holiness. Purity must here give place to profit; love of present possessions outweighs the hope of future felicity. Every man is naturally wise to catch hold of any present enjoyment, rather than venture his happiness upon expectation. There is none, that will forsake father or mother, the least piece of the world, the most inconsiderate profit or pleasure, that he may secure an interest in CHRIST, and in the great things of the Gospel, if he

should be ruled by the guidance of his carnal wisdom. From hence it is clear that there is such a fixed antipathy in nature against the spirituality of the ways of God, that, unless it be wrought out by the Spirit's giving us a new heart to perceive and eyes to see, there is no possibility of ever reconciling these together. *Dr. South.* (Serm. on Deut. xxix. 4.)

Enmity with *Righteousness* is enmity with God. *Dr. Whichcote.* (Aphorisms. Cent. ii. 101.)

- 8 When it has been once settled, that by *the flesh* we are to understand that depraved nature, of which we all partake, as descended from the fallen Adam, the asserting that *they, that are in the flesh, cannot please God*, seems to furnish the just account of what is often misunderstood and often misrepresented. There is nothing, upon which, if we may judge by popular feeling, it is harder to come to a just conclusion than upon the moral consequences of Adam's apostacy, upon the nature and extent of the corruption, which that apostacy entailed upon all men. It seems so unjust to put all men on the same level, to gather under the same condemnation the amiable and the unamiable, just as if no preference was given to virtues, which sweeten and adorn human life, above vices, which embitter and distract it, that you can hardly handle this doctrine of the equal depravity of all men by nature, without appearing to lay yourself open to the charge of gross exaggeration and even of utterly confounding right and wrong. But our text, by making its whole definition of human depravity consist of one characteristic of inability to *please God*, effectually guards against both exaggeration and mistake. There is no countenance in Scripture for those very harsh decryings of natural virtue, or those contemptuous denials of natural excellence, which are sometimes advanced, as the dictates of an accurate theology: on the contrary, they are just those allowances in the Bible of the existence of "lovely things" and of "things of good report" (Phil. iv. 8), which shew that the inspired writers had no wish to involve all men in the same indiscriminate charge of utter worthlessness, as though there were no moral difference, or none deserving mention, between the gentle and the generous being, who sheds blessings on a neighbourhood, and the fierce

and vindictive, who outrages its peace. The Bible does not contend for anything, like an equal development or manifestation of depravity ; and therefore, when it would give a definition, that should include all men without exception, it does not deal with them, as members of society ; for thus considered they may widely differ : it deals with them only, as creatures of GOD ; creatures, bound to love and please GOD ; and trying them by this criterion brings them all under one and the same emphatic condemnation. Here it is, that we have to lay a charge against you all, though, in respect of natural tempers and virtues, and of attention to the relative duties of life, you may be separated from each other by every possible variety. We accuse you all of being, by nature, at *enmity with God*, destitute of all love to GOD, and therefore incapable of *pleasing* GOD. . . . If you will only examine the natural mind by the love, which it bears to GOD, by its desire to obtain His approval, by its readiness to perform His will, we are persuaded there is not one of you, who will be able to satisfy himself that it contains anything like a principle of friendship to the ALMIGHTY ; nay, that it does not contain a principle of hostility : and thus we shall have all of you confessing the justice of the very sweeping and unqualified declaration—*So then they that are in the flesh cannot please God.* *H. Melvill.* (Serm. on Text.)

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of GOD dwell in you. Now if any man have not the Spirit of CHRIST, he is none of His.

10 And if CHRIST *be* in you, the body *is* dead because of sin ; but the Spirit *is* life because of righteousness.

11 But if the Spirit of Him that raised up JESUS from the dead dwell in you, He that raised up CHRIST from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.

9 For the question—when this new principle enters—you are to

know, it comes into the heart in a threefold condition ; as an harbinger, as a private guest, as an *inhabitant* or *house keeper*. . . . "The Spirit," saith Austin, "first *is* in us ; then *dwells* in us : before it dwells, it helps us to believe : when it dwells, it helps, and perfects, and improves our faith, and accomplishes it with all other concomitant graces." So I say here. The Spirit is then said to inhabit, and keep house in us, not as soon as it is entertained and received ; but when it breaks forth into acts, and declares itself before all men ; when "men see our good works, and glorify our FATHER" (S. Matt. v. 16). Before we were said to "live" in the Spirit, now to "walk ;" as you shall see the phrases distinctly used. Gal. v. 25. *Dr. Hammond*. (Serm. on Gal. vi. 15.)

Having the Spirit presupposeth having of CHRIST. *If any man have not the Spirit of Christ, he is none of Christ's* : et contra, *If any have the Spirit, he hath Christ*. These terms are convertible. He, that hath CHRIST, hath the Spirit ; he, that hath the Spirit, hath CHRIST ; as he, that hath the FATHER, hath the SON, and he, that hath the SON, hath the FATHER also (1 S. John ii. 23 ; 2 S. John 9). As SON and Spirit co-operated in man's creation, so in his renovation. Personal works are distinct, but never separate. CHRIST to justify : the Spirit to sanctify : but never one without the other. The Spirit is called *the Spirit of Christ*. Is it possible then *to have the Spirit, absque Christo*, without having CHRIST ? And He is called "His" Spirit, not only *quia procedit à Filio*, because He proceeded from the SON ; but because He gives Him, and is a purchase of His Blood. As the Spirit moved on the waters (Gen. i. 2), so He moves on the Blood of CHRIST. He comes swimming in that ; and it is *ex merito Sanguinis*, from the merit of His Blood, whosoever hath Him. See GOD's way of cleansing the leper (Lev. xiv. 14, 15, 17), which is an emblem of cleansing a sinner. "And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, &c. And the priest shall take some of the log of oil, &c., and the priest shall put it on the tip of the right ear," &c. First, blood ; and then, oil. On whom is the unction of the Spirit, on him is first the unc-

tion of Blood. As the person is accepted, before his service—(The LORD had respect unto Abel and his offering. Gen. iv. 4)—so the person is first justified, before sanctified. GOD doth not new-create a person, whom He accepts not. xv. 16. *Dr. Lightfoot.* (Serm. on Rom. viii. 23.)

10 We partake of the death of CHRIST by passing into the Spirit of CHRIST. The great work of CHRIST *in us* lies in implanting His own life (lively nature) in the lapsed degenerate souls of men. CHRIST is not to be as in a notion or history; but as a principle, a vital influence. *Dr. Whichcote.* (Aphorisms. Cent. viii. 742.)

11 CHRIST is *in us*, by our flesh; and we *in Him*, by His Spirit. . . His Spirit then we must possess ourselves of; and we must do that here; for it is but one and the same Spirit, that raiseth our souls here from the death of sin, and the same, that shall raise our bodies there from the dust of death. Of which Spirit there is *first fruits* (to retain the words of the text) and a fulness: but the fulness in this life we shall never attain. Our highest degree here is but to be of the number, whereof he was, who said, *et nos habentes primitias Spiritus* (Rom. viii. 23). These first fruits we first receive in our Baptism, which is to us our laver of Regeneration and of our renewing by the HOLY GHOST, where we are made and consecrate *Primitiæ*. *Bp. Andrewes.* (Of the Resurrection. Serm. on 1 Cor. xv. 20.)

As the general Resurrection is evidenced by the rising of CHRIST, (Acts xvii. 31), so, in a more special and peculiar manner, the Resurrection of the chosen saints and servants of GOD is demonstrated thereby. For He is risen, not only as their LORD and Judge, but as their Head, to which they are united as members of His Body: for “He is the head of the body the Church, who is the beginning, the first-born from the dead” (Col. i. 18); as “the first-fruits,” by which all the lump is sanctified and accepted (Lev. xxiii. 10): for “now is CHRIST risen from the dead, and become the first fruits of them that slept” (1 Cor. xv. 20). The saints of GOD are endued with the Spirit of CHRIST, and thereby their bodies become the “temples of the HOLY GHOST.” Now, as the promise of the Spirit was upon the Resurrection of CHRIST, so the gift and possession of the Spirit

is an assurance of the Resurrection of the Christian. i. 4. *Bp. Pearson.* (An Exposition of the Creed. Art. xi.)

The Spirit, which gives *the adoption* here, is the germ of the Spirit, which gives *the Resurrection* hereafter; and the Resurrection itself is but the adoption made visible in glory. . . . There is a power now within us in the germ, of which our celestial Immortality shall be the proper fruit. The dawn of heaven hath already begun in all, who are yet to rejoice in its noontide glory. v. 2, 9. *W. Archer Butler.* (Serm. on S. Luke i. 35 and on Col. i. 12.)

We are taught in Holy Scripture to regard the Holy Sacrament of the Body and Blood of CHRIST, as one very especial safeguard for the sleeping, until they wake; and for the dead, until they rise again. In this sense, more particularly, may it be said to JESUS CHRIST; "Thou, LORD, only makest me dwell in safety." For, "as the FATHER hath life in Himself, so hath He given to the SON to have life in Himself." The Word of GOD made flesh, the last Adam, is "a quickening," a life-giving "Spirit." He *quickens our very mortal bodies by His Spirit that dwelleth in us.* Now this blessing He Himself assures us depends on our partaking of His Body and Blood (S. John vi). . . . It is then in those, who worthily receive it, as a seed of Heavenly life, whether they wake or whether they sleep; by virtue of that Holy Communion they are the LORD'S. And shall we suppose that its virtue ends, when we go out of this world? Surely the nearer we draw to CHRIST, the more powerfully may we expect His blessed influences to work upon us. And we have warrant of Scripture for our hope. The HOLY GHOST by S. Paul has taught us to think of the burial of a Christian, as of sowing seed; sowing that, which will indeed outwardly and visibly crumble, decay, and die; but which has yet in it, through all those changes, something, which keeps it in a manner alive, which prepares it for a new manifestation of the life, that is in it, and a far better one, before long. CHRIST'S Body, received, as He has commanded, is to our bodies "a quickening Spirit." "Does any man doubt," says the excellent Hooker, "but that even from the flesh of CHRIST our very bodies do receive that life, which shall make them glorious at the latter day, and for

which they are already accounted parts of His Blessed Body? Our corruptible bodies could never live the life they shall live, were it not that here they are joined with His Body, which is incorruptible." If we cannot understand how this should be, neither can we understand how, whilst we live, we should be truly members of CHRIST deriving heavenly life from Him. Plain Sermons. (Oxford, No. 175. Ps. iv. 8.)

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

12 Death, which is the separation of soul and body, is the punishment of sin, and indeed the cure of it too ; for sin is such a leprosy, as cannot be perfectly cleansed without pulling down the house, which it has once infected. But, if we would have these bodies raised up immortal and glorious, we must begin the cleansing and purification of them here. We must be "sanctified throughout, both in body, soul and spirit." (1 Thess. v. 23.) Our bodies must be "the temples of the HOLY GHOST," must be holy and consecrated places (1 Cor. vi. 7), must not be polluted with filthy lusts, if we would have them rebuilt by the Divine Spirit, after the desolations, which sin hath made. Thus S. Paul tells us at large ; *And if Christ be in you the body is dead because of sin, but the Spirit is life because of righteousness ;* that is, that Divine and holy nature, which we receive from CHRIST, will secure the life of our souls, and translate us to a happy state after death ; but it will not secure us from the necessity of dying. Our bodies must die, as a punishment of sin, and putrify in the grave ; but yet they are not lost for ever. *For if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall quicken your mortal bodies by His Spirit which dwelleth in you ;* that is,

if your bodies be cleansed, and sanctified, and are "the temples of the HOLY SPIRIT," He will raise them up to a new life. *Therefore, brethren, we are debtors not to the flesh to live after the flesh, for if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body ye shall live.* If ye subdue the carnal principle, if ye bring the flesh into subjection to the Spirit, not only your souls shall live, but your bodies be raised to immortal life. And this is a great obligation to us, if we love our bodies, and would have them glorious and immortal, not to pamper the flesh, and gratify its appetites and lusts, not to "yield your members servants to uncleanness and to iniquity unto iniquity," but to yield your members "servants to righteousness unto holiness; that being made free from sin and becoming the servants of God, you may have your fruit unto holiness, and the end everlasting life," as the same Apostle speaks (vi. 19, 22). It is our relation to CHRIST, that our bodies are His "members;" and it is our relation to the HOLY SPIRIT, that our bodies are His "temples," which entitles our bodies to a glorious Resurrection. But will CHRIST own such bodies for His members, as are members of a harlot? Will the HOLY SPIRIT dwell in a temple defiled with impure lusts? And therefore such polluted bodies will rise, as they lay down, in dishonour; will rise, not to immortal life but to eternal death. *Dean Sherlock.* (A Practical Discourse concerning Death. Ch. i. s. 2.)

- 13 He saith not, "If ye *have lived* after the flesh, ye shall die;" for this had been rather a certain prognostic of death, than any medicinal advice or prescripts unto his patients. One man there was (and no more), who was first good, and afterwards bad: this was the first Adam. Another there is, (and no more), who was never bad, always good: this is the Second Adam, CHRIST JESUS blessed for ever. Of all the rest, that is most true, which a Father hath, *Nemo unquam bonus, qui non antè fuit malus*; no son of Adam ever proved good, who was not sometimes bad. The Apostle's saying is in this case true; "First, is that, which is natural; then, that, which is spiritual." We, even the elect themselves, were the sons of Adam, before they were the Sons of GOD in CHRIST. All, or most, have lived

to the flesh, before they come to live after the Spirit. . . . Inasmuch as *mortification of the flesh* is necessary to all, it is presupposed that all have a flesh, which may be mortified, or a life of the flesh : seeing nothing can be mortified but that, which hath life in it. Again, our Apostle saith not, " If the deeds of the flesh *be mortified in you by the Spirit*, ye shall live." For so we might have happily dreamed of a mortification already wrought in us, or to be wrought in us, without our consent and endeavours. . . . Every man must mortify his own flesh, although he cannot mortify it but *through the Spirit*. It is the Spirit alone, which giveth victory ; yet this does not privilege us from being His soldiers. It is the Spirit of God, which works in us the will and the deed ; yet this doth not licence us to be idle. Fight we must, not with our own shadows, but every man with his own body ; not with a body already dead and mortified, but a living active body, that may be mortified. And this disadvantage we have that our adversaries are got within us, before we are aware of them ; so that we cannot fetch such fierce blows at them, as may kill them at once, or, as we say, out of hand. Sometimes our adversaries lie so close, that we can hardly hurt them without danger of hurting ourselves ; as some, by offering too much violence to their bodies, have ensnared their own souls. But this is no usual fault of this age or of this nation. *Dean Jackson*. (Works. B. x. ch. 27. s. 5, 6.)

It is not said (Col. iii. 5) *occidite*, but *mortificate*. We must not destroy nature by casting ourselves out of the world, but mortify sin by casting the world out of us. *Dean Boys*.

For stating cases of conscience, (not for dealing betwixt man and man, but) betwixt the Judge of quick and dead, and our own souls, I know no portion of Scripture, whether in the Old or New Testament, of better or more frequent use than this thirteenth verse. Let such, as are so minded, maintain tenets already set on foot, or multiply questions to the world's end, about the certainty of their personal estate in Grace, or final Salvation ; or bestow their marks and tokens whether of absolute Election or Reprobation, as they please ; yet unto honest-hearted Christians, or such as desire so to be, there can be no

sign or token of Salvation either firmer in itself, or more certain to them, than the right computation of their constant progress in the *mortifying of the flesh by the Spirit* (Conf. v. 17) . . . The sum of all, that can be said on this point, is, that no man can be a partaker of the promise of life, but he, that faithfully seeks for mercy in CHRIST JESUS: and no man can faithfully seek for mercy in CHRIST, but he, that sincerely renounceth his own works and merits, but he, that is industrious and laborious in these works of *mortification* here enjoined. Hypocrites and ungodly persons will be ready in the Day of Trial to deny all salvation by works or confidence in merits; but, as was intimated before (Ch. xxxvi. s. 7), no man can be truly said to renounce those good works, which he hath left undone, but those works, which he hath done. No man can truly deny himself, but he, that exerciseth himself in these works of mortification. We cannot possibly know our own impotency, or want of strength to perform these works of mortification, as we ought, unless we make full proof or trial of our strength in working them, as we can. The more we try our strength, the more insufficient shall we find ourselves; and, the better experience we have of our own insufficiency, the more earnestly shall we then (if we do, as we ought, for our own good) crave the assistance of God's Spirit; the more faithfully shall we rely on CHRIST, who is our strength and the rock of our Salvation; and so, not presume. *Dean Jackson.* (Works. B. x. s. v. ch. 28, and ch. 37.)

This *mortification* takes a high rank, and almost stands by itself, among Christian duties. It is "the true *Circumcision* of the Spirit," which makes us to be "Abraham's seed, and heirs according to the promise." Moreover, by *mortifying the deeds of the body*, we "do the works of Abraham;" the sacrifice we make, at the command of GOD, of whatever is dearest in our affections being the truth and the substance of the patriarch's symbolical act, when he "offered Isaac his son upon the altar;" by which particular act of his life his faith in GOD was *made perfect*, so as to *justify* him. (S. James ii. 21—23.) We cannot then but see the extreme importance of this duty. By it, as being the internal seal of the Covenant, and also the

genuine work of a lively faith, we must try ourselves, whether we are very sons of "our FATHER, which is in heaven." It is to be noted, that, in the corresponding Epistle to the Galatians, where we again read of Circumcision and of the seed of Abraham, in connection with the doctrine of Justification, S. Paul insists much, in the same way, on the necessity of our "crucifying the flesh with the affections and lusts" (ver. 24); and he uses words, which closely correspond with this text, when he says, "He, that soweth to his flesh, shall of the flesh reap corruption; and he, that soweth to the Spirit, shall of the Spirit reap life everlasting" (vi. 8). *J. F.*

- 14 *Ducuntur non trahuntur. Deus non necessitat, sed faciliat.*
 The Spirit cannot *lead* us to the flesh; nor to the world, which spreads a bed of roses for the flesh to lie down and sport in: for this is against the very nature of the Spirit, as much as it is for light bodies to descend, or heavy ones to move upwards. Fire may descend; the earth may be removed out of its place; the sun may stand still, or go back; the sweet influences of the Pleiades may be bound, and the bands of Orion may be loosened: nature may change its course at the Word and beck of the God of nature; but this is one thing, which God cannot do. He cannot change Himself. The Spirit of God is a lover of man, a hater of the world; and from the world He leads man to Himself. *Farindon.* (Serm. on S. Luke iv. 1, 2.)

God's children are not violently compelled against their wills, but sweetly drawn, moved, and induced to do what is good. This word then implies both an act of God's Spirit working in us, and our complying with that act in an obedient and ready conformity thereunto. For, wherever the Spirit of God is, it is not idle and ineffectual; but it is still directing, and inclining unto God; and whosoever is *led by that Spirit* yields himself to the motions and guidance. *Acti agimus*; as the old word is. In all *leading* therefore, and so in this, there must be a hand to guide, and a foot to follow; good motions, on God's part; and motions in good, on ours: both these must go together; else there is no leading by the Spirit of God. It is not enough that good thoughts are injected into us by the HOLY SPIRIT; yea, it is so far from availing us, as that a man is so much the worse for

those good motions he entertains not, as the motions are more excellent and Divine. But those good injections must be received, embraced, and delighted in, and followed home, in a constant and habitual practice, with a resolute rejection and detestation of the contrary. *Bp. Hall.* (The Sons of God led, &c. Sermon on Text.)

15 For ye have not received the spirit of bondage again to fear ; but ye have received the Spirit of adoption, whereby we cry, Abba, FATHER.

16 The Spirit itself beareth witness with our spirit, that we are the children of God :

17 And if children, then heirs ; heirs of God, and joint-heirs with CHRIST ; if so be that we suffer with *Him*, that we may be also glorified together.

15 There is one very remarkable difference, by which all the celebrated religious systems of Paganism are distinguished, in their mode of operation, from the Christian faith : I mean, that, under whatever form they exhibit the Divinity, He is still merely an object of terror. Fear is the only principle, which actuates the worshipper : fear it is, which offers the sacrifice, and piety is but penance and suffering. The delight, experienced in the contemplation of the Divine mercies, seems to be unknown, and, after all our researches into the sacred books of the heathen, which seem indeed to be directed by Providence to the confirmation of our faith in CHRIST, it will probably remain peculiar to the Gospel to have declared, in the comprehensive sense of Scripture, that "God is Love." The religion of the Old Testament was in some measure a religion of fear ; and, with reference to Pagan systems, in more than one of the ancient languages, fear and superstitious worship, having been observed to be kindred feelings, are designated by kindred terms : idols were denominated Terrors ; whereas it is the privilege of the disciples of CHRIST to "serve God without fear in holiness and righteousness before Him all the days of their lives." Consider, then, what is the natural operation of this

defect of Paganism upon the mind and heart of the worshippers. Under every mode of religious belief, the character of man will very much depend upon his notions of God; and the devotion paid to the gods of Paganism will differ from that of the Christian, as the obedience extorted by the dread of a gloomy and capricious despot will fall short of the cheerful service, which anticipates the wishes of a Master, whom we love. Under the influence of mere terror, the virtues of man will be rather negations of what may be supposed to provoke displeasure, than a warm desire to obtain favour by running in the path of positive commandments. Fear will endeavour to hide itself from God, while love will seek communion with Him, and to be "like unto Him," and will desire to be admitted into His presence. "Be ye perfect, even as your FATHER which is in heaven is perfect" (S. Matt. v. 48) could never be preached with effect, or meaning, to the votaries of a thrilling superstition.
Bp. Middleton. (Serm. on Isa. lxii. 1.)

We must distinguish of a double fear. 1. An anxious, distracting, amazing fear, in respect of which Moses, upon the sight of God in the terrible and fiery promulgation of the Law from Mount Sinai, said in Heb. xii. 21, "I exceedingly fear and tremble." In respect of this also, David says in Psalm cxix. 120, "I am afraid of Thy judgments." Such a fear also was it, that possessed CHRIST in His agony and in the time of His dereliction, when He cried out upon the cross (S. Matt. xxvii. 46) "My God, My God, why hast Thou forsaken Me?" In short, it is such a kind of fear, as possesses those, who lie under the tortures of a guilty troubled conscience. . . . 2. There is a slavish and servile fear, such an one, as is called *the spirit of bondage*, and, in respect of which, S. John says (1 S. John iv. 18) that "he that fears is not perfect," and in the same verse, that "love casts out fear." As, on the contrary, where this fear is predominant, it expels and casts out love; for there is so direct a contrariety between these two affections, that the increase of one is always built upon the decrease of the other. And indeed fear, for the most part, is the cause of hatred, but always the concomitant. . . . 3. And lastly, therefore, there is a filial reverential fear; such an one, as is enlivened with a

principle of love, quickened and acted with that contrary affection, that is styled *the spirit of adoption*. Now there is this difference between these three sorts of fear; that the first is properly the fear of *a malefactor*; the second, of *a slave*; and this last, of *a son*. xi. 20. *Dr. South.* (Serm. on Ps. cxxx. 4.)

Most of us know not Him, as our Redeemer, because we know not ourselves, nor that miserable bondage of servitude, which He did dissolve for us all. And this we know not, because we consider not the state and condition of legal servants unto cruel and tyrannical lords. We were servants to a most cruel tyrant. And the SON of GOD for our Redemption became truly and properly a servant to His FATHER, before He became our LORD in special; and so must we be servants to Him in special, before we become the sons of GOD. For we must be sons, before we be heirs; and sons by adoption, before we be made "Kings and Priests" unto His FATHER. I never read that passage of our Apostle, *Ye have not received the Spirit of bondage*, &c., but I always conceived there was something more in it, than was to be found in any lexicon or vulgar scholiast: yet what it should be in particular, I learned of late from a learned Professor¹ of another faculty, which he hath adorned by his more than ordinary skill in sacred antiquity and miscellane philology. Now, if we value the Apostle's words—*per quem clamamus*, "*Abba, Pater*"—*whereby we cry*, "*Abba, Father*"—with reference to the legal custom or manner, by which some sort of slaves, by birth and condition, did claim the privilege of manumission, or of adoption, among the ancient Jews, the expression is full of elegance and most Divine. The manner of their adoption to hereditaments temporal was a kind of typical prophecy of our adoption to our eternal inheritance in the heavens. *Dean Jackson.* (Works. B. vii. ch. ii. s. 9.)

The name "*Father*" is *Sanctum et suave Nomen*: its highest sense belongs to GOD, in comparison of whom none is to be called or counted a Father, as CHRIST spake (S. Matt. xxiii. 9). *Nemo tam Pater, nemo tam pius*, as Tertullian: *ambitiosus Patris nomen quàm Domini et heri exigit*. GOD hath an ambition rather

¹ *Joan. Seldenus*: de successionibus in bona defuncti, etc., ad leges Hebræorum. C. iv.

to be called FATHER by us and so treated, than LORD and Master. Therefore our SAVIOUR begins our prayer with "*Our Father*." This venerable name breathes all comforts; it mindeth us of, and bindeth us to, all filial love; it racks us from the sour dregs of servile fear. He, that can say this proem, or first word, "*Our Father*," with true faith to GOD and charity to man, need not doubt to go on in that perfect prayer. . . . No man is, nor can be, further happy, than he hath and owns GOD for his FATHER; 1. In Creation and Providence, FATHER of the whole family in heaven and in earth; 2. In CHRIST, as sending His SON into the world, a Redeemer for all men without exception, in the value, merit, and offer of His sufferings, and in that conditionate capacity, into which every one is by CHRIST put upon his faith and repentance, to be saved and owned, as the brother of CHRIST and son of GOD; and lastly, GOD is a FATHER, by those special effects of Regeneration and Grace, which follow that immortal seed of His Word and motions of His Spirit—those holy means, that are both able and apt to work the life of faith, repentance, and love, in a reasonable soul. *Bp. Gauden.* (Serm. on 2 Kings ii. 12; preached at the Funeral of Bp. Brownrig.)

We ought to approach the Majesty of GOD with all humility, acknowledging that 'tis through His mercy we presume to call Him *Father*; a name, which the Jews never used in prayer, having *received the spirit of bondage to fear*; whereas, we Christians have *received*, at our Baptism, *the spirit of adoption whereby we cry, "Alba, Father."* And, for this reason, the *Catechumens* in the ancient Church, though embracing the faith and taught therein, yet, being unbaptized and so incapable to call GOD FATHER, were not allowed to be present at the LORD's Prayer; that Prayer being then used only at the Communion Service, which began, after the *Catechumens* were dismissed. *Dr. Bisse.* (On the Beauty of Holiness in the Common Prayer. Serm. 3.)

16 *The Spirit of God witnesses that we are the sons of God*, first, by those gracious fruits and effects, which it hath wrought in us; which, when we discern and perceive, we do, or may, from them conclude that we are the *sons of God*, those fruits and effects being the sure badges and livery of His children: se-

condly, by enlightening our understandings and assisting the faculties of our souls, as need requires, to discern those gracious fruits and effects He hath wrought in us. . . . 'Twould be but little comfort to us, that the characters of God's Spirit are written upon our minds, if we ourselves do not arrive at the knowledge of them. Now this is the case of many Christians of known piety, but of weak understandings: they have the fruits of the Spirit flourishing in them; but take no satisfaction from them, because they do not perceive and discern them. When therefore it is of use and expediency to them, that they should have a better knowledge of themselves, the Spirit of God is pleased to shine upon their understandings, and raise and strengthen the faculties of their souls to an apprehension and lively sense of those graces, which He hath wrought in them. How and after what manner He doth this I dare not undertake to tell; but, though the manner of it cannot be explained, yet the thing is certain, and ought not to be denied. . . . We ought, in these happy intervals, when our understandings are irradiated and enlightened, to make a judgment of the state and condition of our souls in the sight of God; and not to take our estimate of it, when our understandings are eclipsed, and we are overshadowed with a dark cloud of sadness and melancholy. *Bp. Bull.* (The Testimony of the Spirit of God in the Faithful. Discourse iii.)

It is a notable part of the HOLY SPIRIT's office to assure us of God's love and favour, that we are *His children*; and to confirm us in the hopes of our everlasting inheritance. We, feeling ourselves to live by Him, to love God and goodness, to desire and to delight in pleasing God, are thereby raised to hope that God loves and favours us; and that He, having by so authentic a seal ratified His Word and promise, having already bestowed so sure a pledge, so precious an earnest, so plentiful first-fruits, will not fail to make good the remainder, designed and promised us, of everlasting joy and bliss. v. 10. *Dr. Barrow.* (Exposition of the Creed. Art. viii.)

A doctrine having been a shelter for enthusiasm, or made to serve the purposes of superstition, is no proof of the falsity of it. *Bp. Butler.*

17 Although He hath perfectly satisfied for us, and saved us by His sufferings, yet this conformity to Him in the way of *suffering* is most reasonable. . . . Our sufferings bear a very congruous likeness to Him, though in no way as an accession to His in expiation, yet, as a part of His Image; and therefore the Apostle says, even in this respect, that *we are predestinated to be conformed to the image of His Son* (Rom. viii. 29). Is it fit that we should not follow, where our Captain led, and went first; but that He should lead through rugged thorny ways, and we pass about to get away through flowery meadows? As His natural body shared with His head in His sufferings, so ought His Body mystical to share with Him, as its Head—the buffetings and spittings on His face, the thorny crown on His head, a pierced side, nailed hands and feet: if we be parts of Him, can we think that a body, finding nothing but ease and bathing in delights, can agree to a Head so tormented? I remember what that pious Duke said at Jerusalem, when they offered to crown him there; *Nolo auream, ubi Christus spineam*. “No crown of gold, where CHRIST JESUS was crowned with thorns.” Ver. 36. *Abp. Leighton*. (Comment. on 1 S. Pet. iv. 12, 13.)

To die a martyr, to fall a sacrifice to God, is a glorious death: this is not yielding to the laws of mortality and corruption, but to give back our bodies to God, who gave them: and He will keep such, as have been committed to His care, to a glorious Resurrection; and it will be with an effulgence inexpressible that such bodies will be raised, as have suffered for their LORD; for *if we suffer with Him we shall be glorified together*; which seems to imply, that those shall nearest resemble the Glory of CHRIST, who suffer, as He did. *Dean Sherlock*. (A Practical Discourse on Death. Ch. i. s. 2.)

It behoves us to treat suffering, whether in ourselves or others, in a much more solemn way than the generality, even of serious Christians, are wont to do. In itself, it were a punishment for sin, oppressive, hopeless: through His mercy in CHRIST, it is His healing medicine to burn out our wounds, and purify us for His Presence. All are tokens of His Presence; the great Physician of our souls, looking graciously upon our spots and sores, checking our diseases, ere they take deep root, or cutting

deeply and healthfully into our very souls, if He have compassion upon us, when we have deeply offended Him. All, from the most passing pain of the body to the most deep-seated anguish of the soul, are messengers from Him : some spread over life to temper our enjoyments, lest we seek our joys here : some follow closely upon what is wrong (as discomfort upon excess) ; some gradually thicken upon us, if we neglect the first warnings ; some come suddenly on an instant, to startle people out of their lethargy and careless ways, and shew them that the life, which they are wasting, is an earnest thing ; some in the natural order of His Providence, as the loss of parents ; some contrary to what seems that order, as that of children ; some, a new thing, as when He makes our sun to go down, while it is yet day ; some, it seems, the immediate preparation for His Holy Presence ; whence perhaps old age is so generally a period of suffering, and the last illness has mostly so much of heavy suffering—yet all, if we will regard it, His Fatherly care, tempering our cup with pain and sorrow, as He sees most needful for us all, in their degree, loosening our hold of this life (as all pain is an earnest and preparation for our final dissolution) ; all leading up thitherward, where there shall be no pain ; all humbling us, as being creatures, who require it and deserve far more ; all teaching us to look into ourselves, to see for what disease in us this medicine has been sent. xii. 15. *Dr. Pusey.* (Oxford Plain Sermons. Sermon on S. Luke ii. 21.)

18 For I reckon that the sufferings of this present time *are not worthy to be compared* with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope.

21 Because the creature itself also shall be delivered

from the bondage of corruption into the glorious liberty of the children of God.

18 *If children, then heirs.* This is such a transcendent privilege, that the soul, to whom the joyful news of it comes, is lifted up above the amazing and affrightening fears of any suffering. The Apostle, having but a little sweetened his thoughts with a few meditations on this soul-ravishing subject, see how his blessed soul is raised into a holy slighting of all the troubles of this life; *I reckon*, &c. He will not allow his own soul, or any, that hath the hope of this inheritance, so far to undervalue the Glory thereof, or the Love of GOD, that settled it on them, as to mention the greatness of their sufferings in any way of pitying themselves for them. As if he had said, "Hath GOD made us His heirs, and bestowed heaven upon us for reversion, and shall we be so poor-spirited, as to sit down and bemoan ourselves for our present sorrows, that are no more to be compared with the Glory, that we are going to, than the little point of time (into which our short life with all our sufferings are contracted) is to be compared with the vast circumference of that Eternity, which we are to spend in endless bliss and happiness? He is a poor man, we say, that one or two petty losses quite undo: and he is a poor Christian, that cries out he is undone by any cross in this life. We may safely conclude such a one either is *heir* to nothing in the other world, or hath little or no evidence for what he hath there. *Gurnall.* (The Christian in Complete Armour, &c. Eph. vi. 15. Ch. 18.)

I reckon. What we shall suffer hereafter for our sins is as much beyond anything we can suffer here by giving them up, as the destruction of the whole body is beyond the loss of a single limb. And then, surely, our SAVIOUR had a right to charge us to suffer the one, rather than suffer the other. It is to be lamented that men cannot be brought to understand that they are to act, in the business of their religion, only upon the same principles and grounds, that they act upon in their own common concerns and transactions. A situation or pursuit, however pleasant and delightful at present, if we foresaw that it would lead to nothing but ruin and disgrace, we should quit

most certainly in common prudence. In like manner, if we had made any advantages for the present, though apparently considerable; and if we observed that they were very uncertain advantages, which the next day or even hour might take away, I suppose that we should prefer a smaller but more regular return, which might be trusted to always. . . . Now it is but this, and no more than this, that we are required to do by CHRIST's command. Sin, be it ever so pleasurable or ever so profitable, must not be long: its pleasures and its profits must end with our lives, generally much sooner: but who shall count, who shall say what or when will be the end of the misery it brings us to? If we "gain the whole world, and lose our own souls," you may remember Who it is, that hath said "it profiteth nothing." *Dr. Paley.* (Serm. on S. Matt. v. 29.)

The Saints shall be raised in *glory*, whereby their bodies shall shine as bright as the sun in the firmament; and which, being made transparent, their souls shall shine through, far more glorious than their bodies. Three glimpses of which glory were seen: first, in Moses' face; secondly, in the Transfiguration; thirdly, in Stephen's countenance—three instances and assurances of the glorification of our bodies at that glorious Day. Then shall David lay aside his shepherd's weed, and put on the robe of the King's Son JESUS; not Jonathan's (2 Sam. xviii. 4). Then every true Mordecai, who mourned under the sackcloth of his corrupt flesh, shall be arrayed with the King's Royal apparel, and have the crown-Royal set upon his head, that all the world may see, "how it shall be done to him, whom the King of kings delighteth to honour" (Esth. vi. 4). If now the rising of one sun make the morning so glorious, how glorious shall that Day be, when innumerable millions of millions of bodies of Saints and Angels shall appear, more glorious, than the bright of the sun; the Body of CHRIST in Glory surpassing them all! *Bp. Bailly.* (The Practice of Piety. Medit. 3.)

19 This Apostle calls it a most *earnest expectation*. So the ἀποκατάδοκία of the creature (Rom. viii. 19) is expounded by Œcumenius to be its exceeding, intense, and vehement desire and expectance of the revelation of the sons of God; that is, says he, of the conclusion of all, when it shall be clearly seen

who are the sons of GOD and who the sons of the devil: which is a good to be wished for so much above all other, that the heaven, the earth, the sea, the air, the sun, the moon, all the visible creation, together with all that is invisible, the Angels, Archangels, Powers, Principalities, Dominions, all these expect our perfection. They are the words of Theodoret, who (with other of the ancients) looks upon the whole creation, as brought in here, expecting our future happiness by such a figure, as the Prophets use, when they introduce the woods rejoicing, the mountains leaping, the floods clapping their hands, to express the exceeding great joy, that should be among mankind at the first coming of our LORD. *Bp. Patrick.* (The Glorious Epiphany, &c. Ch. x. s. 2.)

Though we doubt not that the spirits of good men inhabiting the separate state, in which the righteous expect the consummation of all things, enjoy much of that, which can be enjoyed by none but the children of GOD, yet we believe that their happiness is incomplete, and that they eagerly long for that *manifestation*, of which our text speaks. They listen for the trump of the Resurrection—the Jubilee trump to them, as well as to this oppressed and groaning creation. They know that, at the peal of that trump, the stamp and finish, already graven splendidly on themselves, will be communicated to every atom of that dust, which constituted the tabernacles, that enclosed them on earth. And that suddenly, the spirit, rushing into this renewed home, there will be presented to the universe, man—the fallen thing, the dissolved thing—radiant as the offspring of GOD, and that beheld by this universe, as in every lineament a child of the Most High, the *manifestation* will take place amid the melodies of Saints, and it will be consigned to a Glory exceeding that of Angels. . . . If we would console those, who are mourning over bereavement, we speak of the blessed estate of the emancipated *spirit*: our discourse turns almost exclusively on the soul, and scarcely a solitary word is given to *the body*, which is regarded with melancholy, and almost with disgust, and has been left to corruption. It was not thus with S. Paul, when death had entered the Thessalonian family, and he desired to speak peace to the mourners. And the words, which were em-

ployed, were undoubtedly intended to serve as a model for a consolatory discourse; for he concludes by saying, "Wherefore comfort ye one another with these words." What were these "words?" Not words on the happiness of the separate state; not words on its deep and rapturous repose. They were words on the Resurrection. I hear in them the shout of the descending Mediator, "the voice of the Archangel, the trump of God." The Apostle makes no reference to the soul, and he speaks only of the body—that the grave shall be emptied, that the Saints "found alive at the coming of the LORD shall not prevent them that are asleep," and that "the dead in CHRIST shall rise first." These are the topics, by which he would animate the Thessalonians, that they might "not sorrow, even as others which have no hope." Why did he fetch forth his consolation from the Resurrection of the body? Because it was death, which had brought sorrow into these families. If then he would "comfort" them, let him shew them death vanquished and death destroyed. Many hopes and many joys had gone down into the grave. Let him then irradiate that grave and strip it of its terrors. . . . The quickening of the buried dust will be the manifestation of the sons of God. *H. Melvill.* (Serm. on the Text.)

- 20 GOD made everything in itself very good, and therefore very fit for the desires of man, some way or other, to take satisfaction from. . . . The meanest of the creatures were at first filled with so much goodness, as did not only declare the glory of God, but, in their rank, likewise minister content to the mind of man. It was the sin of man, that filled *the creature* with *vanity*; and it is the vanity of the creature, that fills the soul of man with vexation. As sin makes man "come short of glory" (iii. 23), which is the rest of the soul in the fruition of God in Himself; so doth it make him come short of contentation too, which is the rest of the soul in the fruition of God in His creatures. Sin took away God's favour from the soul, and His blessing from the creature: it put bitterness into the soul, that it cannot relish the creature; and it put vanity into the creature, that it cannot nourish nor satisfy the soul. *Bp. Reynolds.* (Three Treatises. Serm. i. on Eccles. i. 14.)

He doth attribute unto them how they look for the perfection of our salvation; how that they are *subject to vanity*; how that they *groan* and *travail*: attributing these things unto the senseless creatures, by translation from man, to signify the society, cognation, and consent, which all and every creature hath with man; that, as every and all things were made for man, so by the Man CHRIST all and everything, both earthly and heavenly, shall be restored. *John Bradford.* (Letters.)

21 In Adam's censure, the whole earth is cursed for Adam's sake (Gen. iii. 17). But what had the earth done? or, how was it guilty of Adam's transgression? Again, in ch. vi. it is expressly said, that "because GOD saw the wickedness of man was great in the earth, He said, I will destroy both man and beast, and the creeping things and the fowls of the air." How were these creatures partakers of man's wickedness? What had they done more, than been abused by him—which they could not avoid, he being their Lord and Master? . . . How this may stand with GOD's Justice, comes now to be resolved. First, we know that all the beasts of the field, all the fowls of the air, and the fishes of the sea, were made for the use and service of man in one kind or another, as he should have occasion to use them. Secondly, if man had stood in his first creation, the service of the creatures should have been suitable to his excellency and integrity; and so far more noble, than now it is, that even the creatures might be partakers of his happiness then, since they yet look for *the glorious liberty of the sons of God* to come. Thirdly; but, when man was once fallen, the service of the creature was altered, and became a *bondage of corruption*, as S. Paul terms it; that is, ignoble and suitable to the corrupt condition of man, under sin. Those, which should have been employed excellently for the use of his integrity, are now to serve him ignominiously, according to his sin and misery; namely, either to be the means to punish him for his sin, or to relieve him in his misery. To punish him, all the creatures for his use are become base, corruptible, and unworthy; and so nothing so useful for him, as they had been. The earth will not bring forth for him, but with his labour and toil; and then, too, when it should bear him corn, it brings

forth thorns and thistles. The creatures, which should serve and honour him, do often seize upon him and destroy him. And thus are the creatures employed for man's use indeed—but a woeful use—to afflict and punish him for his sin all the days of his life. Another way, notwithstanding, they are useful and serviceable for his good, as helps to relieve and better him in this his condition of sin; as to be made documents of the wrath of God to move him to repentance, and emblems to know the condition of his most deadly enemy the devil, and how he ought to abhor and hate him, and the hope and expectation of conquering and triumphing over him in the Blessed Seed of the woman. And for this use and service was the Serpent abased and made vile, according to the curse pronounced on him; that, as he was made excellent to serve man in his integrity, so he was now abased to be made fit to do him the best service in his misery. And what injustice could this be in God? When He made him at first so, as He made him for the service of man, and now, when He marred him, He marred him likewise for man's service. *Jos. Mede.* (Serm. on Gen. iii. 13—15.)

The HOLY GHOST could not express more danger in a man, than when He calls him *filium sæculi*, “the child of this world” (S. Luke xvi. 18); nor a worse disposition, than when He calls him *filium diffidentiae*, the child of diffidence and distrust in God (Eph. v. 6); nor a worse pursuer of that ill disposition, than when He calls him *filium Diaboli* (as S. Peter calls Elymas), the child of the devil (Acts xiii. 10); nor a worse possessing of the devil, than when He calls him *filium perditionis*, the child of perdition (S. John xvii.); nor a worse execution of all this, than when He calls him *filium Gehennæ*, the child of hell. The child of this world, the child of desperation, the child of the devil, the child of perdition, the child of hell, is a high expressing, a deep aggravating of his damnation; that his damnation is not only his purchase, as he hath acquired it, but it is his inheritance; he is the child of damnation. So it is also a high exaltation, when the HOLY GHOST draws our pedigree from any good thing, and calls us the *children* of that; as when He calls us *filios Lucis*, the children of Light (S. John xii. 36), that

we have seen the Day-star arise; when He calls us *filios Sponsæ*, the children of the Bride-chamber, begot in lawful marriage upon the true Church. These are fair approaches to the highest title of all—to be *Filii Dei*, the children of GOD; and not children of GOD *per filiationem vestigii*, (so every creature is a child of GOD), by having an image and impression of GOD in the very being thereof; but *children* so, as that we are *heirs*; and *heirs* so, that we are *co-heirs with Christ*, as it follows in the next verse, and is implied in this name *children of God*. Dr. Donne. (Serm. on Rom. viii. 16.)

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for it.

22 Nature and Grace alike proclaim a Glorified MESSIAH, as indispensable to complete their appointed course. Nature through all her regions—uncorrupted nature—cries aloud for Him, who is to rectify her unwilling disorders, to restore her oppressed energies, to vindicate her voice of conscience long despised, her sublime testimony to the Creator so long questioned and overlooked. But what is even this to the demand of Grace for the coming of Him, who is not only the great GOD, but our SAVIOUR? If *the whole creation groaneth and travaileth in pain for the manifestation of the sons of God*, what shall be the desire of the sons of GOD themselves? What shall be their ardour to realise that *liberty of the children of God*, of which

such great things are spoken? . . . Yes, all proclaims and demands the return of CHRIST to the world; all, but the unsanctified heart of man. There alone no voice is heard to welcome the mighty Stranger; there alone the dawn of this Eternal orb is contemplated with hatred, horror, and dismay. Hearts, that are inured to the world's corruptions—how shall they hail an immortality of meekness, simplicity, and love? Spirits, habituated to seek unholy ends by means yet more unholy—how shall they endure the “bringing in of an everlasting righteousness?” Those, whose hopes, prospects, and calculations are bound up with the fortunes of the world, as it is—how shall they regard otherwise than with terror this awful revolution in the administration of the universe? *W. Archer Butler*. (Serm. on 1 Cor. i. 7.)

If you take the whole passage concerning the Gentiles, breathing after the Evangelical liberty of the sons of GOD, you render the sense very easy, and very agreeable to the mind of the Apostle, and to the signification of the word *πάντα κτίσις* (S. Mark xvi. 15; S. Matt. xxviii. 9; Col. i. 23), *creature*, or *creation*; when they, that render it otherwise, dash upon, I know not, what rough and knotty sense. Let me thus paraphrase the whole place: *For the earnest expectation of the creature* (or of the heathen world) *waiteth for the revelation of the sons of God*. For GOD had promised, and had very often pronounced by His Prophets, that He would gather together and adopt to Himself innumerable sons among the Gentiles. Therefore the whole Gentile world doth now greedily expect the revelation and production of those sons. *For the creature* (the whole heathen world) *was subjected to the vanity of their mind* (Rom. i. 21, Gr.), “became vain in their imaginations;” and (Ephes. iv. 17,) “the Gentiles walk in the vanity of their mind”—*not willingly, but because of him that subjected it: under hope, because the creature also* (or that heathen world) *shall be freed from the service of* (sinful) *corruption*, “which is in the world through lust” (2 S. Pet. i. 4) into the (Gospel) liberty of the sons of GOD; from the service of Satan, of idols, and of lusts, into the liberty, which the sons of GOD enjoy through the Gospel. *For we know that the whole creation* (or heathen world) *groaneth together and*

travaileth, and as it were, with a convex weight, boweth down, unto this very time, to be born and brought forth. *Neither the Gentiles only, but we Jews also* (however we belong to a nation envious of the heathen), *to whom God hath granted the first-fruits of the Spirit, we sigh among ourselves for their sakes, waiting for the adoption, that is, the redemption of our* (mystical) *body*, whereof the Gentiles make a very great part. Conf. Heb. xi. 40; Ephes. iv. 13. *Dr. Lightfoot.* (Exercitations upon S. Mark xvi. 13.)

23 We may wonder at this, that GOD should have such a care to dignify, and to crown, and to associate to His own everlasting Presence, the *body* of man. GOD Himself is a Spirit, and Heaven is His place; my soul is a spirit, and so, proportioned to that place: that GOD, or Angels, or our souls, which are spirits, should be in Heaven, never wonder at that. But, since we wonder, and justly, that some late philosophers have removed the whole earth from the centre, and carried it up and placed it in one of the spheres of Heaven, that this clod of earth, this body of ours, should be carried up to the highest Heaven, placed in the eye of GOD, set down at the right hand of GOD—wonder at this: that GOD, all spirit, served with spirits, associated to spirits, should have such an affection, such a love to this body, this earthly body—this deserves our wonder. The FATHER was pleased to breathe into this body, at first, in the Creation. The SON was pleased to assume this body, after, in Redemption. The HOLY GHOST is pleased to consecrate this body and make it His temple by His Sanctification. In that *Faciamus hominem*, “Let us” (all us) “make man,” that consultation of the whole TRINITY in making man, is exercised even upon this lower part of man, the dignifying of his body. *Dr. Donne.* (On Easter-day. Sermon on S. John v. 28, 29.)

A man, by the original constitution of his nature, consists of a soul and body; and therefore his perfect happiness requires the united glory and happiness of both parts, of the whole man; which is not considered by those, who cannot apprehend any necessity, why the body should rise again; since, as they conceive, the soul might be as completely and perfectly happy without it. But yet the soul would not be an entire and perfect man; for

a man consists of soul and body. A soul in a state of separation, how happy it might otherwise be, has still the mark of GOD's displeasure on it, that it has lost its body; and therefore the reunion of our souls and bodies has at least this advantage in it, that it is a perfect restoring us to the Divine favour; that the badge or memorial of our sin and apostacy is done away in the resurrection of our bodies; and therefore this is called *the adoption*, that is, *the redemption of our body*. For then it is, that GOD publicly owns us for His sons, when He raises our dead bodies into a glorious and immortal life. And, besides this, I think we have no reason to doubt but that the re-union of soul and body will be a new addition of happiness and glory: for, though we cannot guess what the pleasures of glorified bodies are, yet surely we cannot imagine, that, when these earthly bodies are the instruments of so many pleasures, a spiritual and glorified body should be of no use. *Dean Sherlock.* (A Practical Discourse on Death. Ch. i. s. 2.)

Oh, the mysterious greatness of our nature, that the disembodied spirit, even with CHRIST Himself and contemplating in Him the ever blessed TRINITY, should not yet have its fullest happiness, until this mortal flesh, conceived in sin, ever prone to rebel, the heir of corruption, be restored to it, purified, glorified, Deified! Oh, the strange condescension of GOD, that the SON of GOD should take our nature, fulfilling the fallen spirit's deceitful promise, "Ye shall be as Gods," making us temples of His Spirit here, and hereafter conforming our vile bodies to be "like unto His glorious Body," in which "the fulness of the Godhead dwelt bodily." Oh, the awful Sacredness of this poor body, which men so defile, misuse, deck, trick out, pamper, surfeit, subject to vanity and corruption, that here it is to be by Baptism the indwelling place of the ever blessed TRINITY: into it our LORD Himself deigns to enter: it hereafter is to become all spiritual: though a body still, it is to be attempered to a spirit, and the spirit to GOD; and soul, body, and spirit are to be full of GOD and partake of GOD. Oh, the miserable deceitfulness of sin, which, when for the endurance of a few short years, all this eternal likeness, participation, oneness with GOD, are held out to it, will tempt the many to exchange all this and

the soul itself for its passing bitter pleasures, to forfeit the spirit, and corrupt the soul, until it becomes decayed, earthly, sensual, devilish; and that, which was once the habitation of the Blessed TRINITY, be the abode of all filthiness and uncleanness, the dwelling-place of devils: its spiritual nature becomes fleshly, and the high prerogatives, which it once had, remain only in that it is capable of an immortality of suffering. xii. 1. *Dr. Pusey.* (Oxford Plain Sermons. Sermon on S. Matt. xvii. 1, 2.)

24 We are *saved* by the exercise of a principle, which we are in some measure instinctively inclined to make the source of our earthly happiness; but which, as yet, we have known as little more than the harbinger of disappointment. That our *hope* in CHRIST is no such delusion, I am not about now to argue. I am only inviting your attention to its admirable aptitude to our condition, as employing that machinery of hope and trust, which nature before possessed for higher objects than nature ever contemplated. The author of the Epistle to the Hebrews describes Christians as those, who have "fled for refuge to lay hold of the *hope* set before them, which hope they have, as an anchor of the soul sure and stedfast." The hope, which deserves such characters, is in its nature, as a feeling of the soul, the same, as that, which we waste upon the emptiest dreams of time: but it was He, who is our Hope, that first taught the feeling to be "sure and stedfast," that first made it indeed "the anchor of the soul;" *because* He first made it (as the passage goes on to say) a hope, which "entereth into that within the veil." . . . Hope is the consoling and fortifying power. She prepares for heaven by maintaining the constant desire and expectation of its promised enjoyments. As faith dwells in the testimony of the glory to come, hope reposes on the glory itself. In hours of sorrow and trial, the magnificent vision still brightens through all their clouds, until, as it were, wrought into the substance of the soul, it becomes a part of its better nature; and, colouring it with its anticipated heaven, fits it by the very earnestness of desire for the glory it desires. xv. 13. *W. Archer Butler.* (Sermon on Jer. xxx. 17 and Col. i. 12.)

Hope is only, or principally, of invisible things; for *hope that is*

seen is not hope . . . spes veniæ, a hope of pardon for that, which is past; and then *spes gratiæ*, a hope of grace to establish me in that state with God, in which His pardon hath placed me; and lastly a *spes gloriæ*, a hope that this pardon and this grace shall lead me to that everlasting glory, which shall admit no night, no eclipse, no cloud. iv. 18. *Dr. Donne.* (Serm. on Job xiii. 15.)

It is plain we have a prospect and eager desire of a future life, and in many circumstances there is nothing but that *hope* can make the present tolerable to us. But natural religion can neither give us any certain clear security of it, nor means to attain it. Revealed gives both; and the view is so comfortable to a good man and so useful to the world, that it seems to be an imitation of the devil's spite and malice to go about to deprive us of it. 'Tis this hope only can make all men equally happy, and send the poor, the unfortunate as to the circumstances of this world, and the oppressed, to bed, as contented as the greatest prince. 'Tis this only, that can make us cheerfully dispense with the miseries and hardships of life, and think of death with comfort. Except therefore these patrons of natural Religion can shew us sure and effectual means to comfort us on these occasions, as Revealed Religion affords us, they are spiteful and unreasonable: for they go about to take from us that, which gives us patience in our sickness, relief in our distresses, and hope in our death; and offer us nothing in lieu of it. If a man be oppressed by his enemies, if he be in sickness, pain, or anguish, if the agonies and terrors of death approach him, what comfort or support can he have without religion? What a dismal thing must it be to tell a man that there is no help, no hope for him, to bid him despair and die, and there is an end of him. Such reflections may make a man sullen, mad, curse himself and nature; but can never give him any satisfaction without a well grounded hope of a Blessed immortality. Now Revelation can give the generality of mankind, especially the unphilosophical part of it, who are not capable of long or subtle reasoning, such a clear and well grounded hope. For we may add to this that, if we take natural religion with all the advantages, that reason can give it, yet the rewards and punishments

discoverable by it are not so clear or determined, as to be a sufficient encouragement to such as are good, or discouragement to the evil. Revealed Religion serves all these ends, and therefore we ought firmly to adhere to it, and not hearken to wicked and unreasonable men, or suffer them to wrest it out of our hands. It is our joy, our comfort, and our life; it carries us beyond death and secures our eternal felicity. Justice, and charity, and peace are the fruits of it here, and glory hereafter. *Abp. King.* (On the Fall of Man. Sermon on Gen. ii. 16, 17.)

25 Truly the saints' way to salvation lies in the same road, that CHRIST went in; only with this advantage, that His going before hath beaten it plain, so that now it may be forded; which, but for Him, had been utterly impassable to us. Afflictions understood with this notion about them, that they are as necessary for our waftage to glory, as water is to carry the ship to her port . . . this notion, I say, well understood would reconcile the greatest afflictions to our thoughts, and make us delight to walk in their company. This knowledge *Parisiensis* calls, *Unus de septem radiis doni scientiæ*, one of the seven beams of Divine knowledge, for the want of which we "call good evil and evil good;" think GOD blesseth us, when we are in the sunshine of prosperity; and curseth us, when our condition is overcast with a few clouds of adversity. But *hope* hath an eye, that can see heaven in a cloudy day, and an anchor, that can find firm land under a weight of waters to hold by: it can expect good out of evil. The Jews open their windows, when it thunders and lightens, expecting, they say, their Messiah to come at such a time to them. I am sure hope opens her windows widest in a day of storm and tempest; (*Zeph. iii. 12; Micah vii. 7*). See what strong hold the anchor of hope takes. "Therefore," if you observe the place in *Micah*, because all things were at so desperate a pass in the Church's affairs—as there you will find them to be, to man's thinking—"therefore," saith the saint, "I will look, I will wait." *Gurnall.* (The Christian in Complete Armour. *Eph. vi. 17. Ch. 6.*)

Here we meet with the very *patience*, that *ch. ii. 7* has already prepared us to expect, as a necessary qualification for *continu-*

ance in well doing, and in order to the blessed hope of everlasting Life. It is through *patience*, as well as *faith*, that we inherit the promises; and again, “Ye have need of *patience*, that, after ye have *done* the will of GOD, ye might receive the promise” (Heb. vi. 12; x. 36). How wonderful is the harmony of Scripture! xv. 4, 5. *J. F.*

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to *the will of God*.

26 Whenever God's Spirit hath given us any capacities or assistance, any documents, motions, desires, or any aids whatsoever, they are therefore given us with a purpose we should by our industry, skill, and labour improve them; because without such co-operation the intention is made void, and the work imperfect. And this is exactly the doctrine I plainly gather from the words of S. Paul, *The Spirit helpeth our infirmities*—*συναντιλαμβάνεται, collaborantem adjuvat*. It is an ingeminate expression of our labours, and that supposes us to have faculties capable of improvement, and an obligation to labour; and that the effect of having the gift of prayer depends upon the mutual course, that is, upon GOD's blessing our powers and endeavours. . . . The HOLY GHOST is called “the Spirit of prayer” by the same reason, as He is “the Spirit of faith, of prudence, of knowledge, of understanding,” and the like; because He gives us assistances for the acquiring of these graces, and furnishes us with revelations by way of object and instruction. . . . In the mean time, if we may lose the gifts of GOD by our own fault, we may purchase them by our diligence; if we may lessen them by our incuriousness, we may increase them by study; if we may quench the Spirit, then we may also rekindle it: all which

are evident probation that the HOLY GHOST gives us assistances, to improve our natural powers, and to promote our acquirements; and His aids are not inspirations of the habit, or infusions of a perfect gift, but a subliming of what God gave us in the stock of nature and art, to make it in a sufficient order to an end supernatural and Divine. *Bp. J. Taylor.* (An Apology for Authorized and Set Forms of Liturgy. Question i. s. 24, 25, 37, 22.)

We are said to pray *in* or *by* the HOLY GHOST (S. Jude 20), because all the proper graces and affections of prayer are excited in us by Him. And this His excitation of the graces of prayer in us is called His *making intercession for us*; which imports no more than His enabling us to offer up matter of our prayers to GOD in a most devout and affectionate manner; or, as He there explains Himself, *with sighs and groans that are not to be uttered*; that is, with such earnest and flagrant affections, as are too big for words to express. And this is properly to *intercede* for us. For, as CHRIST, who is our advocate in heaven, doth offer up our prayers to the FATHER, and enforce them with His own intercessions; so His Spirit, who is our advocate on earth, begets in us these affections, which render our prayers prevalent, and wings them with fervour and ardency: the one pleads for GOD *with* us in our own hearts by kindling such desires there, as render our prayers acceptable to Him; and the other pleads with Him *for us* in heaven by representing these desires, and soliciting their supply and acceptance. Now this intercession of the HOLY GHOST is also performed by suggesting to, and imprinting such thoughts upon, our minds, as are most apt to raise and excite our affections; which thoughts He often urges with that vehemence and presses with that reiterated importunity, that, if we do not wilfully repel them from our minds, and refuse their admittance to our hearts and affections, they cannot fail to stir up in us all the graces of prayer, and inflame our souls with a fervent devotion; and, accordingly, whenever we harbour these suggestions of the Spirit and by seriously attending to them cherish and encourage them, we find by experience they so affect and influence our devotions, as that in every prayer our souls take wing, and, like the Angel,

that appeared to Manoah, fly up to heaven in the flames of our sacrifice. *Dr. John Scott.* (Of the Christian Life. P. ii. ch. 7. s. i.)

If we look up, we have a Comforter in heaven ; even CHRIST Himself : and, if we look down, we have a Comforter on earth—His Spirit : and so we are at anchor in both. For, as He doth in heaven for us, so doth the Spirit on earth in us ; frame our petitions, and *make intercession for us with sighs that cannot be expressed.* And, as CHRIST is our *witness* in heaven, so is the Spirit here on earth, *witnessing to our spirits* that we pertain to *the adoption* and are *the children of God* ; evermore, in the midst of sorrows, that are in our hearts, with His comforts refreshing our souls ; yet not filling them with false comforts, but (as CHRIST's advocate here on earth) soliciting us daily, and calling upon us, to look to His commandments and keep them ; wherein standeth much of our comfort, even in the testimony of a good conscience. And thus these two—this one and this other—this second and that first—yield plentiful supply to all our wants. *Bp. Andrewes.* (Serm. on S. John xiv. 15, 16.)

As without the intercession of CHRIST we cannot have our prayer accepted, so without the intercession of the Spirit we cannot pray. No prayer can find the way to heaven, but such, as first come from thence. Every sincere prayer is a beam of the Sun of Righteousness, darted into our hearts, and from thence reflected back again. *Dr. South.* (Serm. on Ps. lxi. 18.)

27 We must pray in faith and in the spirit : that is the language, that GOD understandeth. He *knoweth the meaning of the Spirit*, and knoweth none else, but that. Many men are wondrously deceived in that, which they call “the spirit of prayer.” One thinks it is a faculty to set out one's desires in fair words, shewing earnestness, and speaking much in an extemporary prayer. One, that shall never come to heaven, may be more ready in this, than the child of GOD ; for it is a matter of skill and exercise. The spirit of prayer is another thing. . . . The HOLY GHOST makes us *groan*, and, though we speak not a word, yet so enlarges our hearts, as that we send up volleys of sighs and groans, which reach the throne of Grace. And this is the spirit of prayer, when with these sighs and groans, I beg, as it

were, for my life. . . . Prayer availeth much, if it be *ἐνεργουμένη*, *fervent*. In the ancient Churches, those, that were possessed with an evil spirit, were called *ἐνεργουμένοι*; because that caught them up, and made them do actions not suitable to their nature. Prayer is a fire from heaven, which, if thou hast it, will carry all heaven before it. There is nothing so strong in the world, as a Christian thus praying. *Abp. Ussher*. (Serm. on Heb. iv. 16.)

GOD's will is either hidden and secret, or revealed and open: the one is that, which the Prophet calls "the counsel or thought of His heart" (Ps. xxxiii. 11); the other is that will of His Word, wherein He declareth and openeth to men what His will is. His secret will is *voluntas beneplaciti*; "the good pleasure of His will." His revealed will is *voluntas signi*, which is disclosed to us. His secret will is *voluntas quam Deus vult*; that will, which GOD willeth. His revealed will is *voluntas quam Ipse nos velle vult*; that will, which He willeth us to will. The secret will of His heart is, *voluntas adoranda non scrutanda*. "He, that curiously searcheth the glory of heavenly things, shall not enter into glory. Prov. xxv. 27. But the open and the revealed will of GOD is *voluntas scrutanda et facienda*, both to be searched out, and done of us." "Be not unwise, but understanding what the will of the LORD is" (Eph. v. 17). The knowledge of His will is not enough; but, as CHRIST saith, "If ye know these things, blessed are ye, if ye do them" (S. John xiii. 17). Of the secret will of GOD that is true, which the Apostle saith, *Who hath resisted His will?* and therefore we pray not, that that will may be done. Of His revealed will that is verified, which CHRIST complaineth; "How often would I have gathered you together, but ye would not" (S. Matt. xxiii. 37.) GOD often willeth when we will not; and therefore we have need to pray, that His revealed will may be accomplished in us. Moses thus distinguishes GOD's will; "The things that are secret belong to GOD, but the revealed are for us and our children" (Deut. xxix. 29). The secret will of the FATHER is, that "of all that He hath given Me I should lose nothing:" the revealed will of Him, that sent Me, is that "every one that seeth the SON, and believeth in Him, should not perish, but

have everlasting life." (S. John vi. 39, 40.) *Bp. Andrewes.*
(Sermons on the LORD'S Prayer. Sermon. ii.)

28 And we know that all things work together for good to them that love God, to them who are the called according to *His* purpose.

29 For whom He did foreknow He also did predestinate *to be* conformed to the image of His SON, that He might be the firstborn among many brethren.

30 Moreover whom He did predestinate, them He also called : and whom He called, them He also justified : and whom He justified, them He also glorified.

28 All that love GOD, GOD loves : and, seeing He loves them, He makes *all things* concur to their advantage. For which purpose by His good providence He makes them of such a temper, as will best suit with the circumstances He designs for them ; or else, orders their circumstances so, as will best suit with the temper He made them of. He measures out such a proportion of the good things of this life to them, as He knows will be good for them, and no more. He allots them such a place to live in upon earth, where they may enjoy the means, whereby to obtain grace and salvation by His SON. He keeps them from falling into any evil ; and all evil from falling upon them. He defends them from all their enemies ; or else, turns their hearts and makes them to become their friends. He infatuates the counsels and defeats all the ill designs, that men or devils can form against them. He hears the prayers they put up unto Him in His SON'S Name, and for His sake accepts of all the duties they perform to Him. He is with them, wheresoever they are, to direct, assist, and prosper them in whatsoever they do. He sanctifieth and blesseth all manner of occurrences to them, so that everything, which happens, is, all things considered, the best, that could happen to them. . . . Thus He, one way or other, always preserves those He loves from all things, that may hurt them, and withholds nothing from them,

that will really do them good : but He carries them through all the changes and chances of this mortal life, so as to bring them at last to Heaven, where they clearly see His love in everything, that ever befel them, continually praise and adore Him for it, and are eternally happy in the perfect enjoyment of it. *Bp. Beveridge.* (The Sacerdotal Blessing in the Name of the Trinity. Sermon on 2 Cor. xiii. 14.)

All things, that is, all providences especially, *work together for good to them that love God.* And how do they work for their good, but by making them more good and more holy? Providences are good and evil to us, as they find or make us better or worse: nothing is good to him, that is evil. As GOD makes use of all the seasons of the year for the harvest—the frost and cold of winter, as well as the heat of the summer—so doth He of fair and foul, pleasing and displeasing, providences for promoting holiness. Winter-providences kill the weeds of lusts, and summer-providences ripen and mellow “the fruits of righteousness.” When He afflicts, ’tis for our profit; to make us “partakers of His holiness.” . . . It is a sweet meditation *Parisensis* hath upon Rom. viii. 28. “When, O my soul, shouldst thou be more satisfied, free of care and fear, than when thou art among thy fellow labourers, and those, that come to help thee to attain thy so much desired salvation; which thy afflictions do? They *work together* with ordinances and other providential dealings of GOD for good; yea, thy chief good: and thou couldst as ill spare their help, as any other means, which GOD appoints thee.” *Gurnall.* (The Christian in Complete Armour. Ephes. vi. 12, ch. 3, and 17, ch. 6.)

This unfeigned love of GOD, raised from belief of His loving kindness towards us, is as the first conception or plantation of true happiness; to which, once truly planted, whatsoever in this life can befall us serves as nutriment. *Dean Jackson.* (Works. B. vi. c. 18, s. 4.)

29 To *foresee* a thing, before it be actually effected, comes to pass in a threefold manner; either by the insight of natural causes—so artists can foretell at what day and hour eclipses of the sun and moon will happen—or, by rational sagacity, as a prudent man can espy how affairs will succeed, when a good foundation

is laid ; or, by Divine inspiration, when the LORD from above doth give a spirit to His Prophets to behold things to come, as if they were present before their eyes. These three are thus laid down, after the measure of our own understanding ; but, when we speak of GOD's *fore-knowledge*, it is of another fathom (depth). For, first, all things, that were, that are, that shall be, are present to Him at one instant : those successions of time—past, present, and to come—which are differences to us, are none at all to GOD. His knowledge, which is eternal, reacheth with one simple act even to the producing of effects in time without all variation ; and therefore is called “ prescience ” very improperly, and with much dissimilitude from human ways of prescience. Secondly, our foresight is bare fore-knowledge, not able to put forward a good event, and as unable to prevent a calamity. Abraham could truly presage, that Israel should come out of Egyptian bondage ; but he could not hasten the time of their return. Israel could foretell, that Judah should be led away into captivity ; but he could not mitigate their bondage : but GOD's fore-knowledge hath His hand and power always annexed to it. . . . He doth not only foresee good, how like it is unto Himself, and evil *per dissimilitudinem Sui*, how unlike it is unto Himself ; but His Providence intervenes, and manageth that evil, which He foresees will arise out of the corrupt and depraved will of the creature, to His own glory. . . . Now Providence is the ordaining of all things to a good end ; but Predestination is the ordaining of GOD's chosen portion to a Blessed end. iv. 17 ; xi. 29. *Bp. Hacket.* (Serm. v. on the Passion. Acts ii. 23.)

These two links of the chain (*Foreknowledge* and *Salvation*) are up in heaven, in GOD's own hand ; but this middle one (*calling*) is let down to earth into the hearts of His children ; and they, laying hold on it, have sure hold on the other two : for no power can sever them. If therefore they can read the characters of GOD's Image in their own souls, those are the counterpart of the golden characters of His love, in which their names are written in the Book of Life. Their believing writes their names under the promises of the Revealed Book of Life—the Scriptures ; and so ascertains them, that the same names are in the

secret Book of Life, which GOD hath by Himself from eternity. So that, finding the stream of grace in their hearts, though they see not the fountain whence it flows, nor the ocean into which it returns, yet they know that it hath its source, and shall return to that ocean, which ariseth from their eternal Election, and shall empty itself into that eternity of happiness and salvation. . . . Therefore make your *calling sure*, and by that your *election*; for *that* being done, *this* follows of itself. We are not to pry immediately into the Decree, but to read it in the performance. Though the mariner sees not the pole-star, yet the needle of the compass, that points to it, tells him which way he sails. Thus the heart, that is touched with the loadstone of Divine love, trembling with godly fear, and yet still looking towards GOD by fixed believing, points at the love of election, and tells the soul that its course is heaven-ward, towards the haven of eternal rest. He, that loves, may be sure he was loved first; and he, that chooses GOD for his delight and portion, may confidently conclude, that GOD hath chosen him to be one of those, that shall enjoy Him and be happy in Him for ever: for that our love and electing of Him is but the return and repercussion of the beams of His Love shining upon us. Find thou but within thee "Sanctification by the Spirit," and this argues necessarily both "Justification by the SON," and "the Election of GOD the FATHER." *Abp. Leighton.* (Comment. on 1 S. Pet. i. 2.)

We are nowhere commanded to pry into these secrets, but the wholesome counsel and advice given us is this—to "make our calling and election sure." We have no warrant in Scripture to peep into these hidden Rolls and Volumes of Eternity, and to make it our first thing we do, when we come to CHRIST, to spell out our names in the stars, and to persuade ourselves that we are certainly elected unto everlasting happiness; before we see "the Image of GOD in righteousness and true holiness" shaped in our hearts. GOD's everlasting Decree is too dazzling and bright an object for us at first to set our eyes upon: it is far easier and safer for us to look upon the rays of His Goodness and Holiness, as they are reflected in our own hearts, and there to read the mild and gentle characters of GOD's love to us in our love to Him, and our hearty compliance with His

Heavenly Will. As it is safer for us, if we would see the sun, to look upon it here in a pail of water, than to cast up our daring eyes upon the body of the sun itself, which is too radiant and scorching for us. The best assurance any one can have of his interest in GOD is, doubtless, *the conformity of his soul to Him*. . . . The way to obtain a good assurance indeed of our title to heaven is not to clamber up to it by a ladder of our own ungrounded persuasions, but to dig as low, as hell, by humility and self-denial in our own hearts; and, though this may seem to be the furthest way about, yet it is indeed the nearest and safest way to it. We must ἀναβαίνειν κάτω and καταβαίνειν ἄνω, as the Greek epigram speaks, “ascend downward and descend upward,” if we would indeed come to heaven, or get any true persuasion of our title to it. *Ralph Cudworth*. (Serm. on 1 S. John ii. 34.)

(Conf. ver. 17.) The duty of *conforming* unto CHRIST consists not only in doing, as He did, but *suffering* also, as He hath done (1 S. Pet. ii. 20; 1 S. John iii. 16). And this conformity and sampling (as I may say) of CHRIST extends, not only to those acts of His, which He did, as man, where the imitation is plain and direct, but in a certain sort to those supernatural ones, which exceed the nature of mere man, and were done by the concurrence and power of His Godhead; which, because otherwise unimitable, we must express by way of a mystical resemblance. Thus are we to imitate His expiatory death and burial (Rom. vi. 1). To the same purpose (1 S. Pet. iv. 1). So likewise, suffering one for another (Eph. v. 1). In the like manner, His Resurrection and Ascension (Rom. vi. 4); accordingly, Col. iii. 1. All which, you see, are grounded upon this one principle, “Learn of Me.” . . . In the mystical Body of CHRIST, every character in the Head CHRIST must have something answerable to it in His Body the Church. vi. 3—5; xiii. 14. *Joseph Mede*. (S. Matt. xi. 28, 29.)

30 The Christian Church had in the day of its nativity all that fulness of holiness and peace named upon it, and sealed up to it, which beseeemed it, viewed as GOD’s design; viewed in its essence, as it is realised at all times, and under whatever circumstances; viewed as GOD’s work without man’s co-operation, viewed as

GOD's work in its tendency and in its ultimate blessedness: so that the titles given it upon earth are a picture of what it will be absolutely in heaven. . . . The same interpretation will apply to the Scripture account of the "elect people" of GOD, which is but the Church of CHRIST under another name. On them, upon their election, are bestowed, as on a body, the gifts of justification, holiness, and final salvation. The perfections of CHRIST are shed around them. His Image is reflected from them; so that they receive His Name, as being "in Him," and beloved of GOD "in the Beloved." Thus in their election are sealed up, to be unrolled and enjoyed in due season, the successive privileges of the heirs of light. In GOD's purpose—according to His grace—in the tendency and ultimate effects of His dispensation—to be called and chosen is to be saved. *Whom He did foreknow, He also did predestinate; whom He did predestinate, them He also called; whom He called, them He also justified; whom He justified, them He also glorified.* Observe, the whole scheme is spoken of, as of a thing past; for in His deep counsel He contemplated from everlasting the one entire work, and, having decreed it, it is but a matter of time, of sooner or later, when it will be realised. As "the LAMB" was "slain from the foundation of the world," so also were His redeemed gathered in from the first, according to His foreknowledge; and it is not more inconsistent with the solemn announcement of the text just cited, that some once elected should fall away (as we know they do), than that an event should be spoken of in it as past and perfect, which is incomplete and future. All accidents are excluded, when He speaks; the present and the time to come, delays and failures, vanish before the thought of His perfect work. And hence it happens, that the word "elect" in Scripture has two senses, standing both for those, who are called *in order* to salvation, and for those, who at the last day shall be the *actually resulting fruit* of that holy call. For GOD's Providence moves by great and comprehensive laws; and His Word is the mirror of His designs, not of man's partial success in thwarting His gracious Will. iv. 17. *J. H. Newman.* (The Epiphany, &c. Sermon on Isa. lx. 1.)

This declares the regular event, or, at least, the order of things, and the design of God; but not the actual verification of it to all persons. *Bp. J. Taylor.* (Life of CHRIST. Disc. vi. p. 2.) You have several words in Scripture to express the same state, and they only differ in notion: they do not differ materially, but they are in substance the same. And if it be so, then it is not greatly material, whether the one be first or not, whether one be named or the other. For they belong to the same state; the notion only is different; or, the several words do import the several degrees of the same perfection. I will produce ten words in Scripture, that come into my mind, which it may trouble you to distinguish; and they are all belonging to the self-same state: they differ but notionally or gradually; or, as to our apprehension only. They are these—*regeneration, conversion, adoption, vocation, sanctification, justification, reconciliation, redemption, salvation, glorification.* You have all these words in Scripture. Now all these belong to the same state, though they have different *σχέσεις*, different relations and respects; but they all import the same spiritual life, health, and state; they import the same thing for substance, but in different respects, or in several degrees of perfection. Therefore, to stand upon nice or accurate distinction of them, it is superfluous, needless, and useless, since Scripture uses them indifferently. But, if you speak accurately, I will tell you the import of them. *Regeneration* is used to distinguish the Divine heavenly life from the natural and animal. *Conversion*—that imports a regenerate one, that had departed from God and righteousness; and he is reduced from the practice of iniquity to his duty and to God. *Adoption*—that intimates, that a man hath broke with God and parted from Him; and here is again the renewal of the former relation to God; he is again made the son of God. *Vocation*—that imports the taking a man off from the ill-usage and guise of the world. *Sanctification*—that imports the renewal of us in the spirit of our minds. *Justification* imports pardon of sin. *Redemption* imports rescuing us from the slavery of the devil. *Salvation* denotes holiness here, and happiness hereafter. *Reconciliation* implies peace restored with God, and with our consciences.

Glorification is a consummation and accomplishment of them all. So all these are concerned in the different notions and conceptions, in the state of religion here and hereafter; are not distinguished as separable or divisible things, in respect of actual existence, but only formal, notional, and mental apprehension: for they are all competent to the same person, in respect to the state of religion; and wheresoever one is, all are; and all upon the same account, materially and substantially: only they have different relations and habitudes; or they speak the same thing in different states. *Dr. Whichcote.* (The Nature of Salvation by CHRIST. Sermon on 2 Tim. i. 9, 10.)

Were we to climb up unto the highest heavens, we should not be able to comprehend the mysteries of *Mercy*, revealed in the work of our Redemption and Salvation; but still revealed, as mysteries to be partly known and partly believed. Or, were we to dive into the deepest hell, we should never be able to comprehend the mysteries of *Justice*, threatened; but still threatened, as mysteries, in the punishment of the guilty, which we can only conceive in part, and believe in part. All true religion, rightly understood, takes its rise from *Predestination*, rightly understood. On the part of GOD, what is true Religion, but that immense plan, whereby, ere the world was made, He purposed to create and govern all things? Every act of His Providence—the Paradisaical state—the First and Second Covenant, the Judgment to come—were predetermined. These predeterminations—all of them just and good—were founded on infinite and perfect knowledge, which could not have been either infinite or perfect, if all was not perfectly and certainly foreseen. On the part of man, all true Religion is founded on such knowledge of GOD and His Will, as man can acquire, and on faith, where knowledge fails. To man, too, as a necessary part of Religion, a foreknowledge of such events, as concern him most, is imparted: and on these two is erected the predestination, or predetermination freely made in the breast of every Christian, to keep the Covenant between GOD and his soul, to lead, as far forth as he is able, a new and holy life, and to stand issue, at the last Day, for all the thoughts, words, and actions of that life. On these terms, as not only just,

but good and gracious also, every believer freely embraces the Covenant, in his judgment, an infinite and wholly undeserved benefit. *P. Skelton.* (Reflections on Predestination.)

Sir, in these matters—(referring to the doctrines of election and final perseverance)—I am so fearful, that I dare not speak further, yea, almost none otherwise, than the very Text doth, as it were, lead me by the hand. *Bp. Ridley.* (Letter to John Bradford.)

Do not expect too much certainty on topics, which have exercised the sagacity of men for many ages, without any agreement being produced among them: but, if you still find perplexities beyond your power, dismiss them from your mind, as things, that cannot concern you. “Secret things belong to the LORD our GOD;” but on the necessity of an Atonement, on Justification by faith, and on the obligation, which lies on us to work out with fear and trembling the Salvation, thus begun in us, no real difficulties exist, and by these, on every system, our entrance to heaven is to be secured. *Bp. Heber.* (Life, by his widow. Ch. 17.)

31 What shall we then say to these things? If God *be* for us, who *can be* against us?

32 He that spared not His own SON, but delivered Him up for us all, how shall He not with Him also freely give us all things?

33 Who shall lay any thing to the charge of God’s elect? *It is* GOD that justifieth.

34 Who *is* he that condemneth? *It is* CHRIST that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

31 In the last verse of this Psalm (lxii.) David says, “GOD hath spoken once, and twice have I heard Him.” GOD hath said enough at “once,” but “twice” in this Psalm hath He repeated this (second and sixth verses); “He only is my rock, and my

salvation, and my defence ;” and, as it is enlarged in ver. 7, “my refuge and my glory.” If my “refuge,” what enemy can pursue me? If my “defence,” what temptation will wound me? If my “rock,” what storm can shake me? If my “salvation,” what melancholy shall deject me? If my “glory,” what calumny shall defame me? I must not stay you, now to infuse into you the several consolations of these several names and notions of GOD towards you. But go your several ways home, and let every soul take with him that name, which may minister most comfort to him. Let him, that is pursued with any particular temptation, invest GOD, as GOD is a “refuge,” a sanctuary. Let him, that is buffeted with the messenger of Satan, battered with his own concupiscence, receive GOD, as GOD is his “defence” and target. Let him, that is shaken with perplexities in his understanding or scruples in his conscience, lay hold upon GOD, as GOD is his “rock” and his anchor. Let him, that hath any diffident jealousy or suspicion of the free and full mercy of GOD, apprehend GOD, as GOD is his “Salvation.” And let him, that walks in the ingloriousness and contempt of the world, contemplate GOD, as GOD is his “glory.” Any of these notions is enough to any man ; but GOD is all these, and all else, that souls can think, to every man. xv. 5, 13. *Dr. Donne.* (Serm. on Ps. lxii. 9.)

32 There is one degree of sonship founded on creation ; and that is the lowest, as belonging unto all, both good and bad : another degree above that there is, grounded upon regeneration, or adoption, belonging only to the truly faithful in this life : and a third above the rest, founded on the Resurrection, or collation of the eternal inheritance, and the similitude of GOD ; appertaining to the saints alone in the world to come. For “we are now the sons of GOD, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him.” And there is yet another degree of filiation, of a greater eminency and a different nature, appertaining properly to none of these, but to the true “SON of GOD” alone, who, amongst all His brethren, hath only received the title of *His own SON*, and a singular testimony from heaven “This is My *beloved SON*,” even in the presence of John the Baptist, even in the midst of Moses and Elias,

who are certainly "the sons of God" by all the three other degrees of filiation ; and, therefore, He called GOD after a peculiar way "*His own FATHER.*" (S. John v. 18.) *Bp. Pearson.* (Exposition of the Creed. Art. 1.)

If we look upon all this as nothing else, but that GOD should cause a man to be born after another manner, than other men ; and, when he was so born after a peculiar manner, yet a mortal man, should deliver him to die for the sins of the world ; I see no such great expression of His *Love* in this way of Redemption, more than would have appeared, if He had redeemed us any other way. 'Tis true indeed that the reparation of lapsed man is no act of absolute necessity, in respect of GOD, but that He hath as freely designed our Redemption, as our Creation. Considering the misery, from which we are redeemed and the happiness, to which we are invited, we cannot but acknowledge the singular love of GOD even in the act of Redemption itself ; but yet the Apostles have raised that consideration higher, and placed the choicest mark of the love of GOD in the choosing such means, and performing in that manner our reparation, by sending His only begotten into the world, by *not sparing His own Son*, by giving Him up to be scourged and crucified for us : and the estimation of this act of GOD's love must necessarily increase proportionably to the dignity of the SON so sent into the world ; because, the more worthy the person of CHRIST before He suffered, the greater His condescension unto such a suffering condition ; and, the nearer His relation to the FATHER, the greater His love to us, for whose sakes He sent Him so to suffer. Wherefore, to derogate any way from the person and nature of our SAVIOUR, before He suffered, is so far to undervalue the love of GOD, and consequently to come short of that acknowledgment and thanksgiving, which is due unto Him for it. If then the sending of CHRIST into the world were the highest act of the love of GOD, which could be expressed ; if we be obliged unto a return of thankfulness some way correspondent to such infinite love ; if such a return can never be made without a true sense of that infinity, and a sense of that infinity of love cannot consist without an apprehension of an infinite dignity of nature in the person sent ; then it is absolutely ne-

cessary to believe that CHRIST is so “the Only-begotten SON of the FATHER,” as to be of the same substance with Him, of Glory equal, of Majesty co-eternal. *Bp. Pearson.* (An Exposition of the Creed. Art ii.)

We learn from this that sin must be something far more hateful in its nature, something of a deeper malignity, than is generally understood. It could be no inconsiderable evil, that could require such a remedy as the humiliation of the Second Person of the Godhead. It is not to be supposed that any light cause would move the merciful FATHER of the universe to expose even an innocent man to unmerited sufferings. What must be the enormity of that guilt, which GOD’s mercy could not pardon, till the only-begotten SON of GOD had undergone its punishment? How great must be the load of crime, which could find no adequate atonement, till the SON of GOD descended from the bosom of the FATHER, clothed Himself with flesh, and, “being found in fashion as a man,” submitted to a life of hardship and contempt, to a death of ignominy and pain? Again, we learn that the good or ill conduct of man is a thing of far more importance and concern in the moral system, than is generally imagined. Man’s deviation from his duty was a disorder, it seems, in the moral system of the universe, for which nothing less than Divine wisdom could devise a remedy—the remedy devised nothing less than Divine love and power could apply. Man’s disobedience was in the moral world what it would be in the natural, if a planet were to wander from its orbit, or the constellations to start from their appointed seats. It was an evil, for which the regular constitution of the world had no cure; which nothing, but the immediate interposition of Providence, could repair. *Bp. Horsley.* (Serm. on Rom. iv. 25.)

Here Love was in its zenith, in its vertical point; and in a direct line it casts its rays of comfort on His lost creature. Here the argument is at its highest, and S. Paul draws it down *à majori ad minus*, and the conclusion is full, full of comfort to all. He, that gives a talent, will certainly give a mite: He, that gives His SON, will also give salvation: and He, that gives salvation, will give *all things*, which may work it out. *Qui tradidit, He that delivered His Son*, is followed with a *quomodo non*—how

shall He not with Him give us all things? Quomodo non? It is impossible it should be otherwise: so that CHRIST comes not naked, but clothed with blessings; He comes not empty, but with the riches of heaven, with the treasures of wisdom and happiness. CHRIST comes not alone, but with troops of Angels, with glorious promises and blessings; nay, to make good the *Quomodo non?* to make it unanswerable, unquestionable, it is His nakedness, that clotheth us; His poverty, that enricheth us; His no-reputation, that ennobles us; His *minoration*, that makes us great; and His exinanition, His emptying Himself, that fills us: and the *Tradidit* is an instrument of vengeance—His being *delivered* for us delivers to us the possession of *all things*. . . . *All things* is of large compass, large enough to take in the whole world; but then, it is the world transformed and altered, the world conquered by faith, the world in subjection to CHRIST. “*All things* are our’s, when we are CHRIST’s” (1 Cor. iii. 21—23). There is a Civil dominion and right to these things, and this we have *jure creationis*, by right of creation. For “the earth is the LORD’s, and He hath given it to the sons of men” (Ps. xxiv. 1; cxv. 16). And there is an Evangelical dominion; not the power of having them, but the power of using them to GOD’s glory, that they may be *a gift*: and this we have *jure Adoptionis*, by right of adoption, as the sons of GOD, begotten in CHRIST. CHRIST came not into the world to purchase it for us, or enstate us in it. He did not suffer, that we might be wanton; nor was poor, that we might be rich; nor was brought to the dust of death, that we might be set in high places. Such a Messiah did the Jews look for. . . . CHRIST never drew any such conveyance. The Gospel brought no such tidings. But, when honest labour and industry have brought riches in, CHRIST setteth a seal, imprinteth a blessing on them, sanctifieth them unto us by the Word and Prayer; and so maketh them *ours*—our servants to minister unto us, and our friends to promote us to “everlasting habitations.” Our Charter is large enough, and we need not interline it with those glosses, which the flesh and love of the world will soon suggest. With CHRIST we have *all things*, which work to that end, for which He was *delivered*. . . And the Apostle doth not only tell us, that GOD doth *give* us

them, but, to put it out of doubt, has a *Quomodo non?* challengeth, as it were, the whole world to shew, how it should be otherwise; *How shall He not with Him also freely give us all things?* This question addeth energy, and weight, and emphasis. . . . It is impossible, but He should *give us all things*. It is more possible for a city upon a hill to be hid, than for Him to hide His favour from us; more possible for heaven to sink into hell, or for hell to raise itself up to God's mercy-seat, than for Him to withhold anything from them, to whom He has given His SON . . . When CHRIST is *given*, *all things* are *given* with Him; nay, more, than *all things*—more, than we can desire; more, than we can conceive. v. 10. *Farindon*. (On the Passion. Serm. on Text.)

33 The acts of our LORD's Priestly office are chiefly two, as being proportionable to the defect and necessity of man the offender—that is, to satisfy, and to intercede. Go forth now, my soul, and bid defiance to all thy enemies. For the shield of thy faith shall receive all their dents without any danger to thee, retorting them back even into the adversaries' faces. Appear now with confidence before the Judgment-seat of God, bringing with thee to the bar of mercy thy Advocate CHRIST JESUS. Thither summons sin, that tyrant, whom, whilst thou wast a traitor to thy Maker, thou didst serve; together with those homicides, Death and Hell. Let him bring his parent with him also, even Satan his agent, thy accuser; yea, let thine own conscience be called, as a witness. Lastly, let the Law be preferred, as thy indictment. Against all those let thy SAVIOUR propose Himself, and, maugre their objections and accusations, plead thy innocency, that so, "thy righteousness may break forth as the light, and thy judgment as the noonday." For He shall trample them and His enemies under His feet, and destroy them with the two-edged sword of His Word. xvi. 20. *Sir James Harrington*. (Divine Meditations on Faith. P. 59. Edit. 1682.)

34 If, while my soul lies groaning under fearful apprehensions or its forfeiture, casting about for help and finding none upon the earth, if it look upwards, and inquire, "Whom have I in Heaven?" Have I none there, but my offended adversary God?

It may resolve itself with comfort, he hath other interests there. For, *first*, I have an *Intercessor* there, a master of Requests, one, that will not only hand in my petitions, get access for my prayers and my tears to God, but will make them effectual. For, saith S. Paul, "Seeing we have a great High Priest that is passed into the heavens, let us come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need." (Heb. iv. 14, 16.) For, though my supplications have not strength nor ardour, that can mount them into heaven, and are too impure, however washed in my repenting tears to draw nigh to the LORD, yet, being put into the High Priest's censer with the altar-coals to give them holy flame, and wrapped up in His cloud and smoke of incense, that will cover all the failings of my prayers, they may get access into His ears and His compassions. Indeed, how can they choose, when CHRIST does join His Intercession? For my requests will go, where the High Priest's do go: He carries them, now He Himself doth *sit at the right hand of God*. The intercessions, that are made for me, are made upon the Throne, and therefore cannot be repulsed from thence; and such desires commend, and they create, effects. But, should my prayers fail, and should God hide Himself from my petitions, withdraw Himself and hide His face from them, although they be ever before His face; yet, *secondly*, I have an *Advocate* there too. (1 S. John ii. 1, 2.) "If any man sin, we have an advocate with the FATHER, JESUS CHRIST the righteous, and He is the propitiation for our sins;" one, that not only pleads for me, but brings the satisfaction of my forfeiture in His hands, makes the just value plead, appears there with His Blood, and proves a recompense! 'Tis JESUS CHRIST the righteous advocate, that does propitiate and atone for, what He pleads for; purchase, what He begs. "'Tis true, that poor worm," saith He, "hath provoked Thee often, LORD; but Thou didst smite 'the Man, that is Thy fellow' for it. Behold My hands, and look into My sides; see there Thy recompense! Wilt Thou refuse that satisfaction, Thyself didst contrive, and Thy beloved SON did make? Why did a Person of the Blessed TRINITY descend from heaven and Divinity, to be 'made sin' and be 'a curse,' but to redeem him from the curse and sin,

and to entitle him again to the possession of heaven and God? Why was I crucified, but that Thou mightest be atoned, and he be pardoned?" Thus He solicits for us there, presents Himself in our stead, as our Attorney. He was not a public person, only on the Cross; but He is so *at the right hand of God*: as He was there our representative and bore our sins, so He is here our representative and bears our wants; was there our proxy to the wrath of God, is here our proxy to His mercies and compassions. *Dr. Allestree.* (Serm. on Ps. lxxiii. 25.)

The Divinity of CHRIST's person, and the surpassing value of His merits, put a commanding Sovereignty into all His desires; so that everything, which He asked of His FATHER, was indeed a Petition of Right; and, since His Divinity made Him able *to give*, it was one part of His humiliation, that He vouchsafed *to ask*. And, for this reason, some of His requests run *Stylo Imperatorio*, in a Kingly dialect; and we sometimes find Him, not only preaching, but also praying, as one having authority (S. John xvii. 24), "FATHER, I will that those whom Thou hast given Me be with Me to behold My glory." It was not a mere prayer, but a kind of compound address, made up of petition and demand. *Dr. South.* (Discourse ii. on Temptation. 2 S. Pet. ii. 9.)

Though there are other limbs of truth, which make up the body of Christian faith, yet, if any man ask me about faith, as one asked CHRIST about the Commandments—"Which is the first and greatest Commandment?"—so, in the point of belief, if any man shall say, "Which is the first and great Article of the Creed?" I would boldly reply—This before any other; "The third day He *rose again from the dead.*" x. 9. *Bp. Hacket.* (Serm. vi. on the Resurrection. S. Matt. xxviii. 3, 4.)

35 Who shall separate us from the love of CHRIST? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through Him that loved us.

35 Is this he, who so lately cried out, "*O wretched man that I am! who shall deliver me?*" who now triumphs? O happy man! *Who shall separate us from the love of Christ?* Yes, it is the same. Pained then with the thoughts of that miserable conjunction with a body of death, and so crying out, "who will deliver, who will separate me from that?" now, now he hath found a Deliverer to do that for him; to whom he is for ever united; and he glories now in His inseparable union and unalterable love, which none can divide him from. Yea, it is through Him, that, presently after that word of complaint, he praises GOD; and now, in Him he triumphs. So vast a difference is there betwixt a Christian taken in himself, and in CHRIST! When he views himself in himself, then he is nothing, but a poor, miserable, polluted, perishing wretch; but then he looks again, and sees himself in CHRIST; and there he is rich, and safe, and happy; he triumphs and he glories in it, above all the painted prosperities, and against all the horrid adversities of the world. . . . And he extends his triumph; he makes a common good of it to all believers, speaks it in their name; "*Who shall separate us?*" and would have them partake of the same confidence, and speak in the same style with him. It is vain, that men fancy these to be expressions of revelations, or some singularly privileged assurances then: they would not suit their end, which is clearly and undoubtedly the encouragement of all the children of GOD upon grounds, that are peculiar to them from all the rest of the world, but common to them all, in all ages, and all varieties of condition. *Abp. Leighton.* (The Christian Triumph. Sermon on Text.)

Who shall separate? As Divine love doth advance and elevate the soul, so it is that alone, which can make it happy. The highest and most rational pleasures, the most solid and substantial delights, that human nature is capable of, are those, which arise from the endearments of a well-placed and successful affection. That, which embitters love, and makes it a very troublesome and hurtful passion, is the placing it on those,

who have not worth enough to deserve it, or affection and gratitude to requite it; or, whose absence may deprive us of the pleasure of their converse; or their miseries occasion our trouble. To all these evils they are exposed, whose chief and supreme affection is placed on creatures like themselves: but the Love of God delivers us from them all. *Scougal*. (The Life of God in the Soul of Man. S. 18.)

Quit not your religion, your trust in God, your virtue, for any pleasure or profit, which this world can give, for the world itself. For all the profit and pleasure this world can give, this world itself may shortly be nothing to you; but religion and virtue will make you happy, when life's idle employments and its idler follies, when the world, when time shall be no more. False friends will forsake you, and true friends may either leave you through necessary avocations, or they may be divided from you by death. False friends will "stand afar off" in the day of trouble, and even true friends can in some cases "stand" only "looking upon" your misery, afflicted indeed in all your afflictions, but without any power to ease your calamities. But God is a present friend, infinitely powerful and good, in all cases, and at all times, and in all places. He is able to hear us wheresoever dispersed, and to relieve us howsoever distressed. Almost anything may separate us from other friends, but neither life nor death, nor principalities nor powers, nothing but sin can separate us from Him and the blessed influences of His Presence. *Jer. Seed*. (Serm. on 1 Tim. i. 19.)

36 In composing this Psalm (Ps. xlv.), the Korhites (the sons of Korah), of the days of Ahaz (2 Chron. xxviii.), not only had regard to their own sufferings and to those of their contemporary brethren, but also spoke and, to some extent, consciously, in the name of the faithful persecuted of all future time. From their own traditionary use of the Psalms of David they must have felt that whatever they themselves uttered in the name of the *whole* Church, they uttered in the name of the Church *for ever*. If the Church were one, of how many members soever it might consist, it was also one, for how many ages it might endure. The language, which originally depicted the sufferings of the faithful under Ahaz, may have been in great measure

again literally fulfilled in the persecutions under Antiochus Epiphanes; but it was certainly also yet more deeply, though perhaps less visibly, exemplified in the extremities endured by the Christian martyrs. S. Paul felt the force of the Psalm in his own person. He regards it, as applying both to himself and to all his Christian brethren; and, as the faithful under Ahaz were resolved that the sufferings they had endured should not cause them to swerve from their allegiance to God (Ps. xliv. 17—20), so, while contemplating his own afflictions, the Apostle triumphantly asks, *Who shall separate us from the love of Christ?* To the God, from whom reproach and persecution could not make them swerve, the Jewish faithful looked for deliverance: in the love, from which affliction cannot dis sever him, the Christian also beholds at once the means and the pledge of victory. *J. F. Thrupp.* (An Introduction to the Study and Use of the Psalms. Book ii. Ps. xliv.)

Truth is, there are but two great periods, in which Faith demonstrates itself to be a powerful and mighty grace. These are persecution, and the approaches of death, for the passive part; and a temptation, for the active. In the day of pleasure and the night of pain, faith is to fight her *agonisticon*, to contend for mastery; and faith overcomes all alluring and fond temptations to sin; and faith overcomes all our weaknesses and fainting in our troubles. *Bp. J. Taylor.*

37 This word of *doing* in my text (Phil. iv. 13) signifies, not only sufferings and patience: this were to make a Christian, but a kind of stone. A Christian hath not only a buckler to resist, but he must have a sword to strike. Wherefore this word of *doing* must signify yet further some action and life; and so indeed it doth: for it notes unto us the most glorious and eminent kind of Christian action, victory, and conquest; and when my Apostle here saith, "I can do all things," his meaning is, "I can overcome and conquer all things." And here is the second and most glorious part of Christian Omnipotency: never was any true Christian overcome, or can be; for look, how much he yields unto his enemy, so much he fails of his profession and title. David complains of Joab and his brethren, "These sons of Zeruiah are too strong for me" (2 Sam. iii. 39).

But, Beloved, a Christian man finds none of these sons of Zeruiah, whom he needs to fear, or of whom he needs to complain; for, as Aristotle tells us, that a magnanimous man is he ᾧ οὐδὲν μέγα, who thinks nothing great, but conceits all things, as inferior to himself. So may we define a true Christian to be such a one, as to whom nothing is dreadful, in whose eye nothing under God carries any show of greatness. *Conquerors* (Rom. viii. 37) is too mean a word: ὑπερνικῶμεν. *We are more than conquerors*: μετ' εὐκολίας ἀπάσης ἄνευ πόνων καὶ ἰερῶτων, saith S. Chrysostom; we conquer them with ease, without any pain or sweat. *Paucas Victoria dextras . . . exigit*: we shall not need to bring forth against them all our forces; a small part of them will be sufficient to gain the day, and not only overcome them, but turn them to our benefit and behoof. *John Hales*. (Christian Omnipotency. Sermon on Phil. iv. 13.) Could the poor demoniac, that lived in the graves, by the power of the devil break his chains in pieces? and cannot he, who hath the Spirit of God, dissolve the chains of sin? "Through CHRIST that strengtheneth me, I can do all things," saith S. Paul. *Satis sibi copiarum cum Publio Decio, et nunquam nimium hostium fore*, said one in Livy; which is best rendered by S. Paul, *If God be for us, &c.* Nay, there is an ὑπερνικῶμεν in S. Paul, *We are more than conquerors. . . . Non solum viperam terimus, sed ex eâ antidotum conficimus*. We kill the viper, and make treacle of him; that is, not only escape from, but get advantages by, temptations. *Bp. J. Taylor*. (Sermon on Rom. vii. 19.)

The three-headed monster, that fights against us, is the strength of sin, and death, and hell put together. Sin must not reign. Death must no more sever soul and body. Hell must have no power to receive and torment us. All these must be vanquished; or else, Satan's kingdom is not quite destroyed: and CHRIST subdued them all. But the greatest and most perfect conquest, that He made, whereof we most triumph in this life, is that He overcame hell, or loosened the sorrows of hell; for sin doth remain in us here, though the force be broken: death also prevails against our body, though it shall be but for a time; but here is the fulness of our Redemption, and of CHRIST'S

victory—that hell is absolutely conquered, and shall never lay hold of them, that believe. v. 21; xvi. 20. *Bp. Hacket.* (On the Resurrection. Sermon on Acts ii. 24.)

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in CHRIST JESUS our LORD.

38 *Death* is a passage to the FATHER, a chariot to heaven, the LORD's messenger, a leader unto CHRIST, a going to our home, a deliverance from bondage and prison, a dismissal from war, a security from all sorrows, and a manumission from all misery. *J. Bradford.* (Letters in Prison.)

Is *Death* the gate, that leadeth to Judgment? I will enter it: it shall turn unto my gain; for the Tribunal of GOD is but the theatre, whereon I shall be crowned. Yea, CHRIST hath so altered both death and judgment, that well may I say, *Periissem, nisi periissem*, I had never tasted of such a Life, had I not been subjected to such a death! And how much of my Glory should I have lost, if I should never have been brought to God's bar? O! JESU, how wonderful is Thy virtue! What strange effects proceed from Thee! *Bp. Lake.* (Medit. upon Phil. i. 21.)

39 It was not the meaning of our LORD and SAVIOUR in saying, "FATHER, keep them in Thy Name," that we should be careless to keep ourselves. To our own safety our own sedulity is required. And then blessed for ever and ever be that mother's child, whose faith hath made him the child of GOD! The earth may shake, the pillars of the world may tremble under us, the countenance of the heaven may be appalled, the sun may lose his light, the moon her beauty, the stars their glory; but, concerning the man, that trusteth in GOD, if the fire have proclaimed itself unable as much as to singe a hair of his head, if lions, beasts ravenous by nature and keen with hunger, being

set to devour, have, as it were, religiously adored the very flesh of the faithful man, what is there in the world, that shall change his heart, overthrow his faith, alter his affection towards GOD, or the affection of GOD to him? If I be of this note, who shall make a separation between me and my GOD? *Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?* No: *I am persuaded that neither tribulation, &c., shall ever prevail so far over me.* "I know in whom I have believed." I am not ignorant whose precious Blood hath been shed for me. I have a Shepherd full of kindness, full of care, and full of power. Unto Him I commit myself. His own finger hath engraven this sentence in the tables of my heart, "Satan hath desired to winnow thee, as wheat, but I have prayed that thy faith fail not." Therefore the assurance of my hope I will labour to keep, as a jewel, unto the end; and by labour, through the gracious mediation of His prayer, I shall keep it. *Hooker.* (The Certainty and Perpetuity of Faith in the Elect. Sermon on Habak. i. 4.)

When S. Paul resolves that nothing shall ever *separate him from the love of God*, *sin*¹ is then left out of the catalogue. Be he never so well possessed of that inheritance, for aught he knows, this very confidence may root him out again (xi. 19—22). . . . In the 17th of Exodus, the Israelites prevailed against Amalek, and that miraculously, without any sensible means; and ver. 16 the promise is made for the future, that "the LORD will fight against Amalek for ever." . . . And this may be ground enough for the Christian. CHRIST hath prayed, and GOD promised, that your "faith shall not fail." But then, all this while, the story will tell us, on what terms this security of victory stood—if so be Moses continue to hold up his hands; noting, 1, the power of prayer; 2, of obedience; 3, of perseverance: and upon these terms even a Pharisee may be confident without presumption. *Dr. Hammond.* (Sermon on S. Luke xviii. 11.)

¹ *S. Bernard*, in a beautiful passage, has anticipated the *salvo*, here provided by the excellent Doctor; with this mere verbal difference, that *man himself* may, by his free will, separate

himself from the love of GOD. Quoting this text he says; *Sed attende quanta enumeravit Apostolus, minimè tamen adjiciens "nec nos ipsi."* Nimirum *hæc est libertas, quâ Christus nos li-*

O Divine oratory of the great Apostle! O the heavenly and irrefragable logic of God's penman! It is the very question, which we have now in hand, which he there discusses, and falls upon this happy conclusion, that *nothing* can *separate* God's elect from His everlasting Love. He proves it by induction of the most powerful agents, and triumphs in the impotence and imprevalency of them all; and, while he names the *principalities and powers* of darkness, what doth he but imply those *sins* also, by which they work? *Bp. Hall.* (Good Security, &c. Sermon on 1 S. Pet. i. 10.)

This name *Jesus* at the end of the sentence fixes and fastens all. The love of God in *Jesus* will never forsake us, never leave us. Keep but this devoutly in our hearts and piously in our mouths (x. 9, 10), and we need fear nothing. Come what can, it sweetens all. *Dr. Mark Frank.* (On the Circumcision. S. Luke ii. 21.)

CHAPTER IX.

I SAY the truth in CHRIST, I lie not, my conscience also bearing me witness in the HOLY GHOST,

2 That I have great heaviness and continual sorrow in my heart.

1 The Apostle, having evidently proved that Justification is to be obtained by Faith in CHRIST, and not by the works of Moses' Law—which is as much as to say, that it is to be enjoyed by the

beravit, ut nulla penitus creatura avellere nos, aut vim facere possit. Soli id deserere possumus propriâ voluntate abstracti, et illecti â propriâ concupiscentiâ. Præter hanc enim nihil est, quod timeamus. (Sermo de duplici Baptismo et de relinquendâ pro-

priâ voluntate.) The passage quoted from *Bp. Hall* is appended to that from *Dr. Hammond*; not in the way of opposition, but to shew in what a different light the learned and good may view the same passage of Scripture.

Christian Religion, and not by the Jewish—it necessarily followed, that they, who adhered to Moses, so as to reject the Gospel, were out of the way of God, and so must be rejected by Him, when they demanded righteousness and acceptance at His hands : a thing, which his countrymen could so little endure to hear, that they would certainly conclude such an assertion was the effect of choler and ill-will, proceeding rather from a spirit exasperated and enraged against them, than from calm thoughts and a well-weighed judgment of things. That he might clear himself, therefore, from all suspicion of hatred in his heart to his people—now he was going to make that sad inference from his foregoing doctrine—he here enters a solemn protestation of the truth ; of which he makes our Blessed SAVIOUR and the HOLY SPIRIT witnesses, that it was not any sufferings, which made him sad and grieved his spirit, so much as their great danger, wherein he saw them, by opposing the Gospel. *Bp. Patrick.* (Paraphrase of Rom. ix. See his Autobiography, p. 59, 253. Ed. 1839.)

The fairest connection of this ch. ix. with the former in my opinion is this. . . . Having confidently avouched the infallible assurance of true believers, and his heart having dilated with joy and exultation of spirit in contemplation of their happiness, he is, in the rebound, more deeply touched with sorrow for the Jews his countrymen . . . the lamentable issue of whose excellent prerogatives, and strange miscarriage of these extraordinary pains and zealous care, in observing the Law, might well have daunted the late converted Gentiles, to whom he writes, and in men's esteem have much impaired the strength of all former assurances, which he had given them, unless he had further determined the true original of the fall or rejection of God's ancient people. . . . There was a necessity of answering an exception, which from their rejection might have been taken against those confident assertions, wherewith he concluded the former chapter. . . . The Gentile or Jew, late converted, would be ready to object—"If *they*, of whom CHRIST, according to the flesh, came—if *they*, for whose miscarriage CHRIST, in the days of His flesh, was more sorrowful, than thou canst be—yet they, notwithstanding all these prerogatives and peculiar inte-

rests in GOD's promises, are fallen away and utterly separated from GOD, where is the infallibility of *our* assurance? What is the ground of thy boasting, that *neither death nor life, &c.* (viii. 38, 39)? Have *we* any warrant thus to persuade ourselves, beside GOD's Word? any better assurance, than His promise? And, seeing these Jews thy countrymen, as thou often dost inculcate, had both these in as ample form and manner, as we can expect, if neither took effect in *them*, why may not both want their effects in *us*?" . . . This objection the Apostle directly meets; *Not, as though the Word of God had taken none effect.* . . . "It is true the Jews my kinsmen, who had greater interest in GOD's love and promises, than any people besides them hitherto have had—as great, as any after them can expect—are become castaways; but spend your thoughts, not so much in wondering at this, as in considering, that the only cause of their fall was no other, than *ignorance of this doctrine*—[that of Justification by Faith, irrespective of works]—which I now teach, being formerly taught by the Law and the Prophets. Be ye not, therefore, partakers of them in this their error; and so GOD's promises shall undoubtedly take effect in you: for He hath ordained, that their fall should be the means of your establishment." The ignorance of these his countrymen was rooted in carnal pride, the offspring of another pernicious error. They thought it sufficient to salvation, that they were "Israelites" and "the seed of Abraham," herein most grossly ignorant, and more inexcusable, than the heathen; seeing the Scripture had plainly given them to understand, that *they are not all Israel, that are of Israel, neither all children, that are of the seed of Abraham*: for Abraham had Ishmael and many other children, besides Isaac; and yet the LORD had said to Abraham, *In Isaac shall thy seed be called*; the mystical or Evangelical sense of which words, in our Apostle's exposition, is this (ver. 8); *They which are the children of the flesh, these are not the children of God, but the children of the promise are accounted for the seed.* The true and orthodoxical construction of this Apostolical declaration (upon Moses' words) if we apply it unto the Romans, to whom, or unto ourselves, for whose good he wrote it, and refer it to the end by him intended and

supposed throughout this whole discourse, is as much, as if he had said—"Stand ye not upon the prerogatives of *the flesh*, as my rejected countrymen have done; but betake yourselves wholly to GOD's *promises*, as Abraham did, and ye shall undoubtedly remain the chosen seed of Abraham, and children of GOD." His assertion is the same in effect with that of S. John i. 12, 13, "As many as received Him," &c. (See also S. Matt. iii. 7—9.) . . . The first and only cause, into which S. Paul resolves the rejection of the Jews, as from the conclusion of this discourse (ver. 32) is apparent, is, that they sought salvation not by *faith*, but by *works*; not by reliance on GOD's power or promises, but by confidence in their carnal prerogatives. *Dean Jackson*. (Works. B. x. c. 41, s. 3, 5.)

2 The Apostle is here beginning his discourse, concerning the casting off of the Jewish nation and seed of Israel, as at ver. 19, ch. viii., he is beginning his discourse about the calling of the Gentiles. Then he there styles by the title of *the whole creation*, *πᾶσα κτίσις*, an expression usual among the Jews to signify in that construction: these, he here calls *his brethren and kinsmen*; for so nature had made them, he and they coming of the same stock and original. He speaks there of some, mourning out of desire that the calling of the Gentiles should be accomplished: here, he speaks of himself, mourning out of grief for the casting off his own nation; there, *the whole creation* of the Gentiles, themselves groaning to be delivered from the bondage of their sinful corruption; here, himself grieving for the not delivering of his own people from theirs; he hath grief and great grief, and sorrow and *continual sorrow* for them, and could wish *himself to be accursed from Christ*, on condition it might be better with them. And one would think he had very small cause to be thus affected towards them, if it be well considered how they had continually demeaned themselves towards him. They had continually bred him trouble, always persecuted him, five times beaten him, constantly sought his life, and contrived his death. And yet, the good man *grieves* for them, that grieved not for themselves, and that were always grieving him; and could wish himself *accursed* for them, that could wish him cursed to the pit of hell. . . . It was so strange a wish,

that he himself sees reason to use many asseverations to shew that he speaks in good earnest. . . . It may seem a dreadful wish; but so much doth he value the salvation of so many thousand souls above the saving of his own one soul, and so much desire the glorifying of CHRIST and His grace in the salvation of them. *Dr. Lightfoot.* (Serm. on Text.)

With what compassion doth S. Augustine speak to the Manichees, that were most gross heretics! *Illi in vos sæviant, qui nesciunt quantâ difficultate sanetur oculus interioris hominis, ut possit intueri Solem suum*; let them be hard-hearted to you, who know not how hard it is to get the eye of the soul enlightened to look up to GOD. *Illi in vos sæviant, qui nesciunt quantis gemitibus et suspiriis fiat, ut quantûlcunque parte possit intelligi Deus*; let them rage against you, that know not how many sighs and sobs it will cost us, ere we can attain to the true knowledge of GOD. *Bp. Brownrig.* (Serm. on 2 Cor. iv. 3, 4.)

If there are few, who have the humility to receive advice, as they ought, it is often, because there are as few, who have the discretion to convey it in a proper vehicle, and to qualify the harshness and bitterness of reproof, against which corrupt nature is apt to revolt, by an artful mixture of sweetening and agreeable ingredients. xv. 14—16. *Jer. Seed.* (Serm. on S. James iv. 11.)

No one can read GOD's holy Word, but he will see that the greatest Saints have been the greatest mourners. David wept whole rivers; Jeremy wept sore, and his eyes ran down in secret places, day and night, like a fountain; Daniel mourned three full weeks, and did eat no pleasant bread, and sought GOD by prayer and supplications with fasting, and sackcloth, and ashes; S. Paul was humbled, and bewailed, and wept for the sins of others; and our LORD Himself, "when He beheld the city, wept over it." Learn then of these great Saints, learn of our most compassionate SAVIOUR, to weep for the public, and weeping to pray, that we may "know in this our day the things, that belong to our peace," lest they be "hid from our eyes." To mourn for national guilt, in which all share, is a duty incumbent upon all, but, especially, on Priests, who are particularly

recommended to weep and to say, "Spare Thy people, O LORD, and give not Thine heritage to reproach," that God may "repent of the evil, and become jealous for the land, and pity His people." Be assured, that none are more tenderly regarded by God, than such mourners, as these. There is a mark set by Him upon all, that "sigh and cry for the abominations of the land:" the destroying Angel is forbid to hurt any of them: they are all God's peculiar care, and shall all have either present deliverance, or such supports and consolations, as shall abundantly endear their calamity. *Bp. Ken.* (A Pastoral Letter to his Clergy, concerning their behaviour during Lent.)

3 For I could wish that myself were accursed from CHRIST for my brethren, my kinsmen according to the flesh :

4 Who are Israelites ; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ;

5 Whose *are* the fathers, and of whom as concerning the flesh CHRIST *came*, who is over all, God blessed for ever. Amen.

3 The Glory of God is to be the Alpha and Omega of all our votes and desires ; infinitely therefore to be preferred, not only before riches, honours, pleasures, friends, and all the comforts and contentments the world can afford us in this life, but even before life itself. The Blessed SON of GOD so valued it, who laid down His life for His FATHER'S glory ; and so did many holy martyrs and faithful servants of GOD value it too, who laid down their lives for their Master's glory. Nay, let me go yet higher—infinately to be preferred, even before the unspeakable joys of the life to come, before the everlasting salvation of our own souls. It was not merely a strain of his rhetoric, to give his brethren (by that hyperbolical expression) the better assurance of his exceeding great love towards them, that our Apostle said at chap. ix. of this Epistle that he could wish him-

self *to be accursed*, to be made an *anathema*, to be separated and cut off *from Christ, for their sakes*. Neither yet was it a hasty inconsiderate speech, that fell suddenly from him, as he was writing (*fervente calamo*), and as the abortive fruit of a precipitate over-passionate zeal, before he had sufficiently consulted his reason, whether he should suffer it to pass in that form, or not; for then doubtless he would have corrected himself, and retracted it upon his second thoughts, as he did, Acts xxiii. 5, 7, when he had inconsiderately reviled the High Priest sitting then in the place of Judicature. But he spake it advisedly, and upon good deliberation; yea, and that upon his conscience; ay, and upon his oath too, and as in the presence of God; as you may see it ushered in there with a most solemn asseveration, as the true real and earnest desire of his heart. *I speak the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost*. Not that S. Paul wished their salvation more than his own (understand it not so): for such a desire neither was possible, nor could be regular; not possible by the law of nature, which cannot but begin at home; (*omnes sibi melius esse malunt quàm alteri*;) not regular, by the course of charity, which is not orderly, if he do not so too. That is not it then, but this: that he preferred the glory of God before both his own salvation, and theirs; insomuch that, if God's glory should so require (*hoc impossibili supposito*), he could be content with all his heart, rather to lose his own part in the joys of heaven, that God might be the more Glorified, than that God should lose any part of His Glory, for his salvation. *Bp. Sanderson*. (Ad Aulam. Sermon on Rom. xv. 6.)

Take the Prophets or the Apostles in their highest authority, yet in an over-vehement zeal they may have done some things sometimes, not warrantable in themselves; many times many things, not to be imitated by us. In Moses, his passionate vehemency, *Dele me*; "If Thou wilt not forgive them, blot me out of Thy book" (Exod. xxxii. 6): and in the Apostle's inconsiderate zeal to his brethren, *optabam Anathema esse*; *I could wish that myself were accursed from Christ*: in S. James' and S. John's impatience of their Master's being neglected by the Samaritans, when they drew from CHRIST that rebuke, "You

know not of what Spirit you are" (S. Luke ix. 55). In these, and such as these, there may be something, wherein even these men cannot be excused; but very much, wherein we may not follow them, nor do as they did, nor say as they said. Since there is a possibility, a facility, a proclivity of erring herein, and so many conditions and circumstances required to make an impression just and lawful, the best way is to forbear them, or to be very sparing in them. *Dr. Donne.* (On Trinity Sunday. Sermon on 1 Cor. xvi. 22.)

While we acknowledge the warmth and ardency of his affection, take we care to understand it in such a sense, that it may be rational too; that it may be worthy of a wise and a great man; yea, of a great Apostle, and him conducted in what he wrote by the HOLY SPIRIT of GOD. What then could he mean by wishing himself *accursed from Christ*? Is this a sober or a Christian wish, as it sounds at first hearing, and as expressed in these broad terms? Some Divines of the mystic way have thought it reasonable for a man to submit himself even to everlasting misery, to serve the ends of God's glory and the general good of mankind; but the thought is shocking, and the thing impracticable: no man can do it; neither is it rational or pious either to suppose that GOD could admit of so absurd a thing, or be pleased with a wish so wild and extravagant. The more judicious Divines therefore, being sensible of this, while they have understood S. Paul's words of the curse everlasting, yet have had recourse to *figure* in the other parts, and called it, upon the whole, a strong *hyperbolical* expression, such as ought not to be rigorously interpreted up to the letter. But still there may be a third way thought on, better than either of the former: which is to examine strictly into the original Greek, whether it may not justly bear a milder and less exceptionable rendering. It is observable that the words ἀνάθεμα εἶναι, which we render *accursed*, often signify no more, than being devoted to temporal death, or being made a sacrifice of; and the words ἀπὸ τοῦ Χριστοῦ, which we render *from Christ*, may signify *after CHRIST*: that is, *after the example of Christ*. Let the whole sentence then run thus. "I could be content, nay, I should rejoice, to be made a sacrifice myself *after Christ*, (or as CHRIST

has done before me,) *for my brethren, my kinsmen according to the flesh.*" The Greek words ἀπὸ τοῦ Χριστοῦ will signify *after Christ*, as well as the like phrase ἀπὸ προγόνων, elsewhere used by S. Paul, signifies *after my forefathers*; or, as my forefathers have before me. "I thank my GOD, whom I serve from my forefathers;" or, as my forefathers have done before me. So then the true and literal sense of the Apostle in the text is neither more nor less than this; that he wished to be devoted, even to death, for the eternal salvation of his brethren the Jews, in like manner as CHRIST, his high leader, had been devoted before him. For, as he taught His doctrine, so he was desirous to follow the example of His suffering, as far as he might be capable of so doing. . . . That instance of Moses (Exod. xxxii. 32), though very like this of S. Paul, yet does not come fully up to it; because Moses was more nearly related to the Israelites of that time, and had a closer interest and concern with them than S. Paul could have with the Jews of his time . . . who were not his particular friends; no, nor so much as Christian brethren (see 1 S. John iii. 16): his brethren they had been, and they were now hardened and obstinate Jews, whom he had deserted, and whom GOD had abandoned; they were the Apostle's bitterest enemies, and as great enemies to the Gospel. . . . Both these instances are very admirable, and come nearest to the Divine pattern set by our LORD (v. 6—8.) *Dr. Waterland.* (S. Paul's Wish explained. Sermon on the Text.)

I verily believe ὑπό (*under*) was the word used here by S. Paul. He could wish to be *a curse under Christ for his brethren*; that, as CHRIST was made a curse for us (Gal. iii. 13), so he might be a secondary curse, in humble imitation of CHRIST, for the Jews, if that might be a means to bring them to CHRIST. In some hope that his sufferings might possibly be of use, in this respect, he thus speaks to the Colossians, "I rejoice in my sufferings for you, and fill up that which is behind of the sufferings of CHRIST in the flesh, for His Body's sake, which is the Church" (i. 24). I am sensible that the greater number of ancient copies had ἀπό before τοῦ Χριστοῦ; but some had ὑπό, which, in a preposition so often abbreviated by transcribers

into, perhaps, one mixed character, might easily give occasion to the mistake of the former for the latter : but the latter gives the passage so good and clear a sense, that I am convinced it was written by the Apostle ; and not the former, which seems to make that saint wish for his own damnation, rather than for that of his Jewish brethren. To be separated from CHRIST—and that with an *anathema* or curse—could never have been the wish of S. Paul. *P. Skelton.* (Senilia, 79.)

- 4 He maketh there a general muster of all the Jews' prerogatives ; but the first is *the adoption* ; not *νομοθεσία*, the Law, but *εὐαγγελία*, the Gospel ; the embassage of adoption. Surely, as David saith of Jerusalem, " Very excellent things are spoken of thee, O thou city of GOD !" so I will say of Israel, " Very excellent things are spoken of thee, O thou people of GOD !" But all their excellencies are excelled of this—to be adopted of GOD through CHRIST. All their other glories were but earthly and temporal ; this is Heavenly and spiritual. The Ark, and the Temple, and the Law, the land of Canaan, and the LORD's protection in all their distresses—they were indeed the honour and the glory of Israel. But their main glory, the glory of their glory, was the MESSIAS. To have CHRIST their kinsman, descended from David, from Israel, from Abraham, *after the flesh*—that glory was so great, as could not be paralleled by all the nations upon earth ; but to have Him their Brother by the adoption of GOD, the Redeemer of their souls, is a glory, far more excellent. And, in respect of that, David might well say, *Non sic fecit ulli nationi* (Ps. cxlvii. 20.) The Blessed Virgin Mary, at the message of the Angel that she should bear CHRIST, set aside all other argument of glorying and joy, and her spirit exulted, her " soul rejoiced in GOD her SAVIOUR." *Dr. Richard Clerke.* (The Purification of S. Mary. Serm. on S. Luke ii. 32.)

- S. Paul here mourns over the almost departed glory of his much-loved nation, and he seems to take a painful pleasure in enumerating the high distinctions, which had made Israel illustrious. I think you will at once see the marked contrast between this passage and the other, just referred to in Eph. ii. 11, &c. You will see, that exactly what the Jews had pos-

sessed, the Gentiles were destitute of; that is, that the latter wanted all those visible distinctions and beneficial institutions, which had been for so many ages the invaluable inheritance of the one favoured nation. As this is a main point, I wish you to consider it attentively. Read, if you please, first one of these passages, and then the other; and judge whether it can be doubted, that the Jewish privileges, so affectionately dwelt upon in the former passage, were distinctly in the Apostle's view in the latter passage, and furnished the standard of his negative statement. That the benefits recounted in the Epistle to the Romans, were those, which the Jews possessed externally and nationally, is proved by this circumstance, that external Jews only were at that moment in the Apostle's mind. He is grieving for that rejection and national overthrow, which are at hand, and which he could almost be ready to avert, were that practicable, by a sacrifice of himself. He laments the impending ruin, be it observed, for the sake of those visible and national privileges. His taste and his devotion, the associations of his youth, and all the kindest habitudes of his life, made those features of his nation delightful to his mind. . . . That this was the nature of S. Paul's attachment to Judaism, cannot be doubted: his enumeration of particulars puts the matter of his predilection out of all question; and, as we cannot suppose him actuated by childish likings or mechanical habits, we must resolve his concern into some such sense of worth and benefit, as I have hinted at. How deep that concern was, need not be elucidated. His language on this subject has been the wonder of the Christian Church. Doubtless, much passed through his mind (in interesting and heart-wounding detail) of Jewish history, Jewish celebrations, Jewish prospects. And the melancholy reverse of all, that the Old Testament describes, and the Psalms exemplify, of God's own people filling God's own house with the voice of joy and thanksgiving, with triumphant gratitude, and still more triumphant anticipation, lowered before him like a night of clouds, which even the light of the Sun of Righteousness does not seem to have at once overcome. I conceive, I am stating no more than the beginning of the ninth chapter to the Romans warrants. But, if such were the Apostle's feelings at that time, when he beheld the calamity,

but seems not to have possessed preponderant consolation, with what delight must he have penned the latter part of the second chapter to the Ephesians, every expression here giving evidence that the Gentile Church, as now contemplated by him, presented a rich and delightful compensation for all, that was to be parted with in the literal Judea and Jerusalem? x. 1.

Alex. Knox. (Remains. Letter to T. S. Harford, Esq. Vol. iii.)

What, if the Jews were bound to the ALMIGHTY by ties common to no other people? What, if He *had* condescended to know *them* in a way, in which He was as yet unrevealed to all families of the earth besides? What, if, as their relation to Him was nearer, and their ingratitude more surpassing, so they might expect more exemplary punishment? Still, after all has been said to exaggerate their guilt, *in degree*, beyond what is supposed possible in any nation whatever now, what can it come to, in *kind* and *substance*, but only this—that they rejected God?—that they wished themselves rid of the moral restraint implied in His peculiar presence and covenant? They said what the Prophet Ezekiel long after represents their worthy posterity, as saying, “We will be as the heathen, the families of the countries.” Once for all, we will get rid of these disagreeable unfashionable scruples, which throw us behind, as we think, in the race of worldly honours and profit. Is this indeed a tone of thought, which Christian nations cannot fall into? Or, if they should, has it ceased to be displeasing to God? In other words, has He forgotten to be angry with impiety and practical atheism? Either this must be affirmed, or men must own—(what is clear at once to plain unsophisticated readers)—that this first overt act, which began the downfall of the Jewish nation, stands on record with its fatal consequences for a perpetual warning to all nations, as well as to all individual Christians, who, having accepted God for their King, allow themselves to be weary of subjection to Him, and think they should be happier, if they were freer, and more like the rest of the world. *J. Keble.* (Assize Sermon on 1 Sam. xii. 23.)

5 As Eden was to Adam, so was the land of Canaan called the holy land to Abraham and his seed. It was a terrestrial Paradise, the place of God’s special presence in the time of the

Patriarchs. Divinity loved to reside there; and there GOD met *the Fathers* in visions and dreams. . . . Abraham, Isaac, Jacob were those noble, select, and holy persons, with whom, as the Jewish writers boast, Divinity loved to converse, and who descended successively in that peculiar line, to which (excepting Terah) Divinity still adhered, and in which the true Religion was still to be found, from "Adam the Son of God." With these divine heroes it was, that He made and renewed *the Covenants*, or Covenant, here mentioned; the Covenant, of which Circumcision was the seal; but, more especially, the political Covenant or Testament, which Moses the mediator of it made between GOD and the Jews, and confirmed with the sprinkling of blood. Of the seed of these Fathers, contracted first into the tribe of Judah, and then into the house of David, CHRIST or MESSIAH came, to put an end to this Theocracy, abrogate the Law Mosaic, destroy the Sanctuary, seal up Vision and Prophecy, cause Sacrifice and Offering to cease, throw GOD's enclosure into the common again, and break down the wall of partition betwixt the Court of the Gentiles and the Jews: for now GOD is "no respecter of persons," no longer "the Shepherd of Israel;" but all the world is "one fold under one Shepherd," and "in every nation" those, that "work righteousness," are accepted by the LORD, as well as the Israelites, to whom *pertained the adoption, and the glory, and the Covenants, and the giving of the Law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God Blessed for ever. Amen.* Dean Hickes. (Peculium Dei. Serm. on Text.)

It is evident here, first, that CHRIST is called *God*; even He, who came of the Jews, though not as He came of them; that is, according to the flesh, which is here distinguished from His Godhead (Conf. i. 3, 4). Secondly, He is so called GOD, as not to be any of the "many gods;" but the One Supreme or Most High GOD: for He is GOD *over all*. Thirdly, He hath also the title of *Blessed*, which, of itself, elsewhere signifieth the Supreme GOD, and was always used by the Jews to express that One GOD of Israel. Wherefore it cannot be conceived S. Paul should write unto the Christians, most of which were then converted Jews or Proselytes, and give unto our SAVIOUR,

not only the Name of GOD, but also add that title, which they always gave unto that One GOD of Israel, and to none but Him; except he did intend they should believe Him to be the same GOD, whom they always in that manner and under that notion had adored. As therefore the Apostle speaketh of "the GOD and FATHER of our LORD JESUS CHRIST, which is Blessed for evermore" (2 Cor. xi. 31), of the Creator, who is "Blessed for ever, Amen" (Rom. i. 25), and thereby doth signify the Supreme Deity, which was so glorified by the Israelites, and doth also testify that we worship the same GOD under the Gospel, which they did under the Law, so doth he speak of CHRIST under as sublime a style—*who is over all, God Blessed for ever. Amen*: and thereby doth testify the equality, or rather identity, of His Deity. If we consider the scope of the Apostle, which is to magnify the Israelites by the enumeration of such privileges, as belonged peculiarly to that chosen nation (the most eminent of which was contained in the Genealogy of our SAVIOUR), we shall find that their glory did not consist in this, that CHRIST at first was born of them a man, and afterwards made a God: for what great honour could accrue to them by the nativity of a man, whose Godhead is referred, not to his birth, but to his death? Whereas this is truly honourable and the peculiar glory of that nation, that the Most High GOD, Blessed for ever, should "take on Him the seed of Abraham," and come out of "the Israelites, *as concerning the flesh.*" *Bp. Pearson.* (Exposition of the Creed. Art. 2.)

($\epsilon\omega\nu\ \delta\acute{o}$, instead of $\delta\acute{o}\ \acute{\omega}\nu$ —reading proposed by "the Improved Version of the New Testament"—note, *in loco*.) It is not my manner much to amuse my hearers with various lections or translations. Every language hath its proper idiotisms, or peculiar forms of expression, which differ more in sound, than in sense. The worst reading, or translation, is commonly not so ill, as those clashings and uncharitable altercations, that are about them. Various lections may sometimes bring some light to the understanding; but they shake that Christian faith, which is radicated in the heart. "Break ice in one place, and it will crack in more." Suffer the truth of Sacred Writ to be questioned in a word, or a syllable; and you weaken the authority, and lessen the venerable estimation, of the whole text. That, which satis-

fieth me, and may satisfy any good Christian, is this; that God, who hath given the Holy Scripture to His Church to be the key of His revealed counsels, the anchor of their hope, the evidence of their blessedness, will not suffer those Scriptures to be so far corrupted in anything, that is fundamental and necessary, that it can hinder the salvation of His servants. *Abp. Bramhall.* (Serm. on Ps. cxxvi. 7.)

The *Jews* never mentioned the Name of God without an adoration and a *Benedictus*—*Blessed for ever*, or *Blessed for evermore*; as you have S. Paul, Rom. i. 25; 2 Cor. i. 3; Eph. i. 3; 1 S. Pet. i. 3; 2 Cor. xi. 21; 1 Tim. vi. 15; nay, doing no less to the Name of *Christ*, mentioning Him there with the same words after it. So that it is reasonable to suppose the Christians should do as much to the *Name of Jesus*, thereby to possess themselves that He was God, and to possess others against those heresies, that were then starting up to rob Him of the honour of His Godhead. And I cannot but fear, that such, as obstinately deny this worship to it, do as inwardly grudge at that article of Faith, that believes Him to be God, and are little better in their hearts than old Arians or new Socinians, or well looking towards them. But I add no more: only remember you, that we daily cry out in the *Te Deum*; “We worship Thy Name for ever world without end:” and, if we do not, why do we say so? *Dr. Mark Frank.* (On the Circumcision. Serm. 2, on S. Luke ii. 21.)

6 Not as though the Word of God hath taken none effect. For they *are* not all Israel, which are of Israel:

7 Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called:

8 That is, they which are the children of the flesh, these *are* are not the children of God: but the children of the promise are counted for the seed.

9 For this *is* the word of promise, At this time will I come, and Sarah shall have a son.

10 And not only *this* ; but when Rebecca also had conceived by one, *even* by our father Isaac ;

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth ;)

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated.

6 Of GOD's election (I speak not of the Eternal decree, but of the manifestation thereof in the Church Militant) there are two acts. The first is the admission of persons into the outward congregation and into the Sacramental obsignation ; which is nothing else but the outward profession of man, that he is a party to the Covenant of GOD. And so Moses telleth the Israelites, that GOD had "chosen them to be His peculiar people ;" which is no more, than that GOD hath given them His Law ; which He had not done to every nation. S. Paul addeth more particulars of this kind, and, in this respect, giveth the name of *the Elect* to whole Churches of the Gentiles. But, besides this outward, there is an inward act of Election ; and that is the operation of the HOLY GHOST, giving unto us wisdom and holiness, making us GOD's children, and members of the mystical Body of CHRIST. And that Church, which we believe in the Creed, is partaker of both these acts of Election—as well the inward, as the outward ; and these latter are *Electi ex electis*, whom CHRIST doth design, where He saith in the Gospel, "Many are called but few chosen : " because there are none in this world actually of the Church invisible, but those, that are in the visible ; and men cannot distinguish between the persons, that partake either only one, or both, of the acts of Election. *Bp. Lake.* (Serm. on S. Luke xviii. 7, 8.)

Multi sunt intus fures, et multæ oves foris ; sic multi inserti sunt

refringendi, et multi infracti inserendi, saith S. Augustine. Many within the Church are thieves, and many without will, in time, be sheep; so many grafted-in are to be cut off, and many broken off shall be grafted-in again. *Bp. Andrewes.*

- 7 Though our SAVIOUR did explain many prophecies to His disciples after His Resurrection, concerning His own sufferings, and exaltation, and the preaching of the Gospel to all nations, yet there were several other prophecies, which they could not understand, till they were "endued with power from on high," and thereby enabled to comprehend the great mystery of GOD's economy, of which kind several instances may be given. Such are, the Apostles applying several prophecies to CHRIST in the New Testament, which are spoken of GOD the FATHER in the Old; as also the texts, they made use of, to prove that the rejecting of the Jews and calling of the Gentiles was foretold. And the dispensations of the Old Testament, which the Apostles apply to these purposes, namely, the allegory of *Ishmael and Isaac*, of *Jacob and Esau*, by which S. Paul illustrates this matter; the words of Moses in his song, which he applies to the same purposes; as also the words of Habakkuk. The explaining the mystical sense and design of which, and such like occurrences and prophecies of the Old Testament, is to be reckoned a peculiar gift bestowed upon the Apostles by the HOLY SPIRIT; because they themselves look upon it as such, as appears by S. Paul's reckoning *γνώσις* (1 Cor. xii. 8) among the *χαρίσματα*; which word certainly signifies the gift of interpreting the mysteries of the Old Testament, and applying them to the state of things under the New. xvi. 25, 26. *Wm. Lowth.* (A Vindication of the Divine Authority and Inspiration of the Old and New Testaments. Ch. 2.)
- 8 In Gen. xvii. the LORD appears to Abraham and says, "I will make My Covenant between Me and thee, and will multiply thee exceedingly—and thou shalt be a father of many nations." At ver. 7, 8, GOD promises to establish an *everlasting Covenant* with him and his seed after him, to give him and them all the land of Canaan for an *everlasting possession*, and to be *their God*. Here are either two Covenants, mentioned together in the compass of a few lines; or else, the same Cove-

nant repeated with this difference ; that in the last place it is styled an *everlasting* Covenant, and the land of Canaan is assigned for an *everlasting possession*, with this remarkable addition, that God promises to be *the God of Abraham and of his seed after him*. And this is the first time, that this peculiar title, assumed by God of being *the God of Abraham and of his seed*, occurs in Scripture, and it is evidently connected to the promise of the everlasting Covenant : which connection seems to be the true foundation of our SAVIOUR'S argument from this expression to prove the resurrection from the dead—(See Illustr. S. Matt. xxii. 32. *J. Mede*)—as the connection of the promise of the land of Canaan to the everlasting Covenant seems to be the reason of treating the land of Canaan, as a type or sign of heaven. This character of God, thus connected to the everlasting Covenant, is likewise a plain intimation, that two distinct Covenants are mentioned in this place, and not the same repeated again. . . . It is plain, that *the everlasting Covenant*, to be established with *Isaac* and his seed, was of a very different kind from the Covenant, given to *Ishmael* of multiplying his seed, of making him father of kings and princes, of raising him into a great nation. And yet, this very Covenant was given originally to Abraham : he was to have a numerous posterity, to be father of kings, and of a great nation. Ishmael was admitted to the benefit of this Covenant, as well as Isaac ; and yet expressly excluded from that, which God emphatically styles *My Covenant*, and the *everlasting* Covenant—an undeniable evidence, that God's Covenant with Abraham was “founded on better promises,” than those of mere temporal prosperity. (Gal. iv. 22—24.) *Bp. Sherlock*. (The Use and Intent of Prophecy, &c. Discourse 5th.)

- 11 Such expressions do import, not that God acteth absolutely in the thing itself, but *quoad nos* ; not that He acteth without reason, but upon reasons, (transcending our capacity, or our means, to know it), incomprehensible or undiscernible to us ; not that He can give no account, but is not obliged to render any to us : that the methods of His Providence commonly are inscrutable ; that His proceedings are not subject to our examination and censure ; that His acting doth sufficiently authorize and justify itself ; that it is high presumption and arrogance for

us to scan, sift, or contest, or cavil at, the equity or wisdom of God's acting; that God doth not act according to necessity, but is free in dispensing His mercy and applying it to any person; so that they have nothing to challenge upon account of their own deserts, or works, but must refer all to His mere bounty. *Dr. Barrow.* (Serm. on Rom. ii. 11.)

- 12 GOD being represented as speaking these words (ver. 13), before the children were yet born, or had done good or evil, 'tis concluded from them, that He may, by right of His absolute Sovereignty, determine, as He pleases, and without rendering any other reason for it, concerning the future condition of men, whether in a state of endless misery or happiness. But this is putting a very harsh construction on the words, which, of themselves, they will not reasonably bear. For God's love to Jacob and hatred to Esau ought to be explained in a sense agreeable to the words immediately foregoing, which are these, *the elder shall serve the younger*. So that it was only a *temporal* privilege, that GOD, in whom all property is vested, conferred, as a testimony of His love, on Jacob, and deprived Esau of, as having less favour for him: for so *to hate* must necessarily signify in other places of Scripture—only a lower degree of love. (See S. Luke xiv. 26; S. John xii. 25.) . . . Why, then, should these words, which relate only to a temporal consideration, be extended to shew, that GOD may justly exercise an arbitrary power in the eternal destruction of His creatures, without any regard to what they do? Is there no difference between depriving a man of what he has no absolute right to, and without which his life may be very happy and comfortable to him, and condemning him to a state of eternal torments, whose life itself, in a true and proper sense, becomes *hateful* to him? . . . Yet I own the Apostle had a further design in these words, and that they do not so much personally concern Jacob and Esau, as their posterity. GOD, out of His good pleasure, determined to make "the seed of Jacob His chosen," and admit them into a special Covenant with Him, exclusive of the posterity of Esau: and this too, we think, He might justly do, because it being a free and arbitrary act of favour, there was no obligation of justice, why Esau's posterity should share in the privileges of it. That

the words are thus to be explained appears from the passage of Malachi (i. 2), to which the Apostle here refers; for 'tis plain the Prophet is there speaking of the descendants of Edom—the Edomites and of Israel in general—not of the person of Esau or Jacob, in particular. And this way of speaking is highly agreeable to the words of God to Rebecca, part of which the Apostle here cites (Gen. xxv. 23). “Two *nations* are in thy womb, and two manner of *people* shall be separated from thy bowels; and the one people shall be stronger than the other, and the elder shall serve the younger.” Now, if these words import anything beyond the present dispensations of God to the house of Jacob or Esau in this life, and may be stretched to signify God’s love and hatred to them with respect to their eternal interests, it will follow, that all the posterity of Jacob were, to a man, elected unto eternal life, contrary to one principal argument of S. Paul in this Epistle, which is to shew the blindness and obstinacy of the Jews in rejecting our SAVIOUR and His holy religion; and, lastly, contrary to the express words of this Apostle, ver. 6. *They are not all Israel, that are of Israel*. It will likewise follow, that all the line of Esau were reprobates, contrary to what is very probably supposed, that Job and his friends were of that line; contrary, however, to what, in all reason and charity, in regard to so many thousands of souls, *ought* to be supposed. *Richard Fiddes*. (Serm. on Rom. viii. 29, 30.)

- 13 As far extendeth the virtue and strength of God’s promise to save man, as the rigour and justice of the law for sin to damn man (v. 17, 18). . . . If all then shall be saved, what is to be said of those, that S. Peter speaketh of (2 S. Pet. ii. 1—3), that shall perish for their false doctrine? And likewise CHRIST saith, that “the gate is strait that leadeth to life, and few enter” (S. Matt. vii. 14). Thus the Scripture answereth, that the promise of grace appertaineth unto every sort of men in the world, and comprehendeth them all; howbeit within certain limits and bounds, the which if men neglect or pass over, they exclude themselves from the promise in CHRIST: as Cain was no more excluded, till he excluded himself, than Abel; Saul, than David; Judas than Peter; *Esau* than *Jacob*; though (Mal. i.; Rom.

ix.) it seemeth, that the sentence of God was given to save the one, and to damn the other, before the one loved God, or the other hated God. Howbeit, these threatenings of God against Esau, if he had not, of his wilful malice, excluded himself from the promise of Grace, should no more have hindered his salvation, than God's threatening against Nineveh (Jonah i.) which, notwithstanding that God said it should be destroyed within forty days, stood a great time after, and did penance. Esau was circumcised, and presented unto the Church of God by his father Isaac in all external ceremonies, as well as Jacob; and, that his life and conversation was not as agreeable unto justice and equity, as Jacob's, the sentence of God unto Rebecca (Gen. xxv. 23) was not in the fault, but his own malice. For there is mentioned nothing at all in that place (Gen. xxv.) that Esau was disinherited of eternal life, but that he should be inferior unto his brother Jacob in this world; which prophecy was fulfilled in their posterities, and not in the persons themselves. . . S. Paul useth this example of Jacob and Esau for none other purpose, but to take away from the Jews the thing, that they most put their trust in; to say, the vain hope they had in the carnal lineage and natural descent from the family and household of Abraham, and likewise their false confidence they had in the keeping of the law of Moses. *Bp. Hooper.* (Preface to a Declaration of the Ten Commandments, &c.)

We have seen—(in the preceding part of this treatise)—the general inclination of God towards all men's everlasting happiness, notwithstanding sin: we have seen, that this natural love of God towards mankind was the cause of appointing or predestinating CHRIST to suffer for the sins of the whole world: we have seen, that our LORD, who made Himself a sacrifice for our sins, did it in the bowels of a merciful desire that no man should perish: we have seen, that God, nevertheless, hath found most just occasion to decree the death and condemnation of some: we have seen, that the whole cause, why such are excluded from life, resteth altogether in themselves: we have seen, that the *natural will* of God, being inclined towards all men's salvation, and *His occasioned will* having set down the death but of some, in such consideration, as hath been shewed; it

must needs follow, that of the rest there is a determinate ordinance proceeding from the good pleasure of GOD, whereby they are, and have been before all worlds, predestinated heirs of eternal bliss. We have seen, that in CHRIST the Prince of GOD's Elect all worthiness was foreseen; that in "the elect Angels" there was not foreseen any matter for just indignation and wrath to work upon; that in all other GOD foresaw iniquity, for which an irrevocable sentence of death and condemnation might most justly have passed over all. For it can never be too often inculcated, that, touching the very decree of endless destruction and death, GOD is the Judge, from whom it cometh, but man the cause, of which it grew. Salvation, contrariwise, and life proceedeth only both from GOD, and of GOD. We are receivers through grace and mercy, authors through merit and desert we are not, of our own salvation. In the children of perdition we must always remember that of the Prophet (Hosea iv. 9; viii. 8; ix. 15; xiii. 9), "Thy destruction, O! Israel, is of thyself," lest we teach men blasphemously to cast the blame of all their misery on GOD. Again, lest we take to ourselves the glory of that happiness, which, if He did not freely and voluntarily bestow, we should never be make partakers thereof, it must ever, in the Election of saints, be remembered, that to choose is *an act of God's good pleasure; which presupposeth in us sufficient cause to avert, but none to deserve it.* For this cause, whereas S. Augustine had some time been of opinion, that GOD chose Jacob and hated Esau—the one, in regard of belief; the other, of infidelity, which was foreseen—his mind he afterwards delivered thus—"Jacob I have loved: behold, what GOD doth freely bestow! I have hated Esau: behold, what man doth justly deserve!" *Hooker.* (Appendix to Book 5, Eccl. Pol. No. 1. Edit. Keble.)

We acknowledge, that GOD, in the use of His Sovereignty, may deal differently with several of His creatures: and yet, where He deals better, He doth not reward; and, where He deals worse, He doth not punish. And, if this were well understood, those passages in Rom. ix. would be better understood, such as these; *Jacob have I loved and Esau have I hated*: it imports no more than that it was the pleasure of GOD to take the younger

brother JACOB, and make him the progenitor of the promised MESSIAH, and not Esau. And this is the meaning of that Scripture. *Hating* there is *less loving* : and our SAVIOUR so useth the word, when He bids us “hate our own life,” and “hate father and mother ;” whereas we are enjoined to “honour father and mother,” and to preserve our lives ; and it is our duty : for, if we may not kill another, we may not kill ourselves. And this is expounded, S. Matt. x. 37, 38, by defending our life ; that is, with denying CHRIST, &c. So again, *Hath not the potter power over his clay*, &c., that is, he may make one a vessel of higher use, another of inferior use ; and this belongs to GOD’s undoubted privilege, power, and sovereignty, to raise one to a higher condition in the world, and to place another in an inferior condition ; to make one high, another low ; one rich, another poor ; one a master, another a servant. Now we are not to say, that GOD doth punish him, that is in the worst condition : here is no notion of punishment : this is neither the reward of any man’s virtue, nor the punishment of any man’s fault ; for punishment properly is, where there is *pœna ratione vindictæ*. But these things are, as GOD pleaseth. Now this I make further appear by interpreting S. Paul by himself, when he speaks of “vessels of honour and vessels of dishonour” (2 Tim. ii. 20). His own words are, “In a great house there are not only vessels of gold and silver, but also some of wood and earth, and some to honour, and some to dishonour”—the vessel to honour, as the Cup he drinks of ; the vessel to dishonour, as other utensils. Now who hath any ill design upon his necessary utensils ? So that all these differences are within the latitude of GOD’s Sovereignty, and speak nothing either of love or hatred. *Dr. Whichcote*. (The Secret Blasting of Men. Disc. on Ps. xxxix. 7.)

14 What shall we then say ? *Is there unrighteousness with God ?* God forbid.

15 For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew My power in thee, and that My Name might be declared throughout all the earth.

18 Therefore hath He mercy on whom He will *have mercy*, and whom He will He hardeneth.

14 So far was the patriarch Abraham, our example in this Epistle, from calling in question the decisions of infinite Truth and Goodness, that he silences every doubt with the conviction, that the Judge of all the earth will do right (Gen. xviii. 25). And David, associated here also, for the same purpose, with the "faithful Abraham," one, who inherited "like precious faith" from his great progenitor, testifies of God, saying, "I know Thee, O LORD, that Thy judgments are right" (Ps. cxix. 75). And what say the Angels in heaven? They joyously rehearse the blessed mysteries of the two Dispensations—"the song of Moses the servant of God, and the song of the Lamb"—and proclaim with one voice, "Great and marvellous are Thy works, LORD God Almighty: just and true are Thy ways, Thou King of Saints" (Rev. xv. 3; xvi. 7, 8). If ever we would join their blissful company, and bear our part in these rapturous strains of adoring worship, we also must learn to "set to our seal that God is true," (S. John iii. 33) and that "there is *no unrighteousness in Him*." But, in order to this, we must "refrain our souls, and keep them low, not exercising ourselves in matters, that are too high for us:" we must "trust in the LORD;" we must "walk humbly with our God." ii. 2; iii. 4. *J. F.*

The confidence and arrogance of our reasoning ought to be repressed by a continual sense of the shortness of our faculties, and of the extreme imperfection and inadequateness of the ideas, by which our knowledge is terminated. Incommensurate as our ideas are at best, when they are employed on this subject, and the communication of them embarrassed by the uncertainties

of language, I think the silent meditation of private thoughts is here always more grateful, than a protracted discussion; and, therefore, I willingly retreat into that confession, with which Hooker begins his admirable and exact Discourse upon the Nature, Perfections, and Laws of GOD. "Dangerous it were for the feeble brain of man to wade far into the Doings of the most High; whom, although to know be life, and joy to make mention of His Name, yet our soundest knowledge is, that we know Him not, as He is, neither can know Him; and our safest eloquence concerning Him is our silence, when we confess, without confession, that His Glory is inexplicable, His Greatness above our capacity and reach. *Davison.* (On Prophecy. Note at the conclusion.)

- 15 This passage proves the assurance, revealed by GOD Himself to Moses, that He had separated the Hebrew nation "from all the people on the face of the earth." (See Ex. xxxii. 14, &c.) . . . To this declaration the Apostle naturally refers the Jews, to whom he is arguing, and to whom he is expressly denying all other title to the favour of GOD, than was originally derived from the exercise of His Sovereign Will in separating them from other nations, as His peculiar people. The benefits they had exclusively enjoyed were to be ascribed, on the authority of Moses, to the *mercy* and *compassion* of GOD only. How could it be disputed, that the same Supreme Will, which had elected them, might now elect others, even to their rejection? And if Pharaoh, after having long obstinately opposed himself to the offers made and the mercies shown him, was ultimately hardened, how could they, who had been for ages "a rebellious and stiff-necked people," expect to have such bountiful grace bestowed upon them, as should incline and enable them, as a nation, to receive the Gospel? Nay, rather, why should not GOD in the same way, as He had *shewn His power and declared His Name throughout all the earth* by the punishment of Pharaoh, now make the same use of the Jews, and render the destruction of their nation at once a striking evidence of the truth of the Gospel, and the punishment of their guilt in adding the rejection of this last offer to the blindness they had shown towards the former instances of His mercy? . . . In the opening of the

argument S. Paul had declared the reason, why God had raised up Pharaoh, and had renewed His offers of grace to an unusual extent of patience and mercy to be this, that He might *shew His power*, &c., verse 17—so now, in reply to the objection of the Jew, it is declared, that his nation had thus been long *endured*, notwithstanding the rebellious spirit, which had *fitted them for destruction*, that God might make the Jews His instrument in introducing the Gospel dispensation, in shewing *the riches of His glory on the vessels of mercy, which He had afore prepared unto Glory, not of the Jews only but also of the Gentiles.*

x. 21. *Abp. Sumner.* (Apostolical Preaching Considered. Ch. 2.)

- 16 We ought to remember, that two things may be very like one another in some respects, and quite contrary in others; and yet, we must not argue against the likeness in one respect from the contrariety in the other. . . . Thus, in the present case, God is represented, as an absolute LORD over His creatures, of infinite knowledge and power, that doth all things for His mere pleasure, and is accountable to none; as one, that will *have mercy on whom He will have mercy, and whom He will He hardens*, that *foresees, predestinates, calls, justifies, and glorifies* whom He will, without any regard to the creatures He thus deals with. This gives us a mighty notion of His Sovereignty, at once stops our mouths, and silences our objections, obliges us to an absolute submission and dependence on Him, and withal to acknowledge the good things we enjoy to be entirely due to His pleasure. This is plainly the design and effect of this terrible representation: and the meaning is, that we should understand, that God is in no way obliged to give us an account of His actions; that we are no more to inquire into the reasons of His dealing with His creatures, than if He really treated them in this arbitrary method. By the same we are taught to acknowledge, that our salvation as entirely depends on Him, and that we owe it as much to His pleasure, as if He had bestowed it upon us without any other consideration, than His own will to do so (see S. James i. 18; Eph. ii. 10). . . . All these representations are designed, as a scheme, to make us conceive the obligations we owe to God, and how little we can contribute to our own happiness. And, to make us apprehend this to be His meaning,

He has, on other occasions, given us an account of His dealings with men, not only different, but seemingly contradictory to this. Thus He frequently represents Himself, as proposing nothing for His own pleasure or advantage, in His transactions with His creatures; as having no other design in them, but to do those creatures good; as earnestly desiring and prosecuting that end only. Nay, He represents Himself unto us, as if He were uneasy and troubled, when we failed to answer His expectations; as we may conceive a good, merciful, and beneficent Prince, that had only his subjects' happiness in view, would be, when they refused to join with him for promoting their own interest. And GOD, farther to express His tenderness towards us, and how far He is from imposing anything on us, lets us know, that He has left us to our own freedom and choice; and, to convince us of His impartiality declares, that He acts, as a just and equal Judge, that He hath "no respect of persons," and favours none; but rewards and punishes all men, not according to His own pleasure, but according to their deserts, and "in every nation he that fears Him and worketh righteousness is accepted of Him" (see Job xxii. 2, 3; xxxv. 6, 7; Deut. xxx. 19; Ezek. xxxiii. 11). Every one may see how distant this view of GOD and of His dealings with His creatures is from the former; and yet, if we consider it, as a scheme framed to make us conceive how graciously, mercifully, and justly GOD treats us, notwithstanding the supreme and absolute dominion He hath over us, there will be no inconsistency between the two. You see here, that, though the creatures be in His hand, as *clay* in the *potter's*, of which he may make vessels of *honour* or *dishonour*, without any injury, or being accountable, yet He uses that Power with all the compassionate Love and concern, that parents shew towards their children: and therefore we are to conceive of Him, as having all the tenderness of affection, that parents feel in their hearts towards their young ones; and that, if He had been so affected, He could not (considering our circumstances) have gone farther than He has done to save us; that our destruction is entirely due to ourselves, as if we were out of GOD's Power, and absolutely in the hand of our own counsel. *Abp. King.* (Divine Predestination and Fore-Know-

ledge, consistent with the freedom of Man's Will. Serm. on Rom. viii. 29, 30.)

- 17 That *Pharaoh* was made such an example, and that he is recorded for a warning to others, and that it was just with God to do all this, cannot be questioned, from the scope of the whole narrative. But it seems inconsistent with the Divine goodness to say, that God created him for this very end, that he might be such a monument of His anger. For, according to a rule in philosophy, *Qui vult finem vult media*; He, that wills the end, wills the means, that lead to that end. Now the means or meritorious cause, whereby Pharaoh came to be such an example of Divine vengeance, was his obstinacy, which made him hold out from one judgment to another, inflexible and deaf to the command of God. But we cannot say that his obstinacy was agreeable to the Divine will, without asserting God to be the author of sin, or, at least, that He takes pleasure and delight in it; which is impossible. It is not possible that God should condemn and punish, as He did Pharaoh, for that, which He makes necessary to be done, or is any way pleased with. This would be contrary both to His holiness and justice. Other interpreters therefore, both Jews and Christians, put the foregoing verse and this together, and paraphrase upon them thus: "I stretched forth My hand against thee and thy people in My late pestilence, by which I had then quite destroyed you from the face of the earth, had it not been My resolution to reserve you for further punishments. For which very cause *I raised you up again*, when thou wast falling; that is, I kept thee from perishing by the former judgments, that I might inflict more and greater upon thee, and make thy destruction the more remarkable to all the world." We see, then, that, when God says He raised up Pharaoh for this cause, that He might magnify His power and glory in his punishment, He does not mean that He made him either a man, or a king with such a view; but that He preserved him from the fatal stroke of former visitations, that he might not expire under them; but his life was prolonged for further trials and exercises of this kind. *Wm. Reading.* (Sermons preached out of the First Lessons, &c. Sixth Sunday in Lent.)

There is no contradiction between these two propositions.—God, from all eternity, did *will* the death of Pharaoh—God, from all eternity, did *not will* the death, but rather the life of Pharaoh. For, albeit Pharaoh continued one and the same man from his birth unto his death, yet he did not, all this time, continue one and the same object of God's immutable Will and eternal Decree. This object did alter, as Pharaoh's dispositions or affections towards God or his neighbours altered. There is no contrariety, much less, any contradiction, between these—God unfeignedly loveth all men; God doth not love, but hate the reprobate, although they be men, yea, the greatest part of men—for here the object of His love and hate is not the same. He loves all men unfeignedly, as they are men, or, as men, who have not made up the full measure of iniquity; but, having made up that, or, having their souls betrothed unto wickedness, He hates them. His hate of them, as reprobates, is no less necessary or usual, than His love of them, as men. But, though He necessarily hates them, being once become reprobates, or having made the full measure of iniquity, yet was there no necessity, laid upon them by His Eternal Decree, to make up such a measure of iniquity. . . . He, which made all things without invitation, out of mere love, made nothing hateful; nor is it possible that the unerring fountain of truth and love should cast His dislike, much less, fix His hatred, upon anything, that was in its nature odious. Nothing can make the creature hateful or odious to the Creator, besides its hatred or enmity of that love, by which it was created, or by which He sought the restoration of it, when it was lost. Nor is it every degree of man's hatred or enmity unto God, but a full measure of it, which utterly exempts man from His love. *Dean Jackson.* (Works. B. vi. ch. xv.)

The power of God alone, without other help, is sufficient justification of any action, that He doth. That, which men make among themselves here by facts and covenants, and call by the name of justice, and according whereunto men are counted and termed rightly just and unjust, is not that, by which God Almighty's actions are to be measured or called just; no more than His counsels are to be measured by human wisdom. That,

which He does, is made just by His doing; just, I say, in *Him*; not always just in *us* by the example: for a man, that shall command a thing openly, and plot secretly the hindrance of the same, if he punish him, he so commanded, for not doing it, is unjust. So also His counsels. They be therefore not in vain, because they be His; whether we see the use of them, or not. When GOD afflicted Job, He did object no sin in him, but justified that afflicting him by telling him of *His power*. "Hast thou," says GOD, "an arm like Mine?" "Where wast thou, when I laid the foundations of the earth?" (x. 9; xxxviii. 4, &c.,) and the like. So our SAVIOUR, concerning the man, that was born blind, said, it was not for his sin, nor his parents' sin, but that "the power of GOD might be shown in him" (S. John ix. 3). Beasts are subject to death and torment; yet they cannot sin. It was GOD's Will it should be so. Power irresistible justifieth all actions really and properly, in whomsoever it is found. Less power does not. And, because such power is in GOD only, He must needs be just in all His actions. And we, that, not comprehending His counsels, call Him to the bar, commit injustice in it. *Abp. Bramhall*. (A Vindication of True Liberty, &c. No. xii.)

As we are expressly told, that GOD hardened Pharaoh's heart, merely to make *His power known and His Name to be declared throughout all the earth*, it is evident, that the *invisible hand* of GOD, acting by hardening his heart, could not have had this effect. It could make GOD's *power known*, because no man could know it. But, when a wicked man *hardens himself*, GOD may make *His power known throughout all the earth*, by raising that man to a high station, and holding him out, as an example to the world. Thus GOD's power and Name were made known by the great superiority of the miracles of Moses over the incantations of Pharaoh. Where GOD therefore is represented as *hardening men's hearts*, it is only a Jewish mode of speaking for leaving them at liberty to harden their own hearts, if they are so disposed. . . . In various parts of Scripture, men are said to be placed in different circumstances of life to promote the glory of GOD. (See S. John ix. 3; xxi. 19.) GOD always uses man, as His instrument; but in no case controls his spi-

ritual concerns. *Wm. Gilpin.* (Analysis of S. Paul's Epistle to the Romans.)

18 You know God's attributes—power, mercy, and justice. Now God acteth not any of His attributes, according to the utmost extent of the infiniteness of it; but according to the most wise and righteous counsel and disposal of *His own will*. God never acted His power, according to the utmost infinity of His power: for else, whereas He made one world, He might have made a thousand. He never acted His mercy, according to the utmost infinity of His mercy: for then, whereas He saveth but “a little flock,” He might have saved all men and devils. Nor did He ever act His justice, according to the utmost infinity of His justice: for then “all flesh would fail before Him, and the spirits that He had created.” But *His Will*, as I may speak, acts as queen-regent in the midst of His attributes, and limits and confines their actings, according to the sacred disposal of that. So that He sheweth His power, not when and where He can; but when, and where, and how, He will shew His power. He sheweth His justice, not when and where He can, but when and where He will shew His justice: and He *will shew mercy, not on whom He can, but on whom He will shew mercy.* *Dr. Lightfoot.* (Serm. on Rev. xx. 4.)

19 Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed *it*, Why hast Thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

19 In the first ages of Christianity, when its apologists and teachers applied the argument from prophecy to demonstrate its truth, a discussion was soon introduced, as to the reconcileableness of the Divine foreknowledge with the liberty of

human action. . . . The ancient Fathers of the Church met this question wisely and most reasonably. They stood upon the proofs of God's Prescience, which authentic and unambiguous prophecies supplied; they maintained the liberty of human action, without which they saw there could be no religion; and, whatever solutions or qualifications they attempted to give of the apparent difficulty subsisting in their view of the case, they sought no relief of it whatever by going to invalidate the one principle or the other—the prerogative of the Divine foreknowledge, or the responsible freedom of man's moral agency. Justin Martyr, Origen, Eusebius, all concur in this judgment; and even Augustine, when he argues most coolly, does not dissent from them. "Wherefore we are by no means obliged either, retaining the Prescience of God, to deny the liberty of the will; or, retaining the liberty of the will, to deny to God, which piety forbids, the Prescience of future things." (De Civit. Dei, Lib. v. c. 9, 10.) Such is the conclusion, to which Augustine brings his inquiry on the question proposed—*An voluntatibus hominum aliqua dominetur necessitas?* . . . "I own freely," says that excellent philosopher, Mr. Locke, "the weakness of my understanding; that, though it be unquestionable that there is Omnipotence and Omniscience in God our Maker, and I cannot have a clearer perception of any thing, than that I am free, yet I cannot make freedom in man consistent with Omnipotence and Omniscience in God, though I am as fully persuaded of both, as of any truths I most firmly assent to." Davison. (On Prophecy. Part iv., Discourse 7.)

So far are the creatures of God from being able to *resist His will* (I do not speak of His conditional, but of His absolute will; as that, by which He determined the expiation of our sins), that, whilst they offend it, they *fulfil* it. And, if this seems obscure, the ordinary distinction will make it clear. There is of God's will an antecedent, and a subsequent act. By the first, He desireth the repentance of a sinner; by the second, He determineth the destruction of the impenitent: by that, He desireth to glorify His mercy; by this, He resolveth to satisfy His justice. In a word, His consequent will doth punish, whom His antecedent doth not reclaim. Thus the blood-thirsty Jews,

by disobeying His Commandment, and resisting His first will, did fulfil His decree, and so incurred His second. CHRIST would lay down His life, because He would; and, because they would, they would take it away: that was the mercy of His free offer; and this was the iniquity of their free will, (for, where there is a necessity, there cannot be any guilt.) GOD, in foresight of their sins, did will their national destruction; and they, in prosecuting their sins, did will it too. See Acts iv. 27, 28. *Dean Pierce.* (The Sinner Impleaded, &c. Part ii. ch. ii. s. 11.)

- 20 If any man will not stay here, but will search further, and ask a reason of this the LORD'S doing—why He rejecteth any, all being equal His workmanship, and alike by nature—to these the wise and sober Apostle answereth no otherwise, but *He willed, because He willed*; noting thereby, that His will should content us, which He hath revealed, without any reason, which is not revealed. And, if it do not, then hear, I pray you, what S. Augustine saith to such curious inquirers; “Thou, O man, lookest for an answer from me; and I myself also am a man. Therefore, both thou and I, let us hearken to him, that saith; *O man, who art thou that disputest with God? Melior est fidelis ignorantia, quàm temeraria scientia*; better far is faithful ignorance, than rash knowledge. Seek for merit; thou shalt find but punishment. Oh, depth! S. Peter denieth; the thief believeth. Oh, depth! Thou seekest a reason for this: I will tremble at the deepness. Thou reasonest: I will wonder. Thou disputest: I will believe. A depth I see; to the bottom I cannot come. S. Paul calleth them the ‘unsearchable ways of GOD;’ and thou wilt search them! Whosoever is not satisfied with this answer, let him seek for one better learned than I am; but let him take heed, that he find not a more presuming.” *Bp. Babington.* (A Sermon at Paul's Cross on S. John vi. 37.)

The great Doctor of the Gentiles, when he cannot sound the bottom, stands by the brink, and cries—*Oh, the depth!* xi. 33. *Dr. Tuckney.* (Serm. on Phil. iii. 8.)

- 21 Another reason why GOD, without impeachment to His justice, doth still augment Pharaoh's punishment, as if it were

now as possible for him to repent, as once it was, is intimated by S. Paul to be this—that by this lenity (*long-suffering*) towards Pharaoh He might *shew His wrath* and *declare His power* against such sinners, as he was; that all the world might “hear and fear,” and learn by his overthrow not to strive against their Maker, not to dally with His fearful warnings. Had Pharaoh and his people died of the pestilence or other disease, when the cattle perished of the murrain, the terror of God’s powerful wrath had not been so manifest and visible to all the world, as it was in the overthrowing the whole strength of Egypt, which had taken arms and set themselves in battle against Him. Now, the more strange the infatuation, the more fearful and ignominious the destruction of these *vessels of wrath* did appear to the world; the more brightly did *the riches of God’s glory* shine to the *Israelites*, whom He was now preparing for *vessels of mercy*; the hearts of whose posterity He did not so effectually fit or season for the infusion of His sanctifying grace by any secondary means whatsoever, as by the perpetual memory of this glorious Victory over Pharaoh and his mighty host. But this faithless generation (whose reformation our Apostle so anxiously seeks), did take all these glorious tokens of God’s extraordinary free love and mercy towards their fathers for irrevocable earnestness or obligations to effect their *absolute Predestination* unto honour and glory, and to prepare the Gentiles to be *vessels of infamy* and destruction. Now our Apostle’s earnest desire and unquenchable zeal to prevent this dangerous presumption in his countrymen, enforceth him (instead of applying this second answer to the point in question) to advertise them, for conclusion, that the Egyptian’s case was now to become theirs; and that *the Gentiles* should be made *vessels of mercy and glory* in their stead. All which the event has proved most true. For have not the sons of Jacob been hardened as strangely, as Pharaoh was? Have they not been reserved as *spectacles of terror* to most nations, after they had deserved to have been utterly cut off from the earth? yea—to have gone down quick into hell? Nor have *the riches of God’s mercy* towards us *Gentiles* been more manifested by any other *apparent* or visible document, than by scattering of these Jews

throughout those countries, wherein the seed of the Gospel hath been sown. *Dean Jackson.* (Works. B. x. ch. xli. s. 13.) The Scriptural similitude of the potter and the clay is often triumphantly appealed to, as a proof, that God has from eternity decreed, and, what is more, has *revealed to us* that He has so decreed, the salvation or perdition of each individual without any other reason assigned, than such is His will and pleasure. "We are in His hands," say these predestinarians, "*as clay in the potter's, who hath power of the same lump to make one vessel to honour and another to dishonour*"—not observing, in their hasty eagerness to seize on every apparent confirmation of their system, that this similitude, as far as it goes, rather makes against them; since the potter never makes any vessel *for the express purpose* of being broken and destroyed. The comparison, accordingly, agrees much better with the view here taken. The potter, according to his own arbitrary choice, makes of the same lump one vessel to honour, and another to dishonour; that is, some to nobler and some to meaner uses; but all for *some* use; none with the design, that it should be cast away, and dashed to pieces. Even so the ALMIGHTY, of His own arbitrary choice, causes some to be born to wealth and rank, others to poverty and obscurity; some in a heathen, and others in a Christian country. The advantages and privileges bestowed on each are various, and, as far as we can see, arbitrarily dispensed: the final rewards or punishments depend, as we are plainly taught, on the use or abuse of these advantages. *Abp. Whately.* (Essays on some of the difficulties in the writings of S. Paul. Essay iii.)

22 *What* if God, willing to show *His* wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction:

23 And that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory,

22 God delays the punishment of wickedness, and does not strike presently, *in gloriam patientiæ*, for a glorious manifestation of

His holy attribute of *Patience*. His two great attributes of Justice and Mercy, the full season of their manifestation upon the vessels of wrath and mercy (ix. 22, 23), is at the end, at the great Day of reckoning. In the meantime, there are some glimpses and appearances of them; but then they shall shine forth most gloriously. In the meantime, His *long-suffering* and *patience* shall have its "perfect work." . . . This *forbearance* of God, 'tis a fruit of His goodness to the sons of men, as they are His creatures. Wicked men are the workmanship of His hands, and accordingly He dealeth with them in this life: *Corripit, ut Suum; non abjicit, ut alienum*. (Tertullian.) . . . It is *invitatorium pœnitentiæ*. 'Tis to give the wicked opportunities of repentance. Patience is *vagina justitiæ*—the scabbard, wherein He sheathes His justice. He will rather scare us with the scabbard, than smite us with the sword; to try, if that may bring us to repentance. Patience in God expects repentance from man. If this prevails not, then God uses this delay in punishing wicked men, *ut æquius et gravius puniatur*. If they will not be reclaimed, then His Patience hath this use and end: it justifies God's proceedings against them, and makes them the more *inexcusable*. Had He presently struck them down to hell, it had been just; but now, thus long to expect their conversion, to wait upon the hardness of their hearts, to try, if they will return, to hold open a possibility of entrance into heaven, surely the contempt of such patience must exceedingly justify their condemnation, and make it most equal. If they return not, this patience makes them fill up the measure of their iniquity. All this delay bodes them no good: all this while, "the pit is digging up for the ungodly." ii. 4, 5, 16; x. 21. *Bp. Brownrig*. (Serm. on Eccles. viii. 11.)

The *goodness* of God is the most fearful of His attributes or plagues; for, where it does not better, there it *hardens*. So S. Paul says; and Origen proves this very thing did harden Pharaoh's heart: indulgence was his induration. Now induration is the being put into hell upon the earth. There is the same impenitence in both; and judgment is pronounced already on the hardened; and the life, that they lead, is but the interval betwixt the sentence and the execution; and all their

sunshine of prosperity is but the kindled brimstone, only without the stench. xi. 22. *Dr. Allestree.* (Serm. on S. Matt. v. 44.)

There is a most material difference between the potter's vessel, as at first *made to dishonour*, and the same vessel, when afterwards become *a vessel of wrath, fitted for destruction*. We view it, under the former aspect, in relation to the Will of God, who chose for it a certain condition, possessing less advantages, it may be, of religion, but still, never without helps sufficient unto salvation. We then view it, as the subject of its own free will, and trace the deadly effect, produced by a voluntary rejection of the grace and help afforded it: it is now become *a vessel of wrath, fitted* (self-fitted) *for destruction*. Perhaps, in these difficult matters, which have so much gendered strife among brethren, and which, after all, form no part of the Creed, and no bond in the Communion of Saints, it would be a wise and safe course, if, instead of laying the chief stress, as many do, on the application of these doctrines to individuals at the present time, we were content to consider them more in their primary and unquestionable relation to Jews and Gentiles of old, among whom, in the inscrutable Providence of God, the *selection*, according to His rights of Sovereignty, was made. And this remark, if there is any truth or weight in it, may be extended to our treatment of the Epistle generally. It seems, that we too much overlook the original design and national application; that we are over-fond of drawing the Apostle's doctrine into particulars and systems affecting ourselves, when our circumstances differ so widely from those of the first Christians, and of the persons here addressed. In regard to this chapter, it may be well to bear in mind, that "the secret counsels of God were revealed to S. Paul, for the sole purpose of reconciling the Jews to the calling of the Gentiles, which they could never bear to hear of." *J. F.*

23 It might almost be questioned, whether God could choose but create the world; not to put a necessity or compulsion upon God, who doth freely whatever He doth, and hath no other tie upon Him for His actings, than His own will. But in regard of that Infinite goodness, that is in God, could *that* do

other, than flow out upon the creature? GOD from all eternity dwelt in and with Himself, Blessed, for ever Blessed, in the enjoyment of Himself, and needed nothing besides Himself. But could that Infinite ocean of goodness, that was in Him, be kept within those bounds of self-enjoyment, and not communicate itself to the creature? . . . He was willing to *make known* His goodness: it was His pleasure to create the world, that He might communicate *the riches of His glory*. GOD would give being to creatures, that He might glorify His own Being; would communicate of His goodness to His creatures, that He might glorify His own goodness. So all terminates and centres in that great end—His own *glory*. He created the world, to glorify His Power (i. 20); gave being to His creatures, that He might glorify His own Being; shews goodness to them, that He may glorify His own Goodness, and receive glorifying from them; and at last will destroy the world, to glorify His Power and Justice; damn the wicked, to glorify His Truth and Justice; and glorify His saints, to glorify His Grace. So that GOD “made all things for Himself,” that is, for His own glory; doth all things for His own glory; created thee, and me, and all flesh, that He might reap glory from us. i. 21; xi. 36; xvi. 27. *Dr. Lightfoot*. (Serm. on Exod. xx. 14.)

GOD is so infinitely happy in Himself, that He can neither conceive nor desire any good for Himself, beyond what is contained within the immensity of His own Being and Perfections; so that He can have no self-ends to serve. . . . He can desire nothing without Himself, as an addition to His own Beatitude, which is so infinite already that it will admit of no increase. . . . But doth not the Scripture tell us that “He doth all things for *His own glory*?” and that He obtains this end, as well by punishing as by rewarding His creatures? Very true. But then it is to be considered that the glory He aims at consists, not in receiving of any good from us, but in doing and in communicating of all good to us. For infinite goodness can no otherwise be glorified than by its own overflowing and free communications; and it can no otherwise be glorified in the punishment of its creatures, but only as it doeth good by it. For, should it punish without good reason, it would reproach and vilify itself;

but, if it doeth it for good reason, it must be, because it is good either for itself, or others. For itself it cannot be; for how can an infinitely happy Being reap any good from another's misery? and therefore it must be for the good of others; either to reduce those, who are punished, or to warn others by their example from running away from their duty and happiness. So that to do good is the end of GOD's punishment; and, because it is so, He is glorified by it, and, considering that He is so infinitely happy that He can no way serve Himself by our miseries, it is impossible He should have any other end in concerning Himself about us, but only the great and godlike one of doing us good and making us happy. For the very notion of an end includes good; and therefore, since the end of GOD's concern about us cannot be His own good, it must necessarily be ours. iii. 23. *Dr. John Scott.* (Discourse on S. Luke xxii. 42.)

The scope of the Divine Justice is nothing else, but to assert and establish Eternal Law and Right, and to preserve the integrity thereof: it is no design of *vengeance*, which, though GOD takes on wicked men, yet He delights not in. The Divine Justice first prescribes that, which is most conformable to the Divine Nature, and mainly pursues the conservation of Righteousness. . . . To intend *punishment*, properly and directly, might rather seem cruelty than justice; and therefore justice takes not up punishment, but only for a security of performance of righteous laws; that is, either for the amendment of the person transgressing, or a due example to others to keep them from transgression. . . . Again, Justice is the Justice of goodness, and so cannot delight to punish: it aims at nothing more than the maintaining and promoting the laws of goodness, and hath always some good end before it, and therefore would never punish, except some further good were in view. True Justice never supplants any, that it might itself appear more glorious in their ruins; for this would be to make Justice love something better than Righteousness, and to advance and magnify itself in something, which is not itself, but rather an aberration from itself: and therefore GOD Himself so earnestly contends with the Jews about *the equity* of His own ways, with

frequent asseverations that His Justice is thirsty after no man's blood, but rather that sinners would repent, turn from their evil ways, and live. And then Justice is most advanced, when the contents of it are fulfilled; and, though it does not and will not acquit the guilty without repentance, yet the design of it is to encourage innocency, and promote true goodness. *John Smith.* (Select Discourses. No. 5. Of the Existence and Nature of God. Ch. 7.)

24 Even us, whom He hath called, not of the Jews only, but also of the Gentiles.

25 As He saith also in Osee, I will call them My people which were not My people; and her beloved, which was not beloved.

26 And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not My people; there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For He will finish the work, and cut *it* short in righteousness: because a short work will the LORD make upon the earth.

29 And as Esaias said before, Except the LORD of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

25 His FATHER at the first had given Him the Jews only, but now "the heathen also are His inheritance, and His possession the ends of the earth" (Ps. ii. 8). GOD put a letter into Abram's name, and called him *Abraham*; that letter beginneth the Hebrew word, which signifieth "a multitude." The LORD Himself expoundeth it, "Thou shalt be the Father of many

nations." The Egyptian, the Babylonian, the Ethiopian, and the Philistine are born in Sion (Ps. lxxxvii.): all nations are made joint-tenants of the Gospel—*συμμέτοχα* and *συγκληρόνομα*—co-partners of the promise and co-heirs of salvation. We, sometimes *Lo-ammi* and *Lo-ruhamah*, neither of God's people nor in His mercy, are now become brethren and sisters unto the Jews. "The door of faith is opened unto us Gentiles" (Acts xiv. 27); and that door openeth the wombs of Sarah, Rebecca, and Rachel, to bear out of this land, out of this town, out of this assembly, children unto Abraham, Isaac, and Jacob. *Dr. Richard Clerke.* (Serm. on S. Luke ii. 32.)

As is usual with the Prophets, Hosea is raised up by the Spirit of GOD from the temporal troubles and deliverances of the Israelites, to consider and foretell that great restoration, wrought by JESUS CHRIST, in purchasing a new people unto Himself, made up both of Jews and Gentiles, who believe: and therefore the prophecy is fit and applicable unto both. So that the debate is altogether needless, whether it concerns *the Jews* or *Gentiles*; for, in its spiritual sense, as relating to the kingdom of CHRIST, it foretells the making of *the Gentiles*, who were not so before, *the people of God*; and the recovery of the Jews likewise, who, by their apostacies, and the captivities and dispersions, which came upon them, as just punishments of those apostacies, were degraded from the outward dignities they had as the people of GOD, and withal were spiritually miserable and captives by nature, and so, in both respects, laid (? made) equal with the Gentiles, and stood as much in need of this restitution, as they. S. Paul useth the passage concerning the calling of the Gentiles, Rom. ix. 25. And here S. Peter, writing, as is most probable, particularly to the dispersed Jews, applies it to them, as being, in the very reference it bears to the Jews, truly fulfilled in those alone, who were believers; faith making them a part of the true "Israel of GOD" to which the promises do peculiarly belong, as the Apostle S. Paul argues at large, Rom. ix. *Abp. Leighton.* (Comment on 1 S. Pet. ii. 10.)

26 Both the times here spoken of by the Prophet Hosea, were yet future; for Israel, although they had apostatized from GOD,

had not yet been disowned by GOD, who was still sending to them prophets to reclaim them. They ceased to be owned, as GOD's people, when being dispersed abroad they had no share in the sacrifices, no Temple worship, no prophets, no typical reconciliation for sin. GOD took no more notice of them, than of the heathen. The Prophet then speaks of two futures; one, when *it shall be said to them, "ye are not My people;"* and a yet further future, in which it should be said, "*ye are the sons of the Living God.*" The place of both was to be the same. The place of their rejection—the dispersion—was to be the place of their restoration. And so S. Peter says, that this Scripture was fulfilled in them, while still "scattered abroad through Pontus, Galatia, Cappadocia, Asia, and Bithynia." The place then, where they should be called *the sons of the Living God*, is wheresoever they should believe in CHRIST. Although separated in body, they were united by faith. And so it shall be unto the end. "Nothing now constraineth to go up to Jerusalem, and still to seek for the temple of stones; for neither will they worship GOD, as aforetime, by sacrifices of sheep or oxen; but their worship will be faith in CHRIST and in His Commandments, and the sanctification in the Spirit, and the regeneration through Holy Baptism, making the glory of sonship theirs, who are called to be saints by the LORD." (S. Cyril.) *Dr. Pusey.* (Note on Hosea i. 10.)

- 28 This verse, usually and, no doubt, correctly understood of the vast majority of the Jews, who rejected the Gospel and were accordingly punished, is supposed by some not to relate to this matter at all; but rather to harmonise with the consoling prophecy of Hosea, in speaking of their final conversion and restoration to the favour of the Living GOD. In this sense it intimates the marvellous quick, and also simultaneous, manner, in which that conversion will be effected by the putting forth of Divine power; when, "as it is written, the Deliverer shall come out of *Sion*, and shall turn away ungodliness from Jacob." xi. 26. A work, finished out of hand, of such extent and difficulty, while so totally differing from the ordinary process of a national reformation, accords with the express prophecy of Isaiah, concerning the Jews—"Shall a nation be born at once?"

For, as soon as *Zion* travailed, she brought forth her children" (lxvi. 8). It also further corresponds with the suddenness and completeness of those two former special deliverances, which were intended types of this last and greatest—the one, from Egyptian bondage; the other, from Babylonish captivity. Like an irresistible torrent, swollen with the confluent streams, from every side, of the in-coming "fulness of the Gentiles" (xi. 25) the believing Jewish Church shall be carried triumphantly on its way; till both, in one glorious body, pour themselves together into the ocean of eternity, and there find their rest. *J. F.*

Some will say, "What are all these things to *us*? *We* are none of those, who crucified CHRIST, or justify the doing it. Thanks be to GOD, the Kingdom of GOD is not taken from us; but we enjoy what was taken from them."—To which I answer: if we really were what we pretend to be, these things are of great consequence to be considered by us. For is it nothing to us to have so great an argument of the truth of our Religion, as the sufferings of the Jews to this day is for the sin of crucifying CHRIST? As often as we think of them, we ought to consider the danger of infidelity, and the heavy judgments, which that brings upon a people. We may take some estimate of the wrath of GOD against that sin by the desolation of the country, and the miseries of the inhabitants of it. When you think it a small sin to despise the SON of GOD, to revile His Doctrine, and reproach His Miracles, consider then, what the Jews have suffered for these sins. . . . It may be one of the ends of God's dispersing them among almost all nations, that, as often as they see and despise them, they may have a care of those sins, which have made them a by-word and reproach among men; who were once a nation, beloved of GOD, and feared by men. See, what it is to despise the offers of grace, to reproach and ill use the messengers of it, who have no other errand, but to persuade men to accept that grace and bring forth the fruits thereof. See, what it is for men to be slaves to their own lusts, which makes them not only neglect their own truest interest, but that of their nation too. . . . See, what it is for a people to be high in conceit of themselves, and to presume upon GOD's favour towards them. For there never was a nation more self-opinion-

ated, as to their wisdom, goodness, and interest with God, than the Jews were, when they began their war; and the confidence of this made them think it long, till they had destroyed themselves. See, what it is to be once engaged too far in a bad cause; how hard it is, though they suffer never so much for it, afterwards for them to repent of it. We might have thought the Jews, when they had seen the destruction of Jerusalem, would have come off from their obstinacy; but how *very few in comparison*, from that time to this, have sincerely repented of the sins of their forefathers in the Death of CHRIST. See, how hard a matter it is to conquer the prejudices of education, and to condemn the most unjust actions of those, when we come to understanding, whom from our infancy we had in veneration. For it is in great measure, because they were their ancestors, that the Jews, to this day, are so hardly convinced they could be guilty of so foul a sin, as crucifying the MESSIAH. *Bp. Stillingfleet.* (Serm. on S. Matt. xxi. 43.)

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on Him shall not be ashamed.

30 *Faith*, by S. Paul's account of it (Heb. xi. 1), "is the substance of things hoped for," as making the things subsist, as it were, with certain effect in the mind. It is "the evidence of things not seen," being, as it were, the mind of the eye, look-

ing to the Blood of CHRIST, and thereby inwardly warming the affections to a firm reliance upon it, and acquiescence in it (iii. 25). But this is to be understood of a firm and vigorous faith (iv. 20), and, at the same time, well grounded. Faith is said to "embrace" (salute, welcome) the things promised of GOD (Heb. xi. 13, 14), as things present to view, or near at hand. There is no other faculty, virtue, act, or exercise of the mind, which so properly does it, as faith does: therefore faith particularly is represented as that, by which *the Gentile converts* laid hold on justification, and brought it home to themselves. And, as faith is said to have healed many in a bodily sense (S. Matt. ix. 22; S. Luke vii. 50; viii. 48; xvii. 19; xviii. 42; S. Mark v. 34; x. 52), so may it be said also to heal men in a spiritual way; that is, to justify, being immediately instrumental in the reception of that grace, more than any other virtues are. For, as when persons were healed by looking on the brazen serpent (Numb. xxi. 8, 9; Conf. Isa. xlv. 22; S. John iii. 14), their eyes were particularly instrumental to their cure, more than the whole body; so faith, the eye of the mind, is particularly instrumental in this affair, more than the whole body of graces, with which it is accompanied; not for any super-eminent excellency of faith above every other virtue (for charity is greater, xiii. 10; 1 Cor. xiii. 13), but for its particular aptness, in the very nature of it, to make things distant become near, and to admit them into close embraces. *Dr. Waterland.* (A Summary View of the Doctrine of Justification.)

To make a wicked and a sinful man most holy, through his *believing*, is more than to create a world of nothing. Our "most holy faith!" Surely Solomon could not shew the Queen of Sheba so much treasure in all his kingdom, as is lapt up in these words. Oh, that our hearts were stretched out like tents, and that the eyes of our understanding were as bright as the sun, that we might thoroughly know the riches of the glorious inheritance of Saints, and what is "the exceeding greatness of His power" towards us, whom He accepteth for pure and most holy, through our believing! Oh, that the Spirit of the LORD would give this doctrine entrance into the stony

and brazen heart of the Jew, which *followeth the law of righteousness, but cannot attain unto the righteousness of the law!* Wherefore, saith the Apostle, they *seek* righteousness; and *not by faith*. Wherefore they stumble at CHRIST, they are bruised, shivered to pieces, as a ship, that hath run herself upon a rock. Oh, that God would cast down the eyes of the proud, and humble the souls of the high-minded! that they might at length abhor the garments of their own flesh, which cannot hide their nakedness, and put on the faith of CHRIST JESUS, as he did put it on, which hath said, "Doubtless I think all things but loss for the excellent knowledge' sake of CHRIST JESUS my LORD, for whom I have counted all things but loss, and do judge them to be dung, that I might win CHRIST, and might be found in Him; not having my own righteousness, which is of the law, but that which is through the faith of CHRIST, even the righteousness, which is of God through faith." Oh, that God would open the ark of mercy, wherein this doctrine lieth, and set it wide before the eyes of poor afflicted consciences, which fly up and down upon the water of their afflictions, and can see nothing, but only the gulf and deluge of their sins, wherein there is no place for them to rest their feet! The God of pity and compassion give you all strength and courage, every day, and every hour, and every moment, to build and edify yourselves in this most pure and holy faith. *Hooker.* (Serm. ii. on S. Jude 17—21.)

It requires a very deep sense of the holiness of God, of the sinfulness of man, and the awfulness of standing in judgment before the Divine tribunal, in order justly to value such a SAVIOUR, as JESUS CHRIST. He is a SAVIOUR of sinners, making atonement for sin by the Sacrifice of His own most precious life; and rising again, to intercede in the courts of heaven for those, who should believe on Him. Now it is evident that, where the mind is either not sensible of its sin, or not convinced of its need of such a Mediator and Sacrifice, as the LORD JESUS CHRIST, there will be little disposition to come to Him, and to build all our hopes upon Him. Hence those persons, who think themselves comparatively innocent—as too many do, who neither know themselves, nor the strict-

ness of the Law of GOD—will place no proper reliance on CHRIST. Their confidence is reposed in their own virtue and innocence. Those also, who, like the Pharisees of old, and like some devotees of the present day, rely solely, as a compensation for sin, on a round of forms and ceremonies, and on a punctual attendance at Church, without the essential dispositions, which the Gospel requires, are disqualified from coming to CHRIST, as the only SAVIOUR: they substitute in His place a mere ceremonial righteousness. Those also, who have formed, as too many now do, loose and unfounded conceptions of the mercy of God, as if He were so indulgent to the frailties and sins of His creatures, as readily to overlook them; or, who entertain such slight thoughts of the evil of sin, as to think it of no great importance, and that it is sufficiently punished by the evil consequences, which usually follow it, such persons are necessarily indisposed for receiving CHRIST, as the only SAVIOUR and Mediator between GOD and man. Those, in like manner, who conceive that repentance is, of itself, available for the remission of sins, and that all the ends of the Divine administration are answered, when the offender is brought to see the necessity of avoiding sin for the future, are indisposed to come to CHRIST, and to regard His death, as an atonement for their sins, or to trust in Him, as their Intercessor with GOD. They may look with much respect on the character of CHRIST, as a Teacher of righteousness, and admire the example, which He set to mankind; but “they will not come to Him, that they may have life.” To repose proper confidence in CHRIST requires a conviction founded, first, upon the testimony of Revelation, and confirmed by the clearest evidence of miracles, that JESUS CHRIST was the SON of the Most High God, that He was sent into the world both to teach mankind the way of salvation, and to make expiation for their sins by His death; that He is the only SAVIOUR, and that “none can come unto the FATHER but by Him;” and this conviction must meet with a suitable frame of mind, with a corresponding sense of our sinfulness and of our need of such a SAVIOUR. True faith in CHRIST is founded on the union of this conviction with this frame of mind; and wherever they are found together there will be found also a

cordial acceptance of CHRIST, a supreme devotedness to Him and a perfect reliance upon Him, as "able to save to the uttermost all that come to GOD by Him." CHRIST will then be all in all to the soul; "the wisdom of GOD and the power of GOD unto salvation." He will be "made unto us wisdom, righteousness, sanctification, and redemption." *John Venn.* (Serm. on S. John v. 40.)

- 32 It was in the Books of the Prophets, and not in the writings of Moses, that the Jews must have sought for indications of a future state. . . . In the Prophets there are many allusions to a future state, which were so understood by the inspired authors themselves, as they are by us Christian readers; but it does not follow, that the great mass of the people—any, besides the studious and discerning few—would be able clearly to perceive such meaning, especially when a different interpretation of those very passages, as applicable to *temporal* deliverances, might without destroying their sense be adopted. Nothing appears to us more evident, than the description in Isaiah, for instance, of a *suffering* MESSIAH: yet we well know, that a prosperous and triumphant temporal prince was generally expected by the Jews, and that the frustration of this hope was the grand *stumbling-block* of the unbelieving among them. . . . In fact, all the temporal promises of the Mosaic Law have a spiritual signification. The land of Canaan, and the victory and prosperity, to which the Israelites were invited, are types of the future glories prepared by CHRIST for His followers; but then *the law*, which they were to observe, as their part of the Covenant, with all its sacrifices and purifications, had a corresponding spiritual signification also; being types of the Redeeming Sacrifice of CHRIST, and of the faith and holiness of heart required of His followers. Those, who understood both parts literally were right, as far as they went; for the observance of the law did literally bring these promised temporal blessings as a reward: and those also are right and are further enlightened, who perceive the spiritual significance of *both* parts: but it is an error to couple the spiritual interpretation of one part with the literal interpretation of the other; as those of the Jews did, who imagined that Eternal life was the promised reward of

obedience to the Law of Moses, and who *looked for immortal happiness, as the sanction of a religion to be propagated and upheld by a temporal Messiah*. This incongruous mixture of part of the shadow with part of the substance appears to have been an error of the Jews of our LORD's time, which not only prevented most of them from believing in Him, but in great degree clung to those even, who admitted His pretensions. The efficacy of the observance of the law in procuring the blessings of the life to come—blessings, which were never promised as any part of the sanction of that law—was so inveterate a persuasion among them, that they were for superadding these extinct legal observances to their faith in CHRIST, and even persuaded many of the Gentile converts (among the Galatians especially) that their profession of Christianity required them to be “circumcised and keep the law,” as a condition of salvation. So far then as any of the Jews disjoined the prophetic annunciations of immortality from those relating to the spiritual kingdom of CHRIST, and looked for eternal rewards, as earned by obedience to the Mosaic Law, so far their expectations were groundless, their faith erroneous; even though resting on the authority of such parts of Scripture, as, in a different sense, do relate to the doctrine in question. *Abp. Whately*. (Essay on some of the peculiarities of the Christian Religion. No. 1.)

S. Paul told the Jews of his day, that Justification was by *faith* only, and not *by the works of the Law*. Suppose now they had understood this assertion of the Ceremonial Law, (as many have done since), might they not very justly have said, “Neither do we look to be justified or accepted with GOD for our observation of the Ceremonial part of the Law, but for our obedience to the whole Law, and, especially, the Moral?” It is plain, therefore, that S. Paul, in speaking of this matter, always means the whole Law *rotundè*, as Martin Luther says: or else, the dispute between them would soon have been at an end. He would only have affirmed what they never denied. *Adam*. (Private Thoughts on Religion. Ch. 7.)

33 The Jews fancied a MESSIAH should come, in whom the characters of a *Moses* and a *David* should meet, that he should raise the honour of their *nation*, and establish the observances of their

laws. There were three things in our SAVIOUR and His doctrine, any one of which was sufficient to disgust them. 1. His mean and humble appearance; whereas they looked for a glorious Conqueror and magnificent Prince. When He made nothing of "paying tribute to Cæsar," and despised the offers of a Crown, they could not but despise Him for it, according to their notions. 2. His seeming to set a low value on the observances of the Law, and His disciples' setting the Gentiles at liberty from them, was, of all things, that, which appeared to them the most odious and impious. They were so accustomed to a reverence for those rites, that no sort of immorality could strike them, so much as a coldness in them; and therefore they could not bear some liberties, which our SAVIOUR or His disciples took on the Sabbath Day, even though those could have well been reconciled to the letter of the Law. And 3. Besides the common fondness, that all men have for their country, they had so particular a value for their own, for Abraham's circumcised posterity, and such a contempt for all the heathen nations, who were no better than dogs in their esteem, that the many broad hints, that appeared in our SAVIOUR's parables and discourses, in favour of the Gentiles, and the open declaration, which the Apostles made soon after of bringing them into an equality of dignity and privileges with themselves, was such a *stone of stumbling* to every natural Jew, that nothing besides a full and uncontested evidence could have balanced it. *Bp. Burnet.* (Four Discourses delivered to the Clergy of the Diocese of Sarum. Disc. i.)

The MESSIAH was "set" (S. Luke ii. 34) for the resurrection of all, *προηγούμενως*, by a *primary intention*; but to the "fall of many," *παρακολουθήσεως*, only *by way of consecution*: that is to say, He was meant for a Sanctuary to all, that would receive Him; but for a trap and a gin to all, that wilfully would refuse Him. He is a Rock to all; and, as a rock hath two properties—either to split, or shelter—so, according as He is used, He either sustaineth, or else is *stumbled at*; and He always ruineth whom He doth not uphold. A conditional SAVIOUR is not profitable to any, who are not so qualified, as He would have them. . . . If we take Him upon *His* terms, He is our Sanctuary, (and a

Sanctuary He is called Isa. viii. 14) but, if we take Him upon *our* terms, He is a *stone of stumbling*, “a gin, and a snare;” and so He is called too in the very same verse. To “the wisdom of this world, which is earthly, sensual, devilish,” He is indeed very “foolishness;” but “to them, that are called” (out of uncleanness unto holiness, 1 Thess. iv. 7) He is “CHRIST the power of GOD, and the wisdom of GOD.” He is a SAVIOUR, by design; and a condemner, only by accident (S. John iii. 19). He is the SAVIOUR of all (1 Tim. iv. 10) through His mere mercy; and a condemner of many, through their mere fault. For, though the will of the most perverse cannot hinder GOD’s Grace from being infused, when GOD shall please, yet can he hinder it from taking its designed effect: not because GOD *cannot*, but will not, *compel* him to be happy. It was fitly said by S. Augustine in his Book of Retractations, that to believe and to will are both from GOD, and from ourselves: they are both from GOD, because it is He, that prepares our wills; and they are both from ourselves, because they are not wrought in us, unless we are willing. As we cannot do good without His *suggestion*, so neither can we do it without *our own consent*. And even then, when we are working *according* to GOD’s impulsions, we have the liberty to work *against* them. *Dean Pierce.* (The Sinner Impleaded, &c. Part ii. ch. ii. s. 9.)

CHAPTER X.

BRETHREN, my heart’s desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God’s righteousness, and going about to establish their own righteousness,

have not submitted themselves unto the righteousness of God.

1 S. Paul, having, in the chapter before, sufficiently discoursed of the rejection of the Jews *à priori*, from God's absolute decree (ix. 18), he cometh in this present to demonstrate the same point *à posteriori*, from their obstinate incredulity, *stablishing their own righteousness, and not submitting themselves unto the Righteousness of God* in CHRIST, (to be) apprehended and applied by faith only, declaring itself in a twofold act; one, which is outward, to *confess with the mouth*; another, which is inward, to *believe with the heart*. *Dean Boys*. (On the Epist. for S. Andrew's Day.)

The obscurities in the last two chapters are considerably cleared up, and its difficulties lessened, by the light now thrown on the dealings of GOD with mankind. The Apostle's *prayer to God for Israel* shews, that the destiny of the unbelieving Jews was not so irrevocably fixed, as to render their case hopeless. They had not, it would appear, sinned "a sin unto death;" or, S. Paul would not have prayed for them (1 S. John v. 7), and still sought their conversion (xi. 14). Again, we here find their rejection not ascribed to the will of GOD—

"As if Predestination overrul'd
Their will, dispos'd by absolute decrees
Of high foreknowledge—"

but to that freedom of choice, in which GOD has left us all, as we are moral, and not necessary, agents. If then they were *hardened*, it was because they would not *submit themselves unto the righteousness of God* (ix. 32), but were *a disobedient and stiffnecked people* (ver. 3, 21). Lastly, the inheritance of faith, limited apparently, in the preceding chapter, to a select "remnant" or privileged few, is now thrown open to all, "without respect of persons;" for *whosoever believeth—whosoever shall call upon the name of the Lord—shall be saved*. Surely this chapter must have furnished the chief warrant for that wholesome rule, appended to the Article of our Church, "Of Predestination and Election," which so wisely cautions us, that "we must receive GOD's promises in such wise, as they be

generally set forth in Holy Scripture;" and that, "in our doings, *that* Will of GOD is to be followed, which we have *expressly declared* unto us in the Word of GOD." Then, just as these *subsequent* statements of the Apostle, in ch. x., guard us against limiting the grace of GOD, so his *preceding* statements, in ch. viii., guard us against the still greater danger, also noticed in the Article, of perverting it to the purpose of licentious living, on the presumption of GOD's Predestination. For, at ver. 1, 10, 13, 17, of that chapter, the moral character and the holy life of those, to whom only the promise is "sure," is as clearly set forth, as the promise itself. The Symbolical mysteries of the Apocalypse are guarded, we know, on each side, from the vanity of mere speculation by the *practical* lessons, set before us at the beginning and close of the Book. In a similar way GOD has here fenced in, on both sides, the Sacred enclosure of Apostolic Doctrine, as if He would have us read His blessed promises in the conditions and tempers of mind annexed to them; constantly remembering, that "the *secret* things belong unto the LORD our GOD, but those things, which are *revealed*, belong unto us and our children for ever, that we may do all the words of this Law." Deut. xxix. 20.

J. F.

How unchangeable soever the purposes of GOD are, they are not so absolute, as to exclude all conditions. He determines to bestow His favours upon men, but not on men indiscriminately, but on men, so and so qualified. As, for instance, GOD determines to give grace to the humble, and pardon to the penitent: humility and repentance are therefore the conditions on man's part, on which depends his receiving grace and remission from GOD. When man, of proud, becomes humble; of a sinner, penitent; GOD confers that grace on the one, and forgiveness on the other, which, without such qualifications in man, He would not have bestowed: so that GOD doth not change His purposes, but man changes his way; and by changing becomes such a person, as GOD, according to His unchangeable purpose, determined to bestow His favours upon. *Bp. Smalridge.* (The Profitableness of Prayer not inconsistent with the Unchangeableness of GOD. Sermon on Job xxi. 15.)

S. Paul, in his Epistle to the Romans, represents the degeneracy of mankind as so great, in consequence of the fall, that, if God had been pleased to make an *arbitrary* selection of certain persons to be admitted to mercy upon their repentance, and had consigned the rest to the natural punishment of their guilt, the proceeding could not have been taxed with cruelty or injustice. But he affirms, that God hath actually dealt with mankind in a far milder and more equitable way, admitting all, without exception, who are willing to repent, unto repentance, and all, who do repent, to the benefit of our LORD's Atonement; inviting all men to accept the promised mercy, bearing with repeated provocation and affront, and leaving none, but the hardened and incorrigible, exposed to final wrath and punishment. This being the true representation of God's dealings with mankind, the happiness of the future life being open to all men upon the condition of faith, repentance, and amendment, the degrees of that happiness will unquestionably be proportioned to the proficiency, that each man shall have made, in the emendation of his heart and his manners by the rule of the Gospel. Those, therefore, "for whom it is *prepared* to sit upon our LORD's right hand and His left," cannot be any certain persons *unconditionally* predestined to situations of glory in the life to come, whatever their conduct may have been. ii. 11.
Bp. Horsley. (Serm. on S. Matt. xx. 23.)

- 2 The practice and carriage of the Apostles towards these ignorant zealots ought to be a rule for us to walk by, in the like cases. If men be of a different way from us, as to Religion; if they hold other opinions, or, though they be of another communion from us, and though too we are sure they are mistaken—nay, and dangerously mistaken too—yet, if they have a *zeal of God*, if they be serious and sincere in their way, if their errors in Religion be the pure results of a misinformed conscience, let us, as the Apostle here did, take occasion from hence to pity them, and to put up hearty prayers to God for them, and to endeavour all we can by gentle methods to reduce them to the right way; but by no means to express contempt or hatred of them, or to treat them with violence and outrage. So far as their *zeal* is for *God*, let us so far shew tenderness and com-

passion to them ; and, if their zeal be in such instances, as are really commendable, let us in such instances not only bear with them, but propose them for our examples. This, I say, was the Apostle's practice ; and I think it so agreeable to the spirit and temper of our great LORD and Master JESUS CHRIST, that it will become us, in like cases, to act accordingly. *Abp. Sharp.* (Serm. on Text.)

The philosopher telleth us, that truth and falsehood are nigh neighbours, and dwell one by the other : the outer porch of the one is like the porch of the other ; yet their way is contrary : the one leadeth to life, the other leadeth to death : they differ little to the show, save that oftentimes the door of falsehood is fair painted, graven, and beautifully adorned ; but the door or fore-front of truth is plain and homely. Thereby it happeneth, that men be deceived : they mistake the door, and go into error's house, where they seek truth. They call evil good, falsehood truth, and darkness light. They forsake that is good, deny the truth, and love not the light. This moved S. Paul to say of his brethren the Jews, *I bear them record, that they have a zeal of God, but not according to knowledge* : they have the care and fear of GOD, they are zealous in their doings, they have devotion, they pretend conscience, they think they do well, that they please GOD. When they "professed themselves to be wise, they became fools." *Bp. Jewel.* (A Treatise of the Holy Scriptures.)

- 3 The Law is not satisfied with an outward observation of it, but by the inward disposition of the heart : we break it as much by a bare outward keeping of it only, as by living in the avowed neglect of it. Perhaps the best of men may find, that they never performed one act of true and pure obedience in all their lives. What conviction is here ! and what a terrible blow is this to our pride ! . . . Justification by faith can never be received, desired, sought after, or even understood, till the soul has been well disciplined and broken under the pressure of the Law, and brought to a full sight and experience of its inability to answer the demands of it. . . . When we find out our sin in one instance, it should convince us of the guilt of more yet undiscovered, and lead us to the accursed root of all. . . . The great danger of miscarrying in the saving knowledge of CHRIST

is by passing too cursorily over the first step, healing our wounds slightly, and justifying ourselves too hastily. *Adam.* (Private Thoughts on Religion. Ch. 5.)

The controul of sinful appetites and desires does indeed demand a man's constant care and vigilance; but it is the pride of his heart, which presents the chief obstacle. He cannot bear to be told that his nature is a corrupt, a fallen, a sinful nature; that the carnal, or in other words the natural mind, is "at enmity with God;" that, if he seeks to be reconciled with God, he must seek it alone through the merits of a Redeemer. To Him, not to his own doings, however diligently he may labour in the regulation of his own mind, or in the service of his fellow-creatures, to his SAVIOUR he must refer the whole merit and the whole efficacy of his salvation. That SAVIOUR hath said that He came "to seek and to save them that were lost." And every man, who would be His disciple, let him be the wisest and the most virtuous of men, must believe that he himself was one of those lost creatures, whom CHRIST came to save. He must not only acknowledge with his lips, but in his heart he must feel, that in the sight of God his best deeds are nothing worth—that, however they may tend, as they certainly will tend, to make him happier upon earth, they have no power whatever to raise him to heaven: nay, more than this, if he trust to himself, if he indulge himself in setting a value before God upon anything that he does, these very deeds will be the instrumental cause of his own ruin: they will lead him *from* that gate, through which alone he can enter, and will carry him farther and farther in a wrong direction. . . . CHRIST "is the way, the truth and the life." He is emphatically called "the door of the kingdom of heaven." "No man cometh to the FATHER, but by Him." If then there be in any man's breast a secret longing after self-righteousness—if there be a disposition, however faint, to justify himself by his own performance—any lurking conceit that he, being so much better than others, stands less in need of that atoning merit, than the worst of his fellow-creatures, "let not such an one think that he will receive anything from the LORD." He may perhaps upon examination find that he has exercised himself in doing what he thinks his duty—that he has abstained from excess—that he has dealt

justly and worked diligently for the good of mankind—that he has even practised many of those virtues, which are most truly Christian—that he has been kind, patient, humble, charitable, meek, forgiving—yet, if his heart be a stranger to God, giving its affections not to things above but to things on the earth, if he suffer it to plead any of these services, as entitled to reward from God, or as fit even to bear His inspection, he is still in his sins: he will be left to wander on according to his own wayward fancies, and will never find the gate of salvation. *Bp. Copleston.* (Serm. on S. Luke xiii. 23, 24.)

We must not think in a giant-like pride to scale the walls of heaven by our own works, and by force thereof to take the strong fort of Blessedness, and wrest the crown of Glory out of God's hands, whether He will, or no. We must not think to commence a suit in heaven for happiness upon such a poor and weak plea, as our own external compliance with the old Law is. We must not think to deal with God in the method of commutative justice, and to challenge Eternal Life as the just reward of our great *merits*, and the hire due to us for our labour and toil we have took in God's vineyard. No; "God resists the proud but gives grace to the humble." It must be an humble and self-denying address of a soul, dissolved into a deep and piercing sense of its own nothingness and unprofitableness, that can be capable of the Divine bounty. "He fills the hungry with good things, but the rich He sends empty away." They are the "hungry and thirsty souls," always gasping after the living springs of Divine Grace, as the parched ground in the desert doth for the dew of heaven, ready to drink them in by a constant dependance upon God. . . . These are the *spiritual* seed of faithful Abraham, the sons of the "free woman," and "heirs of the promises," to whom all are made "Yea and Amen in CHRIST JESUS." These are they, which shall "abide in the house for ever," when the sons of the bond-woman, those, who are only Arabian proselytes, shall be cast out. *John Smith.* (A Discourse of Legal Righteousness, &c. Ch. 6.)

There is no man's case so dangerous as his, whom Satan hath persuaded that his own righteousness shall present him pure and blameless in the sight of God. *Hooker.*

It is Satan's policy to crack the breastplate of our own righteousness, by beating it out further than the metal will bear. Eph. vi. 14. *Gurnall.*

4 For CHRIST is the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth these things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring CHRIST down from above:)

7 Or, who shall descend into the deep? (that is, to bring up CHRIST again from the dead.)

4 In the Law there were two sorts of oblations unto God; one gratulatory, for the donation of gifts; another expiatory, for the condonation (pardon) of sins—a peace-offering, and a sin offering. *προσφορά* signifieth, as interpreters observe, the first kind; *θυσία* the latter. In CHRIST then all sacrifices have their end. He “gave Himself for us an offering, and a sacrifice.” (Eph. v. 2.) The last character of the Hebrew alphabet was a plain figure of CHRIST's Cross, to signify that *Christ is the end of the Law* written in Hebrew. . . . In His life He was an “offering;” in His death a “sacrifice.” The whole course of His life was gratulatory to God, in word (see S. Matt. xi. 25; S. John xi. 41) and deed (see S. John xvii. 4; Heb. x. 9). He was an “offering” for us, all His life; but His death especially was a “sacrifice” for our sins. . . . He gave Himself for us often an Eucharistical, once an Expiatory sacrifice; doing in the first all, that we should do; suffering for us in the second all, that we should suffer—*non identitate pænæ, sed dignitate personæ*. *Dean Boys.* (Exposition of the Dominical Epistles, &c. Epist. Third Sunday in Lent.)

The Law, as great a favour, as it was, Ps. cxlvii. 20, was but the

Law still; full of shadows and imperfections, full of rigours, without ability to perform them. That came by CHRIST; the very grace, and beauty, and glory of the law was CHRIST: the grace of the Gospel—that was it, which was the perfection of the law, the fulness of *the adoption*, the performance of the *Covenants*, the finishing bringing in a better *Service*, the fulfilling of the *promises*, the expectation of the *Fathers*, the *fulness of Christ*: not according to the weakness of the flesh, but according to the power of the Spirit and of an endless grace. This is *de plenitudine* right, over and above all graces and favours, that were shewed before; all, that ever any received before us. vii. 6; viii. 3; ix. 4. *Dr. Mark Frank.* (On Christmas Day. Sermon on S. John i. 16.)

A *true faith* is to believe salvation to be attained through obedience to GOD in JESUS CHRIST, who by His merits and satisfaction for sin makes ourselves and our works acceptable to GOD His FATHER. A *saving and justifying faith* is to believe this, so as to embrace and lay hold upon CHRIST for that end, to apply ourselves unto Him and rely upon Him, that we may through Him perform those works of obedience, which GOD hath promised to reward with eternal life. For justifying faith stays not only in the brain, but stirs up the will to receive and enjoy the good believed, according as it is promised. This motion or election of the will is that, which maketh the difference between a saving faith, which joins us to CHRIST, and that, which is true indeed, but not saving, but dogmatical and opinionative only. And this motion, or applying of the will to CHRIST, this embracing of CHRIST and the promises of the Gospel through Him, is that, which the Scripture, when it speaks of this faith, calleth “coming unto CHRIST,” or the “receiving of Him.” *Jos. Mede.* (Discourse on S. Mark i. 14, 15.)

5 The Apostle, wishing to prove the easiness of justification by the Gospel, above that by the Law, after he had observed in ver. 5, *For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them*, immediately adds, *But the righteousness which is of faith speaketh on this wise, Say not in thine heart, &c. But what saith it? The word*

is nigh thee, even in thy mouth and in thy heart, &c. As if he had said; the righteousness of the law prescribes many important and severe precepts, but contains no promise of Eternal Life, by which we may be animated to perform them: it only says, *If you do these things, you shall live*; that is, shall be long lived, have in this world a long and happy life, but of Eternal Life it says not one word. But *the righteousness of faith* is far more easy to be performed; for it only contains such precepts, as commend themselves to us by their own excellence, and besides (which is of the greatest importance) it encourages us to perform these precepts by most certain and most valuable promises. The foundation and root of this Gospel-Righteousness, from which it naturally arises, is nothing, but that faith, whereby you believe that it is possible for a man to ascend into heaven, and, after he goes down into the grave, to return thence again. And this is so evidently proved by the ascent of CHRIST into heaven, by His death, and by His rising again, that any one denying it does the same, as if he would draw CHRIST down again from heaven, and deny either that He died, or rose again. But this is so certain, that GOD seems to have engraved it in our *hearts*, that we should *believe it*; and placed it in our *mouths*, that we should *confess* it. Since then these things are so manifest, from which depends the truth of those points, which are the principal Articles of our faith, and from which piety almost necessarily arises, it follows, that faith itself and piety must be easy to us. For, since that is easy, upon which the rest in a certain manner depends, then everything else must be easy too. This interpretation of the above passage seems clearly, in my opinion, to be preferred, as by far the most easy and apparent, and the most agreeable to the Apostle's reasoning. *Bp. Bull.* (Harm. Apost. Diss. ii. ch. v. s. 3.)

The Law requires exact and perfect obedience from us unto every punctilio and circumstance of it, and threatens death and destruction to every one, that doth not punctually observe everything prescribed in it. But *the Gospel* is, as it were, a Court of Chancery, which mitigates the rigour of the Common Law, accepting of our sincerity, instead of perfection, and promising pardon and forgiveness to all such, as sincerely endeavour to do

what they can, and trust in the merits and mediation of JESUS CHRIST for the acceptance of what they do. By which means we are all now in a capacity, though not of performing perfect obedience, yet of performing such an obedience, as for CHRIST's sake may be accepted of, in lieu of perfect : which is certainly the highest act of grace and favour, which could possibly be shewn to mankind ; we being now put into the way of being restored to that happiness, which by our sins we are fallen from ; so that our sins may be all pardoned, our persons justified, our duties accepted, and so our souls eternally saved. ii. 7. *Bp. Beveridge.* (Serm. i. on Titus ii. 11, 12.)

6, 7. Plain truths lose much of their weight, when they are rarified in subtilties, and their strength is impaired, when they are spun into too fine a thread. The arguments, which must prevail with mankind, must be plain and evident, easy and yet powerful. The natural sense of good and evil in men is oft-times dulled by disputes, and only awakened by a powerful representation of an Infinite Being, and a future judgment ; and that by such a way of proof, as all persons are equal judges of the truth and validity of it : such, as the Resurrection of CHRIST is in the Gospel. *Bp. Stillingfleet.* (Serm. on Rom. i. 16.)

Abstruse speculations, whatever they may have at the bottom of solidity and truth, suit not the capacities of the many, and influence the wants of none. *Bp. Horsley.*

Such as love piety will, as much as in them lieth, know all things that GOD commandeth ; but, especially, the duties of service, which they owe to GOD. As for His dark and hidden works, they prefer, as becometh them in such cases, simplicity of faith before that knowledge, which, curiously sifting what it should adore, and disputing too boldly of that which the wit of man cannot search, chilleth, for the most part, all warmth of zeal, and bringeth soundness of belief many times into great hazard. *Hooker.*

8 But what saith it ? The word is nigh thee, *even* in thy mouth, and in thy heart : that is, the word of faith, which we preach :

9 That if thou shalt confess with thy mouth the LORD JESUS, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the Scripture saith, Whosoever believeth on Him shall not be ashamed.

8 We might have expected that the Apostle, having so fully declared the great office of *faith* in our Justification, and the inestimable blessings flowing from it, would have left none in ignorance of its true nature, and have taken care to distinguish it from every counterfeit. Accordingly, we find him in this chapter, before he finally dismisses the subject of our Righteousness by CHRIST, employed in setting before us a complete history and definition of true saving faith. He tells us of its Divine origin and foundation—the *Word of God*, preached and heard (ver. 8, 17); of its seat, where it dwells—the *heart* (ver. 10); of its external manifestation by the confession of *the mouth* (ver. 10); of the language it speaks—that of *prayer* (ver. 13); of its one, great, glorious object, to which it ever looks—the *Death and Resurrection of the Lord Jesus* (ver. 9); and, lastly, of its ever blessed end and sure reward—*Salvation* (ver. 9, 10, 13). He has not been less careful to supply us with a corresponding description and pedigree of the sister, or rather filial, grace of *Charity*. “Now the end of the Commandment is Charity out of a pure heart and of a good conscience and of faith unfeigned.” (1 Tim. i. 5.) *J. F.*

Faith is an earnest persuasion of mind, concerning the truth of some matter propounded. . . . From faith doth naturally and duly result a satisfaction or acquiescence in the matter enjoined, as best to be done; a choice and resolution to comply with God’s appointment; an effectual obedience; a cheerful expectation of a good issue thereupon. *Dr. Barrow.*

That thy *faith* may not deceive thee, take along with thee these marks of *trial*. 1. A true faith embraces CHRIST in all the

capacities of His Mediatorial Office ; as King, Priest, and Prophet. 2. It takes in the whole compass of Gospel-dispensations ; commands and threats, as well as promises ; Sacraments, and all other Ordinances alike. 3. It engages the whole man ; the assent of the understanding, the compliance of the will, the regularity of the affections, and the composure of the outward behaviour. 4. It is always accompanied with serious repentance for sin, and a frank expression and exercise of charity, according to the sense a man has of the love of God towards himself. Dost thou find, then, that by thy *faith* thou ownest and acceptest thy SAVIOUR in all His three Offices ; that thou art as content to submit to Him, as a Prophet to teach and instruct thee, a King to rule and govern thee, as thou art glad to have Him thy Priest to satisfy for thee and bless thee ? Art thou willing to be saved His way, and to conform to His methods ; so as to engage in “working out thy own salvation” (Phil. ii. 12) ? And art thou convinced thou oughtest to do something for thy own sake, something for His, who has done so much for thee ? Has thy faith an equal impartial respect to CHRIST’S commands, as to His promises ? And dost thou take as much delight in the obedience of faith, as thou dost in its assurance ? Dost thou consider, though it be “a Covenant of Grace” thou standest under, yet ’tis a Covenant, and ties thee up to conditions ; and that, though the Gospel be “a Law of liberty,” ’tis as a Law still (S. James i. 25) ; and that Christian liberty does not give thee a freedom from duty, but from sin, and is not to be used, as “a cloak of malice and licentiousness” (1 S. Pet. ii. 16) ? Hast thou an even regard to all the means of Grace, and a desire to profit by them all ; and dost not, by a wanton preference of one Ordinance to another, forfeit the benefit of all the rest ? Canst thou tell where to find thy faith—in what part of thee ’tis seated ? Does it swim, as an empty notion in thy head only, or has it by serious resolutions sunk down into thy *heart*, and thence flows it into all thy outward parts to the government of thy thoughts and desires, thy words and actions ? Dost thou use to call thy sins to account, and, thinking on them and thy SAVIOUR’S sufferings together, set open the sluices of grief, and mourn over thy wounded conscience

and thy crucified JESUS? And, lastly, hast thou such a sense of God's love to thee in the pardon of thy sins, that thou canst freely forgive all offences done against thee; and for His sake, who for them has not spared His SON, cheerfully part with all thou hast, and resign up all thy concerns in His hands for His uses, when He calls for them? And is thy faith a "faith working by charity" (Gal. v. 6), that puts forth vital acts, and evidences and justifies itself by good works to be a living and a true faith? For, though it be faith alone, that justifies, yet 'tis no true faith, that is alone; and, as a man is not justified for his good works, so no man must hope to be justified *without* them. If thy faith be such a faith, as will abide this trial, and answer this description, then 'tis a faith thou mayest trust to, and thou hast reason to believe thyself a believer, and God will improve and build up thy faith to blessed assurances of pardon and peace, of Grace and Glory. i. 17. *Dr. Adam Littleton.* (Serm. on Acts xiii. 39.)

- 9 To *Believe*, as the word stands in the front of the Creed, and not only so, but is diffused through every article and proposition of it, is to assent to the whole and every part of it, as to a certain and infallible truth, revealed by GOD, (who by reason of His infinite knowledge cannot be deceived, and by reason of His transcendent holiness cannot deceive) and delivered unto us in the writings of the blessed Apostles and Prophets immediately inspired, moved, and acted by GOD; out of whose writings this brief sum of necessary points of Faith was first collected. And this is properly to *Believe*: so to say, *I believe*, is to make a *Confession* or external expression of the Faith. . . Faith is an habit of the intellectual part of man, and therefore of itself invisible; and to believe is a spiritual act, and consequently immanent, and internal, and known to no man, but him, who believeth. "For what man knoweth the things of a man, save the spirit of a man that is in him?" (1 Cor. ii. 3). Wherefore CHRIST, being not only the great Apostle sent to deliver these revealed truths, and so the Author of our Faith, but also the Head of the Church, whose Body consisteth of faithful members, and so the Author of union and communion, which principally hath relation to the unity of Faith, He must

be imagined to have appointed some external expression and communication of it; especially considering, that "the sound of the Apostles was to go forth unto the ends of the world," and "all nations" to be called to the profession of the Gospel, and gathered into the Church of CHRIST—which cannot be performed without an acknowledgment of the Truth and a profession of Faith, without which no entrance into the Church, no admittance to Baptism. (Acts viii. 36, 37.) . . . *The belief of the heart* is the internal habit residing in the soul; an act of faith proceeding from it, but terminated in the same. *The confession of the mouth* is an external signification of the inward habit, or act of Faith, by words expressing an acknowledgment of those truths, which we believe or assent to in our souls. The ear receiveth the Word: *faith cometh by hearing*: the ear conveyeth it to the heart, which, being opened, receiveth it; receiving, believeth it: and then "out of the abundance of the heart the mouth speaketh." In the heart faith is seated: with the tongue confession is made: between these two *salvation* is completed. The faith of the heart—every one ought and is presumed to have: this confession of the mouth—every one is known to make, when he pronounceth these words of the Creed, "*I believe*;" and, if true, he may with comfort say, *The word of faith is nigh me, even in my mouth and in my heart*; first, in my heart, really assenting; then in my mouth, clearly and sincerely professing with the Prophet David, "I have believed; therefore have I spoken." *Bp. Pearson.* (Exposition of the Creed. Art. i.)

If we observe the Creeds or symbols of belief, that are in the New Testament, we shall find them very short; "LORD, I believe that Thou art the SON of GOD who was to come into the world:" that was Martha's Creed (S. John xi. 26, 27). "Thou art CHRIST, the SON of the Living GOD:" that was S. Peter's Creed (S. Matt. xvi. 16). "We know and believe that Thou art CHRIST, the SON of the Living GOD:" that was the Creed of all the Apostles (S. John vi. 69). "This is life eternal, that they know Thee, the only true GOD, and JESUS CHRIST whom Thou hast sent:" this was the Creed, which our Blessed LORD Himself propounded (S. John xvii. 3). And again, "I am the

Resurrection and the Life; he that believeth in Me, though he were dead yet shall he live, and he that liveth and believeth in Me shall not die" (for ever): that was the Catechism, that CHRIST made for Martha, and questioned her upon the Article—"Believest thou this?" And this belief was the end of the Gospel, and in sufficient order to eternal life. For so S. John; "These things were written that ye might believe that JESUS is the CHRIST the SON of GOD, and that believing ye might have life through His Name" (xx. 31). For "this is the word of faith, which we preach, namely, if you with the mouth confess JESUS to be the LORD, and believe in your heart that GOD raised Him from the dead, you shall be saved:" that was S. Paul's Creed, and that, which he recommends to the Church of Rome to prevent factions, and pride, and schism. The same course he takes with the Corinthian Church; "I make known unto you the Gospel, which I preached unto you; which ye have received, in which ye stand, and by which ye are saved, if ye hold what I delivered unto you," &c. (1 Cor. xv. 1). Well; what is that Gospel, by which they should be saved? It was but this—that CHRIST died for our sins—and that He was buried—that He rose again the third day, &c. So that the sum is this. The Gentiles' Creed, or the Creed in the Natural Law, is that, which S. Paul sets down in the Epistle to the Hebrews, "*Deum esse, et esse Remuneratorem*;" that "GOD is," and that "GOD is a Rewarder." Add to this the Christian Creed, that JESUS is the LORD—that He is the CHRIST of GOD—that He died for our sins—that He rose again from the dead—and there is no question, but he, that believes this heartily, and confesses it constantly, and lives accordingly, shall be saved: we cannot be deceived: it is so plainly so certainly affirmed in Scripture, that there is no place left for hesitation. vi. 17. *Bp. J. Taylor.* (The Rule of Conscience. B. ii. ch. iii. Rule 14.)

It is from *the heart*—the heart only—that true *faith* can proceed. . . . How far beyond any human power, beyond any power is it, but that of the ALMIGHTY! It is Divinity in the heart, this *believing with the heart*. . . . If you think you have this faith, take a criterion, by which it may be tested. Know ye what it is to *confess Christ with the mouth*? It is not the joining in

the anthem, when a thousand voices shall swell His praises. It is not the joining in the crowd, when an assembled multitude professes a belief in Him, as a Mediator. This indeed is, in its measure, confessing CHRIST with the mouth; but it comes far short of what this confession must be. To confess CHRIST with the mouth is to own oneself His disciple in the face of unpopularity, disgrace, and insult; not to be ashamed of Him amongst those, who deride Him; to maintain His authority, when it is despised; to rebuke His enemies, wherever we meet them. "Who is sufficient for these things?" No man, of himself: but He, who implants the faith, will clothe the tongue in answer to earnest supplication. Only deceive not yourselves: dream not of believing without confessing; for the Spirit, who dictated the words, *If thou shalt believe with thine heart that God raised Him from the dead*, dictated also, *If thou shalt confess with thy mouth the Lord Jesus, thou shalt be saved.* *H. Melvill.* (Serm. on Text.)

- 10 Assent to the truth of the Word is but an act of the understanding, which devils and reprobates may exercise. But justifying faith is a compounded habit, and hath its seat both in the understanding and will. Philip said, "If thou believest with all thy heart, thou mayest" (Acts viii. 37). Faith takes in all the powers of the soul. There is a double object in the promise; one, proper to the understanding to move that; another, proper to the will to excite and work upon that. As the promise is true, so it calls for an act of assent from the understanding; and as it is good, as well as true, so it calls for an act of the will to embrace and receive it. Therefore he, which only notionally knows the promise, and speculatively assents to the truth of it, without clinging to it and embracing it, he doth not believe savingly, and can have no more benefit from the promise, than any nourishment from the food he sees and acknowledges to be wholesome, but eats none of it. *Gurnall.* (The Christian in Complete Armour. Eph. vi. 16. Ch. i. s. 2.)
- S. Paul, in this Epistle, opposes *the Word of faith* to the Moral Law of the Jews; in his Epistle to the Hebrews, he opposes it to the Ceremonial. In each case the contrast is remarkable. What a difference is there between the absolute legal demand

of a perfect obedience—with no adequate motive, no requisite strength provided us for the same—and the generous and genial appeal, which CHRIST makes to us in His Gospel, inviting our confidence, as well as our obedience, on the ground of what *He* has done and suffered for us, and, besides giving us the motive, working in us “both to will and to do of His good pleasure.” And then, how striking is the contrast presented between the Ceremonial Law, on the one hand, with its numerous minute observances—(such as required the worshipper to be continually inquiring about his duty)—and those far better provisions of the new Covenant, by virtue of which, as it is written, “they shall not teach every man his neighbour, and every man his brother, saying, ‘Know the LORD;’ for all shall know Me from the least unto the greatest; for I will be merciful unto their unrighteousness, and their sins and iniquities I will remember no more.” (Heb. viii. 11, 12.) *The Word of faith* eases our shoulder from this heavy yoke and slavish burden. It reduces our entire obedience to a few simple principles of duty; principles, possessing an intrinsic worth, exercising a living power over us; so clear, too, and reasonable, that every one, “from the least unto the greatest,” let him only have a willing mind, and an honest and good heart, may readily understand them, and live according to them. How can we sufficiently bless and thank God, who has delivered us from the Jewish bondage, and “hath in these last days spoken unto us by His SON!” *J. F.*

- 11 *Faith* is the beginning and root of all Gospel-righteousness, without which no virtue contributing to salvation can exist in a man, and which, therefore, if it be not impeded, will attract all other virtues to it. . . . *Whosoever believeth on Him shall not be ashamed.* This is explained in the thirteenth verse; *Whosoever shall call upon the Name of the Lord*, that is, sincerely worship God, *shall be saved.* *Calling upon the Name of the Lord*, in this and other passages, evidently signifies the entire and complete worship of God. (Conf. Ps. xiv. 4; liii. 4; Isa. xliii. 22; Jer. x. 25; 1 Cor. i. 2). So S. Paul, when he attributes salvation to faith, means that faith, which unites to itself the worship of God in CHRIST, and according to the direction of the

Gospel. What then, you will say, does the Apostle mean by expressing all this by the word *faith*? In the fourteenth verse he gives you the reason; *How shall they call on Him in whom they have not believed?* Clearly without this faith no one can properly worship GOD in CHRIST, and it naturally produces this worship. For it can never happen that he should worship, who does not believe; and it seldom happens that he, who believes, does not worship. Here we must observe, by the way, that three things are mentioned in this sentence by the Apostle—*prayer, faith, and hearing* or knowledge; each of which is necessary unto salvation: but on different accounts; namely, knowledge and faith are necessary only as means, because without them no man can perform that worship, which is acceptable with GOD unto salvation; but worship is necessary of itself alone, and reaches most nearly the effect of salvation by the power of the Gospel Covenant. *Bp. Bull.* (*Harmonia Apostolica.* Dissert. ii. ch. 5, s. 1.)

The best method, as yet I know, for establishing true confidence will be this. As often as we think of that fundamental Oracle of Life, *Whosoever believes in Him shall not be ashamed*, to consider withal, that the true *crisis* of such a constitution, as the Prophet there speaks of, will not be till the Day of CHRIST's appearance (Isa. xxviii. 16). Whence, lest we should overreach ourselves in confident persuasions, by suffering our minds to run too much upon the former promise without a counterpoise to try their strength, let us balance our apprehension of it with this truth—*He only believes aright in Christ, that will not be ashamed at His appearance.* The inference, thence naturally issuing, is our SAVIOUR's, not mine. "Watch therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." From this conclusion we may resume our former assertion, as a necessary corollary; that, besides Justification habitual, there is a Justification virtual, which hath a permanent duration, and consists in the perpetuity of watchfulness and prayer; that the foundation of it, as of our confidence, is union with CHRIST by a faith fructifying in conversation and works conformable to Him; as the disciple, whom He loved, hath

most Divinely instructed us; "And now, little children, abide in Him, that, when He shall appear, ye may have confidence, and not be *ashamed before Him at His coming*. If ye know that He is righteous, know ye that whosoever *doeth righteousness* is born of Him." (See also 2 S. John iv. 17.) *Dean Jackson*. (Works. B. iv. ch. ix. s. 4.)

If the most part be damned, the fault is not in GOD, but in themselves; for it is written, "GOD would have all men to be saved." But they themselves procure their own damnation. . . . Think, that GOD hath chosen those, that believe in CHRIST, and that CHRIST is the Book of Life. If thou believest in Him—(with a persevering faith)—then thou art in the Book of Life and shalt be saved. So we need not to go about to trouble ourselves with curious questions of the Predestination of GOD. . . . CHRIST only, and no man else, merited remission, justification, and eternal felicity for as many, as will believe the same. They, that will not believe it, shall not have it; for it is no more, but believe and have. For CHRIST shed as much blood for Judas, as He did for S. Peter. S. Peter believed it, and therefore he was saved: Judas would not believe; and therefore he was condemned, the fault being in him only, and in no one else. *Bp. Latimer*. (Serm. First Sunday after Epiph. and Twenty-third Sunday after Trinity.)

12 For there is no difference between the Jew and the Greek: for the same LORD over all is rich unto all that call upon Him.

13 For whosoever shall call upon the Name of the LORD shall be saved.

14 How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them

that preach the gospel of peace, and bring glad tidings of good things !

12 There was *no difference between the Jew and the Greek*, as to their *sins* ; iii. 9, 22. There is now no difference between them, as to their *salvation*. But this chapter shews, in other respects, how things agree. Justification and salvation are here identified. "With the heart man believeth unto *righteousness*, and with the mouth"—a simultaneous act, for "out of the abundance of the heart the mouth speaketh"—"confession is made unto *salvation*." Again, faith and obedience, in the mind and argument of the Apostle throughout this Epistle, are all one. "They have not all *obeyed* the Gospel ; for Esaias saith, LORD, who hath *believed* our report ?" The same faith is inseparably connected with calling upon God, hearing the Word preached, and receiving the preacher sent. *J. F.*

It is not for a great man of an opulent fortune to give sparingly : wherefore, GOD out of the riches of His glory gives liberally (S. James i. 5). For, "if He spared not His own SON," but gave Him up for us all to death, how shall He not with Him give us all things also ? (viii. 32.) The King of Glory cannot, *ex opulentiâ gloriosâ*, give but "exceeding abundantly above all we ask or think" (Eph. iii. 20). S. Paul's addition is more remarkable—"the riches of His glory." For, as he sheweth elsewhere, the goodness of GOD towards us is not a bare, but "a rich mercy" (Eph. ii. 14) ; not a little, but "a great love ;" not a naked or a single, but a "sufficient," yea, "superabundant grace" (2 Cor. xii. 9 ; Rom. v. 20). So long, then, as GOD is *rich* in mercy, saith S. Bernard, I cannot be *poor* in merit. *Dean Boys.* (Exposition of the Dominical Epistles, &c. Ep. Sixteenth Sunday after Trinity.)

It is a mystery, that, whereas faith is not the same for degree and measure in all, that believe, yet Justification is the same in all, that believe ; though their belief be in different measures and degrees. So once in the wilderness all gathered not Manna in the same measure ; yet, when all came to measure, they had all alike ; none above an omer, none under. Sanctification indeed receiveth *magis et minus*, and one hath a greater degree or

less of holiness, than another; but justification not so: for all are justified alike; the truth of faith justifying, not the measure. So actual sinfulness *recipit magis et minus*: and so some are greater sinners, some less; but *origine sui* it is not so; but sin is alike in all. *Dr. Lightfoot.* (Serm. on Rom. v. 1.)

- 13 The Prophet Joel, speaking of the blessings of the MESSIAH'S day, saith, *And it shall come to pass that whosoever shall call upon the Name of the Lord*—in the orig. '*Jehovah*'—*shall be delivered.* Here the HOLY SPIRIT hath vouchsafed to be His own interpreter: and His interpretation, one would think, might be decisive. S. Paul in his Epistle to the Romans alleges this passage of Joel to prove that all men shall be saved by believing in CHRIST JESUS. But how is the Apostle's assertion, that all men shall be saved by faith in CHRIST, confirmed by the Prophet's promise and deliverance to all, who should devoutly invoke "JEHOVAH," unless CHRIST were, in the judgment of S. Paul, the "JEHOVAH" of the Prophet Joel? *Bp. Horsley.* (Serm. i. on Mal. iii. 2.)

To *call upon the Name of the Lord* is to worship Him, as He Is, depending upon Him. *The Name of the Lord* expresses His true Being—that, which He Is. Hence so very often in Holy Scripture men are said to "call on the Name of the LORD," to "bless the Name of the LORD," to "praise the Name of the LORD," to "sing praises to His Name," to "make mention of His Name," to "tell of His Name," to "know His Name;" but it is rarely said, "I will praise the Name of God." For the Name rendered *the Lord* expresses that He Is, and that He alone Is, the Self-same, the Unchangeable. The name rendered *God* is not the special Name of God. . . . To *call*, then, *upon the Name of the Lord* implies right faith; to call upon Him, as He Is—right trust in Him; leaning upon Him—right devotion; calling upon Him, as He has appointed—right life; ourselves, who call upon Him, being, or becoming by His Grace, what He wills. They call not upon the Name of the LORD, but upon some idol of their own imagining, who call upon Him, as other than He has revealed Himself, or remaining themselves other than those, whom He has declared that He will hear. For such deny the very primary attribute of GOD—His Truth.

. . . "Whom the LORD shall call" (Joel ii. 32). He had said before, "Whosoever shall call on the Name of the LORD shall be delivered." Here he says that they, who should so call on God, shall themselves have been first "called by God." So S. Paul; "To them that are sanctified in CHRIST JESUS, *called to be Saints*, with all, that in every place *call upon the Name of Jesus Christ our Lord* (1 Cor. i. 2). It is all of grace. God must first call us by His grace: then we obey His call, and call upon Him: and He has said, "Call upon Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me" (Ps. l. 15). God accounts our salvation His own glory. *Dr. Pusey.* (Comment. on the Minor Prophets. Joel ii. 32.)

The promises are so laid, that, like a well-drawn picture, they look on *all*, that look on them by an eye of faith. The Gospel's joy is *thy* joy, that hast but faith to receive it. *Gurnall.*

As kings, when they publish acts of grace and oblivion, do not only set and appoint, but limit out, the time for subjects to come in, submit, and return to their fidelity and allegiance—which time, if once elapsed, they are incapable of any benefit by any such grant; cannot, at least, plead it—so, it seems, God does too; and it is not sure that *whosoever*, at what time soever, *calls upon the Name of the Lord shall be saved*; but, as King David told Him, "They shall make their prayer to Thee in a time of finding" (Ps. xxxii. 6), "in a time, when His good pleasure is," (Ps. lxix. 13)—the very word here (2 Cor. vi. 2). And this time S. Paul restrains to the present—*now*; meaning, not only, in the general, *now*, in times, while they are "under Grace" (for, while the light of the Gospel shines upon them, the day of salvation may be quite gone out); but pointing out no other sure way, but by seizing on the present; "Behold, now is the accepted time, now is the day of salvation." Conf. ver. 21. *Dr. Allestree.* (Serm. on 2 Cor. vi. 2.)

14 We all confess there be *means*; as "they, which will not work, may not eat" (2 Thess. iii. 10). In warfare, there is no victory to be hoped for without fight, building of rampiers, and making of darts and shields (2 Chron. xxiii. 5). Only in spiritual matters we think we do well enough, though we never put to our endeavour. We lay all upon God, and trouble not ourselves—

"There is but *one* degree or *step* in all Christianity : it is no more, but out of the Font to leap straight into Heaven : from Predestination we leap straight to Glorification (viii. 30). It is no matter for Mortification (viii. 13). There be no such mean degrees"—But S. Paul tells, it is so high that we had need of a ladder, in which be *many steps* ; insomuch, as he puts a [*How shall*] to every step ; *How shall they call upon God, on whom they have not believed?* There must be *calling* on God, *believing* on Him, *hearing* His Word. There must be ordinary means : and there is a ladder of practice, as well as of speculation or contemplation ; "Join virtue with your faith, and with virtue knowledge, and with knowledge temperance," and so "patience, godliness, brotherly kindness, and love" (1 S. Pet. i. 5, 6). "If these things be in you," you shall not be idle and fruitless in the knowledge of CHRIST : for he, that hath not these things, is blind ; he goeth blindfold to the wood, and may chance hap beside heaven, or step beside the ladder. *Bp. Andrewes.* (Serm. v. on the Temptation. S. Matt. iv. 7.)

The voice of GOD, the hearing of man, the consequent belief—are the three necessary links in the golden chain of revealed salvation. Sever the continuity of any two, and the electric spark cannot be transferred across the interval. From the Throne of the Most High to the ear of man, from the ear to the heart, is the luminous pathway of the Spirit. *How shall they believe in Him, of whom they have not heard?* *W. Archer Butler.* (Serm. on Text.)

Taking our hint from the last note, we may observe in this Epistle three blessed *consecutives* : the first, in the regular order of the dealings of GOD with His people (viii. 29, 30) ; the second, in the beautiful chain of Evangelical graces (v. 3—5) ; the third, in our well-ordered progress, from stage to stage, towards the land of our heavenly inheritance (vi. 22). *J. F.*

15 Are we Ministers Ambassadors? This shews the Gospel Ministry to be an office peculiar to some ; not a work, common to all. An ambassador, we know, is one, that hath his commission and credential-letters from his Prince to shew for his employment. 'Tis not a man's skill in state affairs, that makes him an ambassador ; nor ability in the law, that makes him a

magistrate ; but their call to these places : neither do gifts make a man a Minister, but his Mission. The rules, which the Spirit of GOD gives about the Minister's admission into his function, were all to no purpose, if it lay open to every man's choice to make him a Preacher. . . . Why should any be set apart for that, which every one may do ? (i. 1.) *Gurnall*. (The Christian in Complete Armour. Eph. vi. 19, 20. Ch. 13.)

If those, who perform the part of Ministers in any congregation, without being Episcopally ordained, have, nevertheless, power to rule and to feed the flock of CHRIST, and to administer the Sacraments, I ask again, who gave it them ? From man they could not receive it : that is certain. And, if they say, from CHRIST, we ask them to show us their credentials. Are they ordinary, or extraordinary ? That they have not received their Commission in the ordinary way, that is, through the Bishops of the Church, in regular succession from the Apostles, they themselves confess. Their calling and mission, if it be from CHRIST, and not from man, must therefore be extraordinary, that is, miraculous : and, if in this way they can prove to us that CHRIST has *sent* them, then, and not till then, we may receive them, as His Ambassadors. Meanwhile, instead of troubling ourselves about "those, that are without," let us look to the advantages, which the Church possesses in her threefold Orders of Ministers, whose institution we trace upwards, through an unbroken line of Bishops, to the Apostles and to CHRIST Himself. . . . Let us consider the great happiness we enjoy in the assurance that the promise of CHRIST is fulfilled to His Church, and that He is always present with His Ministers to bless their ministrations to His people. . . . In magnifying our office, we magnify CHRIST and Him only ; for it is He alone, who gives to our various ministrations all their force and efficacy. . . . And I am deeply convinced, that no man will ever "*fulfil* the ministry, which he has received of the LORD," unless, under an awful sense of his great responsibility he habitually considers, that he is always acting by CHRIST's authority committed to him, as a messenger from Him to men, and as a steward, who must give account to the LORD. *Dean Lowe*. (Visitation Sermon at Exeter on St. Matt. xxviii. 20.)

The Prophet Isaiah spake of them, that foretold of the delivery of Israel out of the Babylonish Captivity: and, if those messengers were welcome, that uttered things concerning bodily felicity, much more shall their coming be acceptable, that solace the inward man, the heart and soul. Beauty is that, which attracts affections to it; so the Apostles are said to be beautiful, because they drew the world unto them: and it was proper concerning them to say, *How beautiful are their feet*, rather than their lips; for they did not rest in one place, but took the whole world for their circuit from city to city: and, because of their dangerous travel by sea and land, the Prophet said, *How beautiful are their feet!* Despise not therefore such, as succeed them, though much unworthy, in the same errand; but have them in honour for their welcome message (xv. 19). Though CHRIST hath not washed our feet to make them beautiful, as He did His disciples', yet the very Word, that we have to say, doth honour our lips: for they are "good tidings." . . . The Septuagint, according to some editions, read it *ὡς ὥπα ἐν τοῖς ὄρεσι*—what a spring was there in the mountains, when He was preached! Whereupon says S. Cyril, as the spring cheers up the hearts of men, beautifies the earth and the fields after the desolating frosts of a wasteful winter, so the preaching of CHRIST'S Nativity made everything to flourish, after the bitter blasting frosts of the Law. *Bp. Hacket.* (Upon the Incarnation. Sermon on S. Luke ii. 10.)

If the *feet* of them, that preach peace, be beautiful—(and *Oh, how beautiful are the feet of them that preach peace?* the Prophet asks the question; and the Prophet Nahum asks it, i. 15; and the Apostle S. Paul asks it: they all ask it, but none answer it)—who shall answer us, if we ask, How beautiful is the *face* of Him, who is the Author of this peace, when we shall see that in the glory of Heaven, the centre of all true peace? It was the inheritance of CHRIST JESUS upon the earth. He had it at His Birth. He brought it with Him—"Glory to God on High, Peace on earth." It was His purchase upon earth. He "made peace"—(indeed He bought peace)—"through the Blood of His Cross." It was His Testament, when He went from earth—"Peace I leave with you, My peace I give unto

you." Divide with Him in that blessed inheritance; partake with Him in that blessed purchase; enrich thyself with that blessed legacy—His peace. xv. 33; xvi. 20; xv. 13. *Dr. Donne.* (Serm. on 1 Cor. xv. 26.)

Oportet stantem optare: a sedentary desire, it may be, we have; but are loth to leave our cushion. *Utinam hoc esset laborare*, said one, that lay along and stretched himself: so say we. *Peace* we would have, but standing is painful: our wish hath lips, but no legs. But it could not be said, *Beautiful are the feet of them that bring peace*, if the feet had nothing to do in this business. With sitting and wishing, it will not be had. Peace will hide itself (Ps. xxxiv. 14); it must be "sought out:" it will fly away; it must be pursued. . . . We see CHRIST sheweth *His hands* and *His feet*, to shew what must be done with both for it. xii. 11. *Bp. Andrewes.* (On the Resurrection. Serm. iv. S. John xx. 19.)

16 But they have not all obeyed the gospel. For Esaias saith, LORD, who hath believed our report?

17 So then faith cometh by hearing, and hearing by the Word of God.

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

16 There is scarce any other proposition, that is so often repeated in the Scriptures, as this; *Lord, who hath believed our report?* For it is, first, in the Prophet Isaiah (liii. 1): there he is in holy throes, and pangs, and agonies, 'till he be delivered of that prophecy—the Coming of the MESSIAH, the Incarnation of CHRIST JESUS; and yet, he is put to this exclamation, *Lord, who hath believed our report?* And then you have these words in the Gospel of S. John (xii. 38); where we are not put upon the consideration of a future CHRIST in prophecy, but the Evangelist exhibits CHRIST in person, actually, really, visibly, evidently, doing great works, executing great judgments, multiplying great miracles; and yet, he is put to the application of

this exclamation, *Who hath believed this report?* And then you have these words also in S. Paul, where we do not consider a prophecy of a future CHRIST, nor a history of a present CHRIST, but an application of that whole CHRIST to every soul, in the settling of a Church, in that concatenation of means for the infusion of faith, expressed in that chapter, *sending*, and *preaching*, and *hearing*; and yet, for all these powerful and familiar assistances, *Lord, who hath believed "that" report?* . . . You have the text in three places—in the great Prophet, in Isaiah; in the great Evangelist, in S. John; and in the great Apostle, in S. Paul. . . . In all three the words are of a sad and serious expostulation of the Minister of God with God Himself, that His means and His Ordinances, powerfully committed to him, being faithfully transmitted by him to the people, were, nevertheless, fruitless and ineffectual. "I do, LORD, as Thou biddest me," says the Prophet Isaiah: "I prophesy, I foretell the coming of the MESSIAH, the Incarnation of Thy SON for the Salvation of the world; and I know, that none of them, that hear me, can imagine or conceive any other way for the Redemption of the world, by satisfaction to Thy Justice, but this—and yet, *Lord, who hath believed my report?*" "I do, LORD, as Thou biddest Me," says CHRIST Himself in S. John: "I come in person. I glorify Thy Name. I do Thy will. I preach Thy Gospel. I confirm My doctrine with evident miracles; and I seal those seals, I confirm those miracles, with My Blood—and yet, *Lord, who hath believed My report?*" "I do, LORD, as Thou biddest me," says every one of us, who, as we have received mercy, have received the Ministry, "I obey the inward call of the Spirit. I accept the outward calling of the Church. Furnished and established with both these, I come into the world; I preach absolution of sins to every repentant soul; I offer the seals of reconciliation to every contrite spirit—and yet, *Lord, who hath believed*" my "*report?*" Indeed it is a sad contemplation, and must necessarily produce a serious and a vehement expostulation, when the predictions of God's *future* judgments—(as in Isaiah)—when the exertions of God's *present* judgments—(as in S. John)—when *the ordinances of God* for the relief of any soul, in any judgment, *in*

His Church, are not believed. To say, "I believe you not," amounts to a lie. Not to believe GOD's warnings before—not to believe GOD's present judgments—not to believe that GOD hath established a way to come to Him in all distress—this is to give GOD the lie: and with this is the world charged in this text, *Lord, who hath believed our report?* ix. 1, 2. *Dr. Donne.* (On the Nativity. Sermon on Text.)

Who hath believed our report? As to the nature of faith, 'tis plain that it is a moral virtue, as being that natural homage, which the understanding or will (for I need not here dispute which), pays to GOD in receiving and assenting to what He reveals upon His bare word or authority. It is an humiliation of ourselves, and a glorification of GOD (iv. 20)—an humiliation of ourselves, as it implies a submission of our own reason and understanding to the Divine; and a glorification of GOD, as 'tis a confession and acknowledgment of His truth and veracity. For faith gives testimony to the truth of GOD; according to that of S. John, "He that hath received His testimony has set to his seal that GOD is true" (iii. 33). As, on the contrary, unbelief dishonours and reproaches Him, as one, that is false and deceitful, and not fit to be trusted; according to what is elsewhere said, "He that believeth not GOD hath made Him a liar" (1 S. John v. 10). This is the proper immorality of infidelity, and was the sin of Adam, before he broke the positive Command of GOD in eating of the forbidden fruit. And, in the other, consists the morality of faith, which, though as to the exercise of it or explicit act, it supposes a Revelation, yet it has its ground and foundation in natural religion, as being as much a natural Duty, which we owe to GOD, as to love Him, or to fear Him, or anything else. But, as 'tis a moral, so 'tis a Christian virtue, as being a duty commanded in the Gospel, and an act of Christian humility submitting our wills, denying our inclinations and interests; yea, and if need be, our reason and understanding too, and "bringing into captivity every thought to the Obedience of CHRIST." For indeed faith is an act of Christian obedience, and as much a work of the Gospel, as anything else is. And accordingly the Apostle tells us of "the obedience of faith" (Rom. xvi. 26), and our SAVIOUR

CHRIST Himself calls it the work of GOD, "This is the work of GOD, that ye believe on Him whom He hath sent" (S. John vi. 29). *John Norris*. (A Treatise of Christian Prudence. Ch. 6.)

Surely if in all these places of the Old and New Testament, wherein salvation is ascribed to *faith*, or unto *faith alone*, the Apostle or Prophet had substituted *obedience*, instead of *faith*, there could have been no dangerous misnomure: for, as the *faith* is, such is the *obedience*; and *è contra*. Both terms equally imply two (the same) things necessary to salvation—First, a submission of our wills to GOD's will, or a readiness to do His will revealed. Secondly, when we have done as well as we can, to deny ourselves, and renounce all confidence in our best works, whether of *faith* or *obedience*. 1 S. Pet. ii. 7. *Dean Jackson*. (Works. B. ix. ch. v. s. 1.)

The Christian's worship and works are acts of *faith*, and avail to his salvation; because he does not do them, as *availing*. S. Matt. xxv. 37. *J. H. Newman*.

17 Those, who have wrote concerning the Art of Rhetorick, have been very diligent to lay down certain rules and precepts, by the careful observance of which men might so speak, as to persuade. But, since persuasion depends much more upon the disposition of the hearers, than it doth upon the skill of the speaker, it seems very requisite that the Art of *Hearing*, should be as much studied, as the art of speaking; and that rules should be proposed for the direction of men *how to hear*, as well as for their instruction, *how to speak*. When the minds of those, who are spoken to, are rightly prepared, then less skill in the speaker will suffice to work upon them; but, when men's understandings are prejudiced, when their affections are corrupted, when their wills are biassed, then the power of eloquence, be it never so great in itself, is wholly lost upon them; and "they are like the deaf adder, that stoppeth his ear, which will not hearken to the voice of charmers, charming never so wisely" (Ps. lviii. 4, 5). That the Word of GOD, preached in these our days, is not so prevalent, as it was, when preached by the Apostles and Ministers of the Gospel in the first ages of the Church, is confessedly in great measure owing to the un-

skilfulness, to the infirmities, and to the defaults of those, who preach it. We do not speak, as the Apostles and first Christians spoke; and—which is still worse—we do not live, as the Apostles lived; and therefore, though we teach the same doctrines, which they taught, though we enforce them with the same motives, as they used, yet the Word in our mouths has not that power and efficacy, which it had in theirs. This is a truth, not to be dissembled by us without the utmost pitch of arrogance and hypocrisy; and, at the same time, not to be acknowledged without some shame and confusion of face: but then, on the other hand, it must also be owned, that the unfruitfulness of our preaching is in some measure owing to the indispositions, to the inadvertencies, and to the prepossessions of those, to whom we preach. The Gospel of CHRIST preached by us is not *heard* with that gladness of mind, with that simplicity, with that meekness, with that reverence, with that eagerness of desire, with that purpose of improvement, with which it was heard by the first disciples of CHRIST; and for these reasons, as well as for the disabilities of the preachers thereof, it proves less effectual to the saving of souls. *Bp. Smalridge.* (Serm. on S. Luke viii. 18.)

In hearing the Word, apply every speech, as spoken to thyself rather by GOD, than by man; and labour not so much to hear the word of the preacher, sounded in thine ears, as to feel the operation of the Spirit, working in thine heart. Therefore it is said so often, “Let him, that hath an ear, hear what the Spirit saith unto the Churches” (Rev. ii. 7); and, “Did not our hearts burn within us, whilst He opened unto us the Scriptures?” (S. Luke xxiv. 32.) And thus to hear the Word hath a blessing promised thereto (S. Luke xi. 28). It is the acceptablest sacrificing ourselves to GOD (Rom. xv. 16). It is the surest note of CHRIST’S Saints, the truest mark of CHRIST’S sheep (Deut. xxxiii. 3; S. John x. 17), the apparentest sign of GOD’S Elect (S. John vii. 17; xviii. 37), the very blood, as it were, which uniteth us to be the spiritual kindred, brethren, and sisters of the SON of GOD (S. Luke viii. 21; S. Mark iii. 33). This is the best Art of Memory for a good hearer. *Bp. Bailly.* (Practice of Piety. Medit. 18.)

Our eye is our best guide to GOD our Creator; but our ear it is, that leads us to GOD our Redeemer. (i. 20.) *Bp. Hall.*

18 The *sound* is not only *gone into all lands*, but hath been *heard* in all ages. Before the flood, it sounded in Enoch, a Prophet (S. Jude 14), and Noah, a preacher of righteousness (2 S. Pet. ii. 5). All the Law long it sounded in them, by whom "Moses was preached every Sabbath day" (Acts xv. 21). The very beginning of the Gospel was with a sound—*Vox clamantis* (S. Matt. iii. 3): and, but for this sound, S. Paul knoweth not how we should do; *How shall they believe in Him of whom they have not heard?* And without a sound there is no hearing. *There came a sound*, but not any sound: it will not be amiss to weigh what kind of sound is expressed in the word, here used ($\eta\chi\omicron\varsigma$). You know what sound an *echo* is; a sound at the second hand, a sound at the rebound. The Word of the LORD cometh to us. There is the first sound "to us:" and our's (that of the preacher) but the *echo*, the reflection of it to you. GOD's, first; and then ours, second. For, if it come from us directly, and not from Him to us first, and from us then to you (*echo*-wise), it is to be suspected. A sound it may be. The HOLY GHOST cometh not with it: His forerunner it is not; for, that is $\eta\chi\omicron\varsigma$ As *the line¹ of the Creator* is said to have *gone into all lands* (Ps. xix. 4); so is *the sound of the Apostles* said likewise to have gone as far: the one, to proclaim the Creation; the other, the Redemption of the world: and so, by speaking all tongues, they have gathered a Church, that speaketh all tongues; a thing, much tending to the glory of GOD. (See 1 Thess. i. 8). *Bp. Andrewes.* (Of the sending of the HOLY GHOST. Sermon on Acts ii. 1—4.)

See a difference between the typical and the true Redemption. The typical extended to one nation; and Moses' Law went no farther: the true reacheth all mankind, and the Gospel must be carried as far. . . . The Apostles must be "the light of the world;" or rather, carry the Sun of Righteousness round about the world: and they must be "the salt of the earth," that must season all mankind, which CHRIST sanctified in His Person;

¹ Rule or direction. Marg. Author. Vers.

and, though by others He were called "the Son of David," yet the name, which He commonly giveth Himself, is "the Son of man." i. 5; xvi. 25. *Bp. Lake.* (Serm. on S. Matt. xxviii. 18—20.)

Have they not heard? Did not Israel know? They, who never heard of the interposition of CHRIST, may possibly derive some benefit from it on a general application, that GOD will be merciful to them in such a manner, as He shall think proper. But of us will be required an explicit petition for that mercy, which He hath offered, in that form, which He hath directed. And if, instead of this, we will rest our cause solely on the footing of our own righteousness, or our own repentance, imperfect as we know, or easily may know, they both are; if we refuse to acknowledge that efficacy in the Death of our Blessed SAVIOUR, which He and His Apostles have ascribed to it, from what cause soever this proceeds, other than excusable mistake—whether from a slight opinion of the desert of sin, from a high notion of human virtue, from unwillingness to confess obligations, or from the mere pride of these poor shallow understandings of ours, claiming to know every reason that God hath for His actions, while yet we know completely no one thing around us—it is a presumptuous neglect, full of guilt. And one motive for making our salvation dependent on another, and the manner of His obtaining it for us incomprehensible to ourselves, might well be to check that swelling vanity of our hearts, which is the parent of almost all our sin and misery, and to teach man to "walk *humbly* with his God." *Abp. Secker.* (Serm. on 2 Cor. v. 21.)

I hold it to be a most certain rule of interpreting Scripture, that it never speaks *of* persons, when there is a physical impossibility of its speaking *to* them. . . . So the heathen, who died before the Word was spoken, and in whose land it has never been preached, are dead to the Word: it concerns them not at all; but the moment it can reach them, then it is theirs, and for them, and we are bound to spread it—not from general considerations of their fate without it, but because CHRIST has commanded us to spread it, and because we see that Christianity has the promise of both worlds, raising men's nature, and

fitting them for communion with God hereafter, revealing Him in His SON. *Dr. Arnold.* (Life by Dr. Stanley. Letters, 65.)

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, I was found of them that sought Me not; I was made manifest unto them that asked not after Me.

21 But to Israel He saith, All day long I have stretched forth My hands unto a disobedient and gain-saying people.

19 He, that sins out of ignorance, is rather to be pitied, than punished. Is any father so cruel, so hard-hearted, as to disown and cast off his son, because he is a fool? No; an innocent ignorance excuses from sin, both before God and man; and God Himself will own that maxim of equity, *Ignorantia excusat peccatum*. But then there is another sort of ignorance, which is not an ignorance of an empty understanding, but of a depraved heart; such an ignorance, as does not only consist in a bare privation, but in a corrupt disposition, where the understanding is like that sort of blind serpent's, whose blindness is attended with much venom and malignity. This was such a blindness, as struck the Sodomites: there was darkness in their eyes, and withal villany in their hearts. There is an ignorance, that could not be remedied: the Schools call it an invincible ignorance; and this excuses from sin, and that deservedly: for this is a man's unhappiness, not his fault. But there is also an affected ignorance, such an one, as is contracted by a wilful neglect of the means; and this is not excusing, but condemning. Such a want of understanding it was, that is here charged upon the Jews, as the sad occasion of this wilful punishment: for they had large and enriching means of grace; the mysteries of God, the *Arcana Cœli* were entrusted with them, and explained to them: the fountains of this great deep of knowledge were

broken up before them. And in this case to be ignorant—in the midst of light to be in darkness—for an *Israel* to have an *Egypt* in a *Goshen*—this is highly provoking, and may justly cause God to “lay hold on vengeance.” ii. 17, 18; iii. 2. *Dr. South.* (Serm. on Isa. xxvii. 11.)

- 20 The preaching of the Gospel to the Gentiles was so contrary to the general opinion of the Jews, that they thought their MESSIAH should only “subdue the nations,” and “rule over them with a rod of iron;” but never admit them to the same privileges with His ancient people. For many ages they were so far from entertaining the thought of such an Universal Church, that they could not endure to hear of it. S. Paul carries this Jewish aversion to the Gentiles as high, as the age of Isaiah; for he says the prophet was *very bold*, when he declared that CHRIST should manifest Himself and offer His salvation to a people, who had never known God before, nor called upon His Name. S. Paul had reason to call the prophet *very bold* for making this declaration. For, when this Apostle gave an account to the Jews at Jerusalem, how he was converted to Christianity, and came to that part of his apology, where the LORD appeared to him, and told him He would send him to preach to *the Gentiles*, the whole audience lifted up their voices, and said, “Away with such a fellow from the earth; for it is not fit that he should live!” So impatient were they to hear that the Gentiles should be taken into covenant with God, and so incredulous that He should give any revelation or instruction to that purpose. . . . Though God had revealed Himself to the Jews in such an extraordinary manner, yet they did not make this revelation the rule of their faith and practice; but were as atheistical in their principles and immoral in their lives, as those, who never heard of Him. And, though He was continually *spreading forth His hands* to them, partly as a bountiful Benefactor in showering down His blessings upon them and working great deliverances for them, partly, as a powerful Orator, to entreat and persuade them to leave their destructive courses and come into the way of His prescribing, wherein they should find health and salvation; yet, under all these endearing methods, they proved a deaf, rebellious, and inflexible people.

But we must remember that these words were spoken by the SON of GOD: and this will lead us to observe, how He spread forth His hands to this people, in becoming like one of them, in going about to preach, to work miracles, and to do all good offices among them. In this sort He spread forth His hands to recover "the lost sheep of the house of Israel." And, finally, He spread them forth upon the Cross; that He might gather all the children of GOD, both Jews and Gentiles, into "one fold," and offer up Himself a Sacrifice for their sins, that "who-soever believeth in Him might not perish, but have everlasting life." *Wm. Reading.* (Sermons preached out of the First Lessons, &c. Sixth Sunday after Epiphany.)

Moses not only exhorted, but commanded the Israelites (Deut. iv. 32), that they should inquire into all antiquities, and in all parts and ends of the world, whether there were any such religion, as theirs; and that they had nothing, but Truth itself and Wisdom itself. So that this is the first thing; that no man do suppose, that he hath *found* the truth, before he hath *sought* it: and (S. Matt. vii. 7) he, that *seeketh* for it, he hath a promise, that he shall *find* it. As there is *inquisitio dubii*, so there is *examinatio veri*. The promise of the calling of the Gentiles, that GOD would be *found of them that sought Him not* is not a pattern for us in this case: but, as we are to inquire into all doubts, so are we to examine all truths. Among the pearls, that sundry shew us, and promise us that they have worthy stuff for us, we must take that course, that we can distinguish, that all those are not *such* pearls, as that a man should "sell all that he hath" for them; but that we indeed have the inestimable pearl, that the merchant found, and bought with all that he had. *Hereditary* religion, religion *upon offence*, or religion *upon a sudden*—these three, at this day, occupy the greatest persons of mankind, and most of mankind: either because they are of Auxentius's mind, *In hac fide natus sum, in hac item moriar*—"This faith was I born in, and in this will I die." So we see sundry, either to this or to the other part inclined, because it was the religion of their ancestors and of their country: this they were taught, and this they will keep. This religion findeth *us*, and we find not it. Or, on the other

side ; when it is not sought, but because we find some grief and crosses in some religion ; and because we have sustained loss by it, we will be revenged of it by leaving it. And the third (that, which we find *so soon*, as if we should stumble on it) they go over seas, and in one or two years, they come, and have sought, and found the pearl, and are able to defend it—this is *religio repentina*, this is a stumbling upon religion. Now-a-days Revelations are but few, or none : we must have an ordinary time, and study, and ordinary means ; and, according to them, we must address ourselves to find it : otherwise, he hath no promise.

Bp. Andrewes. (The Moral Law Expounded. Commandment i.) *Nullum certius testimonium gratiæ, quàm desiderium gratiæ*, saith S. Bernard. The desires of Grace are sure signs of Grace ; as the rivers by secret passages come first from the sea, then by more open conveyances return thither again. S. Augustine resolves it, *Fides et non petita conceditur, ut ei petenti alia concedantur*. The first motions of grace prevent our wills, and beget our prayers ; but the after-supplies of grace are obtained by prayer. In the first gift of grace He *bids* Himself to us, as He did to Zacchæus ; but for after-accessions of grace He looks to be *invited*, ere He comes unto us. In *primâ conversatione*, He knocks at our doors ; in subsequent grace, by prayer we knock at His door. “ Knock, and it shall be opened unto you.” “ Satisfy my soul in drought, that my soul may be as a watered garden.” “ Oh, turn in, my LORD, turn in to me.” In our first conversion, we are like the child in the womb, nourished by the navel, not by the mouth ; but afterwards, like new-born babes, we must crave and desire after spiritual nourishment, that we may “ grow” by it (1 S. Pet. ii. 2, 3). Our SAVIOUR expresses it in two similitudes, S. Matt. xiii. 44 : there grace is *Thesaurus inventus* ; ’tis like “ a treasure, that a man found in the field,” when he little thought of it. But then, ver. 45, Grace is *Marguerita quæsitâ* ; ’tis as a merchant, that searches for precious pearls : it costs him much pains and travel, ere he can obtain it. *Peto ut accipiam, et cum accepero rursus peto : quantò plus bibero, tantò plus sitio*, saith S. Jerome. Like Achsah’s prayer to her father Caleb, *Terram siccâ dedisti mihi ; des scaturigines aquarum* (Judg. i. 15). The thirstings for grace

Thou hast given me; give me also the "springs" of grace and refreshings. *Bp. Brownrig.* (On Whitsunday. Serm. on S. Luke xi. 13.)

- 21 *I have stretched forth My hands.* As the *matters* themselves are of an excellent nature, so is *the manner*, wherein they are revealed in the Scriptures. . . . It is (for instance) in a *persuasive and convincing manner*: and that, these ways, 1. Bringing Divine truths down to our capacity, clothing spiritual matter in familiar expressions and similitudes; that so they might have the easier admission into our minds. 2. Propounding things as our interest, which are our duty: thence God so frequently in Scripture recommends our duties to us under all those motives, which are wont to have the greatest force on the minds of men, and annexeth gracious promises to our performance of them; and those, of the most weighty and concerning things—of grace, favour, protection, deliverance, audience of prayers, and eternal happiness: and, if these will not prevail with men, what motives will? 3. Courting us to obedience, when He might not only command us to obey, but punish presently for disobedience. Hence are all those most pathetic and affectionate strains we read in Scripture; "Oh, that there were such a heart within them, that they would fear Me and keep all My commandments always, that it might go well with them and with their children after them!" "Woe unto thee, O Jerusalem, wilt thou not be made clean? when shall it once be? Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? How shall I shall give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee, as Admah? how shall I set thee, as Zeboim? Mine heart is turned within Me. My repentings are kindled together." "O Jerusalem, Jerusalem, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not!" What Majesty, and yet what sweetness and condescension is there in these expressions! What obstinacy and rebellion is it in men for them to stand out against God, when He thus comes down from His Throne of Majesty and wooes rebellious sinners to return unto Him, that they may be pardoned! Such a matchless and unparalleled strain of rhetoric is there in the Scriptures,

far above the arts and insinuations of the most admired orators. Thus we see the peculiar excellency of *the manner*, wherein the *matters*, contained in Scripture, are revealed to us: thus we have considered the excellency of the Scripture, as it is a discovery of GOD's mind to the world. xii. 1. *Bp. Stillingfleet.* (Origines Sacræ. B. iii. ch. vi. s. 9.)

CHRIST comes with a blessing *in each hand*—forgiveness in one; holiness in the other: and He never gives either to any, who will not take both. vi. 22. *Adam.* (Private Thoughts. Ch. 6.) The general method of GOD's proceeding with men is to treat them, as reasonable and accountable beings; as beings, capable of judging, if they please, concerning evidence produced; and, consequently, as answerable to GOD for the conduct of the understanding, as well as will. In this way He dealt with the Jews. When He sent His SON into the world, He afforded sufficient marks of distinction, whereby He might be known to be such; and, when this was done, the whole blame of His rejection must rest on those, whose ignorance was affected. Let us consider, that by the common principles of our nature every man is concerned to search after and to admit the truth; to keep himself clear of unreasonable prejudices and prepossessions; and to subdue those appetites and passions, which blind the understanding, and corrupt the will. We therefore are alone accountable for all the ill consequences, which follow from our heedless conduct; and GOD is no more concerned to force truth upon us in spite of the difficulties, which we throw in the way, than He is to overrule us in our actions, and to make us virtuous, whether we will or no. In both respects He is pleased to leave us in a great measure to ourselves; without which, there would be no merit,¹ either in our faith or obedience: and, in

¹ *Merit* must not be understood here in its legal Pharisaic sense; but, as simply denoting that good quality in our actions, which entitles them to reward (not from their real value, as a matter of debt, but) from the unbounded goodness of GOD, and His strict fidelity to His promises. The

better way, however, of shewing the necessity of a free choice and a free will in man may, perhaps, be found in the very nature of that service, which GOD requires of us. In order to please Him, it must not be done "of constraint, but willingly," as the homage of a willing subject, rather than the forced

truth, to speak strictly, unless we are allowed the use of our liberty, the actions, which were thought to proceed from us, would not be properly ours. The notion of a *necessary agent* seems to imply a contradiction; the action, on this supposition, really proceeding from that cause, which imposed the necessity. The consequence must be this: to necessitate men to the performance of things, in themselves fit and proper, must destroy all virtue in the supposed agents, and render them incapable of objects of reward. It would be inconsistent with the moral government of GOD, and destroy the honour of His wisdom, as much as it could be supposed to advance the credit of His power.
Bp. Conybeare. (Serm. on S. John i. 11.)

CHAPTER XI.

I SAY then, hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

submission of a slave. God is represented by our great sacred poet, as sitting on His throne, and clearing His Justice and Wisdom from all imputation, in regard to the fall of Angels and of men, in these words:

“ I made him just and right,
 Sufficient to have stood, though free to fall.

Such I created all th’ ethereal Powers
 And Spirits—both them, who stood,
 and them, who fail’d—

Freely they stood, who stood; and fell,
 who fell;

Not free, what proof could they have
 giv’n sincere

Of true allegiance, constant faith, or
 love,

Where only what they needs *must* do
 appear’d,

Not what they *would*? what praise
 could they receive?

What pleasure I from such obedience
 paid,

Where will and Reason, (Reason also
 is choice),

Useless and vain, of freedom both de-
 spoil’d,

Made passive both, had served neces-
 sity,

Not Me.”

(Parad. Lost. B. iii. 98—111.)

2 God hath not cast away His people which He foreknew. Wot ye not what the Scripture saith of Elias ? how he maketh intercession to God against Israel, saying,

3 LORD, they have killed Thy prophets, and digged down Thine altars ; and I am left alone, and they seek my life.

1 Having given God His prerogative, and the preacher his due, by shewing how he is morally instrumental to the work of the sinner's conversion, by *persuading*, I infer the necessity of those fore-mentioned abilities and preparations for preaching, as being the most proper means and instruments of persuasion. See this exemplified in S. Paul himself, and in him observe, when he deals with the Jews, how he endeavours to insinuate what he says, by pleading his own kindred with them, speaking honourably of Abraham, and of the Law, and calling the Gospel "the Law of faith," and affirming that it did "establish the Law." All which was the true art of natural rhetoric ; thus to convey his sense under those names and notions, which he knew were highly pleasing to them. But then, on the other hand, when he would win over the Gentiles, forasmuch as there was a standing feud between them and the Jews, (the Jews, like the men here of late, for ever unsainting all the world, besides themselves), observe how he deals with them. He tells them of the rejection of the Jews, and the Gentiles being engrafted in their place : and that "Abraham believed" unto justification, before he was "circumcised ;" and therefore was no less the father of the "uncircumcised" believers, than of the "circumcised." He tells them also that the believing Gentiles were his spiritual seed ; but the Jews, as such, were only his carnal. He takes occasion also to undervalue circumcision and the Ceremonial Law, as abused by the Jews, and, in themselves, things most hateful to other nations. Now all this was hugely pleasing to the Gentiles, and therefore very apt to persuade. But, had not S. Paul been a man of learning and skill in the art and methods of rhetoric, he could not have suited such op-

posite exhortations to such different sorts of men with so much dexterity. xv. 2. *Dr. South.* (Serm. on S. Matt. xiii. 52.)

Let us consider what a fearful woe this is, for GOD thus to leave a people. It is, of all other, the most comprehensive, eminently containing in it all other woes; as GOD's presence doth all other comforts. This is the most comprehensive promise in the Covenant of grace; "I will be their GOD:" and this the most comprehensive threatening; "I will depart. I will love them no more." The Apostle calls it "wrath to the uttermost" (1 Thess. ii. 16). The Prophet wants words to express it, and veils it over with this black and dismal introduction; "Thus will I do unto thee" (Amos iv. 12). When they scornfully asked the prophets, what burden they had from the LORD to deliver unto them, the LORD gives them this, as a burden of burdens, a curse of curses; "I will forsake you, saith the LORD" (Jer. xxiii. 33). It cuts off our relation unto GOD (Hos. i. 9), and our communion with Him (Job xxi. 14: Isa. xxx. 11); it cuts off the glory and renown of a people (Deut. iv. 6; Isa. xliii. 4); together with the comfort of all our enjoyments (Ecc. v. 13, 17; Isa. l. 11): it seals us up under wrath and judgment (1 Sam. xxviii. 15; Zech. v. 8): it shuts out our prayers (Prov. i. 28; Jer. xi. 14; Ezek. viii. 18) together with the prayers of holy men for us (Jer. vii. 16; xv. 50; Ezek. xiv. 14): it opens an inlet for all other miseries and troubles, and, as in Noah's flood, "breaks up the fountains of the great deep." (Deut. xxxi. 17.) *Bp. Reynolds.* (The Misery of a Deserted People. Serm. on Hos. ix. 12.)

God forbid! A manner of speech familiar and almost peculiar to S. Paul, frequently employed by him in his writings, thrice in this Epistle to the Galatians; never, but when he intends with a particular degree of earnestness and vehemence to condemn some doctrine or practice, imputed to Christians or prevailing among them, by which he thought Christianity highly dishonoured. In such cases, it is usual with him to express his dislike, his detestation of such doctrine or practice, by this emphatical phrase *μὴ γένοιτο*, which we translate *God forbid!* iii. 4, 31; vi. 15; vii. 7; ix. 14. *Bp. Atterbury.* (Serm. on Gal. vi. 14.)

2 We cannot argue from God's absolute promise of eternal life in CHRIST to the absolute salvation of particular persons. God absolutely determined, that CHRIST should be born, suffer, and die for the salvation of mankind, and that all those, who believe in Him and obey Him, shall be saved; but we nowhere read, that He has determined, that this or that person shall be saved. God made an absolute promise that Israel should enter the promised land, and He made it, before the Israelites quitted Egypt; yet only two of that generation really entered it: the rest fell in the wilderness. Yet, there was no unfaithfulness in God. The promise was absolute, as to the event of their entrance into Canaan, and conditional, as to the persons, of whom Israel was composed. They were disobedient, and so fell; and their children enjoyed the promise. The same sort of conditional promise seems to me to apply to all God's dealings with the Jews. There are many very strong assurances of their restoration to their own land. Partially they were restored, and, had the people been obedient, God would have fulfilled His promise to the letter; but they were disobedient, and so the Covenant was changed; and, after the crucifixion of CHRIST the LORD of Glory, the whole promise was changed, and turned into a spiritual promise to the true Israel of God. And you will find, that, though there are several intimations of the conversion of the Jews, there is not a word in the New Testament, that I know of, which intimates their return now to their own land, as a nation. This silence is remarkable, because it seems to strengthen the view I have been proposing. The conversion of Israel seems an absolute promise—*God hath concluded all in unbelief, that He might have mercy upon all.* The restoration of the Jewish nation to temporal privileges was a conditional promise, and is not renewed under the charter of the New Testament dispensation. If it be objected, that this notion of conditional promises leaves us, after all, in a state of painful doubt and uncertainty, I answer, that the objection goes further, and applies to the whole state of trial and probation, in which God's providence has placed us, and which must be, as long as it continues, a state of uncertainty, although of hope.

Bp. Medley. (Serm. on Gal. iii. 17.)

3 When religious persons look at the wickedness of the times, the general corruption of the world, the infidelity of the age, or the failings and infirmities of their brethren, they are too apt to condemn all, but themselves: *I, even I* (1 Kings xix. 10) is the sentence they pass on their own goodness, when they make the comparison between others and themselves. This is a dangerous liberty, which the best of men, though holy as the great Elijah, ought to be aware of, and avoid. This made S. Augustine say, "Take away this pride: be not worse, than the very wickedness you blame: say not, *I alone*" (*Noli solum te dicere*). And the Saint tells us, "There is but one remedy against this secret self-justification; and that is, not to entertain any disadvantageous sentiments of our brethren, but rather to look into ourselves, and strive to be what we wish in others: and then we shall not so much think of their being what we are not." (Aug. in Ps. xxx.) It is indeed a virtue to be singular, when the service of God is grown out of fashion; but it is a vice to reflect on it, as a virtue peculiar to ourselves. The Gospel-spirit is more candid and ingenuous, than the Law. Hence it is, that we find S. Paul (the greater S. Paul) say, *Let not him that eateth despise him that eateth not, &c. Let us not judge one another any more.*" (xiv. 3.) And elsewhere he saith, "Yea, I judge not mine own self," &c. (1 Cor. iv. 3.) But "forgetting those things which are behind, and reaching forth unto those things that are before, I press towards the mark for the prize of the high calling of God in CHRIST JESUS" (Phil. iii. 13, 14). "Let us, therefore, as many as be perfect," (or who think themselves so,) "be *thus* minded," as he advises, ver. 15. xii. 16. *Wogan.* (Essay on the Proper Lessons, &c. Ninth Sunday after Trinity.)

4 But what saith the answer of God unto him? I have reserved to Myself seven thousand men, who have not bowed the knee to *the image of Baal*.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then *is it* no more of works:

otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

4 GOD hath ever had, and shall have, some Church visible upon earth. When the people of GOD worshipped the calf in the wilderness, when they adored the brazen serpent, when they served the gods of nations, when they bowed their knees to Baal, when they burnt incense and offered sacrifice unto idols—true it is, the wrath of GOD was most fiercely inflamed against them: their prophets justly condemned them, as an adulterous seed, and a wicked generation of miscreants, which had forsaken the living GOD, and of Him were likewise forsaken, in respect of that singular mercy, wherewith He kindly and lovingly embraced His faithful children. Howbeit, retaining the Law, and the holy seal of His Covenant, (ix. 4, 5) the sheep of His visible flock they continued, even in the depth of their disobedience and rebellion. Wherefore, not only *amongst* them GOD always had His Church, because He had *thousands which had never bowed the knee to Baal*; but, whose knees were bowed unto Baal, even *they* were also of the visible Church of GOD. Nor did the Prophet so complain, as of that Church that had been quite and clean extinguished, but he took it, as though there had not been remaining in the world any, besides himself, that carried a true and an upright heart towards GOD, with a care to serve Him, according to His holy will. For lack of diligent observing the difference, first, between the Church of GOD mystical and visible; then, between the visible, sound and corrupted, sometimes more, sometimes less; the oversights are neither few nor light, that have been committed. *Hooker.* (Eccl. Pol. B. iii. ch. 1. s. 8, 9.)

Thou art deceived, O! Elijah. Thou art not *left alone*: neither is *all* Israel tainted. GOD hath children and prophets in Israel, though thou see them not. Those clear eyes of the Seer discern not the secret story of GOD. They looked not into Obadiah's caves; they looked not into the closets of the religious Israelites. He, that sees the heart, can say, *I have left Me*

seven thousand in Israel, all the knees which have not bowed to Baal, and every mouth which hath not kissed him. According to the fashion of the wealthy, GOD pleaseth Himself in hidden treasures. It is enough that His own eyes behold His riches. Never did He, never will He, leave Himself unfurnished with holy clients in the midst of the foulest depravations of His Church. The sight of His faithful ones hath sometimes been lost; never, the being. Do your worst, O! ye gates of Hell: GOD will have "His own." He, that could have more, will have some. That foundation is sure, "GOD knoweth who are His." It was a true cordial for Elijah's solitariness, that he had seven thousand invisible abettors: neither is it a small comfort to our weakness to have companions in good. *Bp. Hall.* (Contemplations on the Old Testament. B. xviii. 8.)

CHRIST WAS CHRIST to a believing Jew, before His coming, as well as now to a Christian; nay, the faith of a Jew seems to have been of a more excellent kind, as it had a thicker vail to penetrate through. *Adam.* (Private Thoughts on Religion. Ch. 6.)

5 I consider that the word *remnant*, so constantly used in Scripture, is the token of the identity of the Church in the mind of her Divine Creator, before and after the coming of CHRIST. Express and precise as are the Sacred writers in declaring that the Gentiles shall be called, and again that the Jews, as a body, shall be rejected; still, instead of stating the solemn appointment of GOD in a simple contrast, like this, and thus drawing a line of demarcation between His two Dispensations, they are accustomed to speak of the *remnant* of Israel, inheriting the Gentiles; as if to make the Law run into the Gospel, and to teach us, as S. Paul expressly inculcates, that the promises made to Israel are really accomplished, without any evasion, in the Divine protection accorded to Christians. *J. H. Newman.* (The Christian Church a Continuation of the Jewish. Sermon on Isa. xxxvii. 31.)

This is a summary of the declaration of the Prophets. . . . While foretelling His mercies in CHRIST, GOD foretells also, that "few they be that find" them. It is evermore *a remnant*, a residue, a body, which escapes. All prophecy echoes the words of Joel

(ii. 32). All history exemplifies them. Isaiah, Micah, Zephaniah, Jeremiah, Ezekiel, Zechariah, all foretell with one voice that a remnant, and a remnant only, shall be left. In those earlier dispensations of God, in the flood, the destruction of Sodom and Gomorrha, in His dealings with Israel himself at the entrance of the promised land, the return from the captivity, the first preaching of the Gospel, the destruction of Jerusalem, a remnant only was saved. It is said, in tones of compassion and mercy, that *a remnant should be saved*. [See Isa. x. 20—22; vi. 9—13, &c.; xxviii. 5; xi. 11, 16; Jer. xxiii. 3; xxxi. 7; Ezek. vi. 8; xiv. 22; Micah iii. 12; iv. 7; v. 3, 7, 8; vii. 18; Zeph. iii. 13; ii. 9; Zech. xiv. 2.] *Dr. Pusey*. (Comment. on the Minor Prophets. Joel ii. 32.)

That, which in the time of the ancient Fathers, was accounted to be truly and properly Catholic, namely that, which was believed everywhere, always, and by all—that in the succeeding ages hath evermore been preserved; and is at this day entirely professed in our Church. And it is well observed by a learned man, who hath written a full discourse of this argument, that whatsoever the father of lies either hath attempted or shall attempt, yet neither hath he hitherto effected, nor shall ever bring it to pass hereafter, that this Catholic doctrine, ratified by the common consent of Christians always and everywhere, should be abolished; but that, in the thickest mist rather of the most perplexed troubles, it still obtained victory, both in the minds and open confession of all Christians, no ways overturned in the foundation thereof; and that in this verity that One Church of CHRIST was preserved in the midst of the tempests of the most cruel winter, or in the thickest darkness of her wanings. . . . Now these common principles of the Christian faith, which we call *κοινότητες*, or things generally believed of all, as they have “Universality,” and “Antiquity,” and “Consent,” concurring with them, (which by Vincentius’s rule are the special characters of that, which is truly and properly Catholic), so, for their duration, we are sure, that they have still held out and been kept, as the seminary of the Catholic Church, in the darkest and the difficultest times, that have ever been; where, if the LORD of Hosts had not in His mercy reserved this seed unto

us, we should long since *have been as Sodom and should have been like unto Gomorrah* (ix. 29). It cannot be denied indeed, that Satan and his instruments have used their 'utmost endeavour, either to hide this light from men's eyes by keeping them in gross ignorance, or to deprave it by bringing in pernicious heresies ; and that in these latter ages they have much prevailed both ways, as well in the west and north, as in the east and south. Yet far be it, for all this, for any man to think, that God should so *cast away His people*, that in those times there should not be *left a remnant according to the election of grace*. *Abp. Ussher.* (Serm. preached before the King on Eph. iv. 13.)

- 6 *Grace* is a free gift : it is such a gift, as can neither be deserved beforehand, nor be requited, after it is received. Between men there pass three sorts of gifts. The first is *Salarium* ; where a man giveth that, which another hath earned : of which the rule is, "the labourer is worthy of his hire." Such a gift *grace* is not : for, though GOD impose works upon us, yet they are not, as they ought, done by any of us. Adam failed ; much more do we : we can claim no salary. The second kind of gift is *Honorarium* : it is such a gift, as testifieth the inferior's reverent regard for his superior's eminency ; such a gift *grace* is not : for, if the Angel's light be darkness in comparison of GOD, and their perfection is imperfection (as Job teacheth), how vile and base is man, who is but dust and worm's meat ? There is nothing, which GOD should honour in him. The third gift is *Eleemosynarium*, the alms, which the rich give to the poor : this comes nearest to the nature of *grace*, and yet it comes far short of it. For the rich are bound to relieve the poor, partly by GOD's Law, and partly out of a consideration reflecting upon themselves ; be they never so rich, they may become poor, and stand in need of the same relief, which they afford to others. But GOD is bound to none : neither can He possibly need the help of any. Therefore His gift, and only His, is properly *Grace*, and comes within S. Augustine's definition, that tells us, that *Non est Gratia ullo modo, si non sit omni modo gratuita*—no gift deserves the name of *Grace*, except it be absolutely free : and such are GOD's gifts. The more we are indebted, if we received them, and the less proud should we be : for whereof

should we be proud, whose tenure is altogether *pura et perpetua Eleemosyna*; mere alms, and the most free charity of God? vi. 23. *Bp. Lake.* (Serm. on Eph. iv. 7, 8.)

GOD'S *Grace* hath no dependence out of GOD'S self, but solely and wholly relieth on GOD'S pleasure. For how shall the effect father his own cause? All grace in man doth issue from grace in GOD; which therefore cannot rise from aught in man. GOD'S will is the womb, that first conceived it: His *Beneplacitum* begat it first, and as the *prima matrix*; so it is the *prima matrix*, the first mover of GOD'S mercy. Grace then is free. It is S. Augustine's speech, *Gratia, si non est gratis, non est Gratia*. Grace is no debt. GOD owes it not. Wrath is a debt; *ὀφειλομένη ὀργή*: but grace is no debt; *οὐκ ὀφειλομένη στοργή*, saith S. Basil. And it seems that S. Augustine hath translated it; for he calls *pœnam debitam*, but *gratiam indebitam*. Death is a pain: GOD owes us that; but life is a favour; and GOD owes not it; *Exercet debitam severitatem, exhibet indebitam pietatem*, saith the same father. Salvation is like the rain: GOD sends it freely. It costs no price, no pains: man buys it not; man earns it not. We have it *δωρεάν*, saith the Apostle (iii. 24), that is of *gift*: and what is freer than gift? . . . Death is *ὀφείλημα*, a debt to sin; but life is *χάρισμα*, a frank and free favour, not *merces operantis*, saith S. Ambrose, but *munus largientis*; not a wages, but a largess. *Dr. Richd. Clerke.* (Serm. on Titus ii. 11.)

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded,

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

7 There is so long a time of the exclusion of the Jews—so few of them do come in, since CHRIST came into the world—as that we may with S. Augustine interpret that place in Genesis, where Abraham's seed is compared both to "the stars of heaven," and to "the dust of the earth," that "the stars of heaven" signify those, that shall be saved in heaven, and "the dust of the earth" those, that perish: and the dust of the earth may be more than the Stars of heaven; though (by the way) there are an infinite number of stars more than we can distinguish; and so, by GOD's grace, there may be an infinite number of souls saved more than those, of whose salvation we discern the ways and the means. . . . Even those places, which are ordinarily understood of the paucity of the Jews, that shall be saved, will receive a charitable interpretation and extension. GOD says in Jeremiah (iii. 17), "I will take you one out of a city and two out of a family;" yet He says, He will do this therefore, "because He is married to them;" so that this seems to be an act of His love: and therefore I had rather take it that GOD would take a particular care of them, "one by one," than that He would take in "one and one:" as it is in that place of Isaiah, "In that day ye shall be gathered one by one, O ye children of Israel" (xxvii. 12); that is, in the day of CHRIST, of His coming to and toward judgment. Howsoever they came in thinly yet by the way, yet the Apostle pleads in their behalf thus; *Hath God cast away His people? God forbid!* At this present, says he, *there is a remnant.* Then, when they had newly crucified CHRIST, GOD had a care of them. *God hath given them the spirit of slumber,* says he also: it is but *slumber*; not a death, not a dead sleep. *Have they stumbled that they should fall?* Fall utterly? *God forbid!* But, says he, *as concerning the Gospel they are enemies for your sakes*; that is, that room might be made for you the Gentiles; but *as touching Election they are beloved for their Fathers' sakes*; that is, they have interest by an ancient title, which GOD will never disannul. And therefore a great part of the ancient, and later men, too, interpret divers passages in S. Paul of a general salvation of the Jews, that *all* shall be effectually wrought upon to salvation before the second coming of CHRIST. *Dr. Donne.* (Serm. on Rev. vii. 9.)

Blindness of mind is of divers sorts. The eye of the body is subject to manifold distempers, that hinder the sight. So is likewise the eye of our soul. We will reduce them all to a three-fold blindness: 1. *Cæcitas naturæ*. . . . There is a film of ignorance over our minds by nature, which makes us unapprehensive of spiritual truths (1 Cor. ii. 14). 2. *Cæcitas voluntaria*, a willing, voluntary, affected blindness, when men close up their eyes, refuse to look out, and behold the light of saving truth (Isa. xxvi. 30; 2 S. Pet. iii. 5; Job xx. 14). . . . 3. *Cæcitas inflicta*, an inflicted blindness, when men are struck blind; and this follows upon the former. Voluntary blindness brings penal blindness (S. John xii. 39). . . . This spiritual blindness is, as S. Augustine observes, both *peccatum*, and *pœna et causa peccati*. . . . Now the sinfulness of it belongs to us and Satan: GOD only orders the penal respect of it: but yet neither doth He actually and really blind men's eyes, or harden men's hearts. GOD begets not, nor infuses any such wicked dispositions in us. He is said to blind men; 1. *non illuminando*, because He doth not enlighten them (Deut. xxix. 4); 2. *tollendo lucem*, by depriving them of that light, which He afforded them, and they abused (S. John xii. 35): 3. *occasione ministrando*, by a holy and wise administration of occasions, which wicked men abuse to their own further blindness (Ps. lxix. 23). . . . Lastly, 4. *tradendo seductoribus*, by forsaking them, and giving them over to deluders, impostors, and spirits of error. (Hos. ix. 7; Ezek. xiv.) . . . So He gave over Ahab to lying spirits; Saul, to an evil spirit. Thus GOD may be said to *blind* men. *Bp. Brownrig*, (Serm. on 2 Cor. iv. 3, 4.)

- 8 The case, that is represented (Isa. vi. 9, 10), all desperate cases refer to. And He said, *Go, tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.* All desperate cases refer to this: every one of the four Evangelists relate, that our SAVIOUR refers cases to it. It is referred to in the Acts of the Apostles (xxviii. 26, 27), and in the Romans (xi. 8). Here (Ps. xxxix. 11) it is in the first

copy, and all after-instances are after this example. When men dally in religion, dissemble with God, give God high offence, provoke and exasperate Him to displeasure by their trifling, hypocrisy, dissimulation, and irreligion, then it comes to the case, which is represented in the Prophet Isaiah. . . . And it is reasonable, that God should recompense spiritual sins by *spiritual judgments*: and these are—a reprobate state, a seared conscience, a blinded understanding; and that is the worst condition; for this man is remotest from repentance; and repentance is the recovery. Or else, that they be under the dreadful and fearful apprehensions of an illuminated and mis-giving mind; and so upon a continual rack and torture. Now these *mental judgments* have a peculiarity to the Visible Church, and are much more within the compass of the Visible Church, than in the wilderness of the world. *Dr. Whichcote.* (The Secret Blasting of men. Sermon on Ps. xxxix. 11.)

- 9 The fall of man brought a pollution upon the creatures, a curse upon the stone and timber of a man's house, a snare upon his *table*, a poison and bitterness upon his meat, distractions and terrors upon his bed, emptiness and vexation upon all his estate; which cleaves as fast thereunto, as blackness to the skin of an Ethiopian, or sin to the soul of man. For all the creatures of God are by sin mischievously converted into the instruments and provisions of lust—the sun and all the glorious lights of nature, but instruments to serve the pride, covetousness, adultery, vanity of a lustful eye; all the delicacies, which the earth, air, or sea can afford, but materials to feed the luxury and intemperance of a lustful body; all the honours and promotions of the world, but fuel to satisfy the haughtiness and ambition of a lustful heart. That Word then, which can fetch out this leprosy from the creatures, and put life, strength, and comfort into them again, must needs be *Virga virtutis*, “a rod of strength.” viii. 20; xiv. 23. *Bp. Reynolds.* (An Exposition of Ps. cx.)

Their bread (of ungodly rich men, S. James v. 2) is kneaded up with a curse, and their wine mingled and tempered with a curse: there is poison in their meat, and death in their physic: their *table* is their *snare*, their estate their fetters; and whatsoever

should have been for their welfare proves only a gin and a trap to them : for the wrath of God is one direful ingredient of all they possess. *Bp. Hopkins.*

- 10 At Ps. lxix. 22, beginneth a prediction of those dreadful judgments, which heaven has since inflicted upon the crucifiers of "the LORD of Glory," . . . *Hæc non optando sunt dicta*, writes S. Augustine, *sed optandi specie, prophetando* ; these things are not said by way of wishing, but under the shew or scheme of wishing, by prophecy. . . . By "*their table becoming a snare and their peace-offerings a trap*," (Heb.) is pointed out the consequence of the Jews adhering to the legal services in opposition to Him, who is "the end of the Law for righteousness." After His sufferings and exaltation to continue under the Law became not only unprofitable, but destructive ; inasmuch as it implied a denial of the MESSIAH'S advent, and a renunciation of every Evangelical benefit and blessing. The religion of God's own appointment was an abomination to Him, when reduced to a form of godliness deserted by its power. Christians, who pride themselves in one, while they deny and deride the other, would do well to consider this. Ver. 23. They, who loved *darkness* rather than light, by the righteous judgment of God were permitted to walk on in darkness, while the blind led the blind. And such still continues to be the state of the Jews, notwithstanding that intolerable weight of woe, which made "their loins to shake," and *bowed down their back* to the earth. "The veil remaineth yet upon their hearts, in the reading of the Old Testament," nor can they see therein "the things, which belong to their peace." *Bp. Horne.* (Comment. on Ps. lxix. 22, 23.)

The Jews yet live, and are known : they have their Law and language, bearing witness to them, and they to it ; they are circumcised to this day, and expect the promises of the Scripture : their country also is known ; the places and rivers travelled unto, and frequented by others, but to them an impenetrable rock, an inaccessible desert. Wherefore, if the Jews live, all the great wonders of old live in them : and then, who can deny the stretched-out arm of a mighty God ? especially, since it may be a just doubt, whether, considering the stubbornness of

the nation, their living then in their country under so many miracles, were a stranger thing, than their present exile, and disability to live in their country. And it is observable this very thing was intended by GOD, that the Jews should be His proof and "witnesses," as He calls them (Isa. xliii. 12); and their very dispersion in all lands was intended not only for a punishment to them, but for an exciting of others by their sight to the acknowledging of GOD and His power (Ps. lix. 11): and, therefore, this kind of punishment was chosen, rather than the other. *G. Herbert.* (A Priest to the Temple, &c. Ch. 34.)

11 I say then, Have they stumbled that they should fall? GOD forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead?

11 After the Jewish nation had obstinately rejected the MESSIAH, rebelled against His authority, and in opposition to His Religion maintained that the perpetual observance of the Mosaic ritual was an indispensable condition of Divine acceptance, and their own nation exclusively the people of GOD, it was indispensably necessary to put an end to their national establishment, and to destroy that Temple, with which the observance of their ritual was essentially connected; in order to maintain

the universal Sovereignty of the MESSIAH, in opposition to their rebellion, as well as to prevent all possibility of corrupting Christianity by the adoption of their errors, and of their now burdensome because useless ceremonies. Whoever observes the struggles of the Judaizing Christians thus to encumber the Religion of CHRIST, and the extreme difficulty, with which their efforts were resisted, even by direct Revelation and Apostolic authority, in the very first and purest era of the Church, will easily perceive the necessity of this precaution, to preserve the purity and extend the dominion of the Gospel; and that, in this view, through the fall of the Jews, salvation is come unto the Gentiles. *Dean Graves.* (Lectures on the four last Books of the Pentateuch. Part iii. Lect. 6.)

Sem was the father of the Jews, and Japheth of the Gentiles: and GOD hath seated Japheth in the tents of Sem (Gen. ix. 27), hath joined both their seeds into one Church. . . . Nay, the Jews are *cast off*, and the Gentiles are made *Israel*. . . . It was, before, the dispersion of the Gentiles (S. John vii. 35); but, after it, came the dispersion of the tribes, the dispersion of the Jews. . . . CHRIST's back upon the Cross was turned towards Jerusalem, as forsaking the Jews; and His face towards the west, as then coming to the Gentiles. . . . The dew was first only on the fleece, and not on the ground; but after, on the ground, and not on the fleece. The Jews are the fleece, the Gentiles are the ground, and the dew is grace, saith Theodoret. *Τροχὸς γένεσews*, the wheel of the world (S. James iii. 6), is turned quite contrary. The sun long since is set in the east, and risen in the west. *Dr. Richard Clerke.* (Serm. on S. Luke ii. 32.)

12 The monuments of sin and unbelief are set up around us. The *casting away* of the Jews was the *reconciling* of the Gentiles. The fall of one nation is the conversion of another. The Church loses old branches, and gains new. GOD works, according to His own inscrutable pleasure. He has left the east, and manifested Himself westward. Thus the Christian of every age is but the successor of the lost and of the dead. How long we of this country shall be put in trust with the Gospel, we know not; but, while we have the privilege, as-

surely we do but stand in the place of Christians, who have either utterly fallen away, or are so corrupted, as scarcely to let their light shine before men. We are, at present, witnesses of the Truth, and our very glory is our warning. By the superstitions, the profanities, the indifference, the unbelief of the world, called Christian, we are called upon to be lowly minded, while we preach aloud, and to tremble, while we rejoice. Let us then, as a Church and as individuals, one and all, look to Him, who alone can "keep us from falling." Let us with single heart look up to CHRIST our SAVIOUR, and put ourselves into His hands, from whom all our strength and wisdom is derived. Let us avoid the beginnings of temptation: let us watch and pray, lest we enter into it. Avoiding all speculations, which are above us, let us follow what tends to edifying. Let us receive into our hearts the great truth, that we, who have been freely accepted and sanctified, as members of CHRIST, shall hereafter be judged by our works, done in and through Him; that the Sacraments unite us to Him; and that faith makes the Sacraments open their hidden virtue, and flow forth in pardon and grace. Beyond this we may not inquire, how it is, one man perseveres, and another falls; what are the exact limits and character of our natural corruption: these are oversubtle questions, while we know, for certain, that, though we can do nothing of ourselves, yet that salvation is in our own power: for, however deep and far-spreading is the root of evil in us, GOD'S Grace will be sufficient for our need. *J. H. Newman.* (The Feast of S. Matthias the Apostle. Sermon on Rev. iii. 11.)

13 S. Paul, although as having an immediate calling from CHRIST to the office of Apostolate, at large calls himself "the Apostle of JESUS CHRIST;" yet, when he was sent to preach to the Gentiles, by the particular direction indeed of the HOLY GHOST, but by human constitution and imposition of hands (Acts xiii. 2, 3), in relation to that part of his office and his cure of the uncircumcision, he limits his Apostolate to his diocese, and calls himself *the Apostle of the Gentiles*; as S. Peter, for the same reason, and in the same modification, is called "the Apostle of those, who were of the Circumcision." xv. 16. *Bp. J.*

Taylor. (Of the Sacred Order and Offices of Episcopacy. s. 4.)

S. Paul had never preached to the *Colossians*, never seen them. Epaphras had laid the foundation amongst them, and Archippus was working at the upper building. Epaphras had planted; Archippus watered. How entered S. Paul? First, as an *Apostle*, he had a general jurisdiction and superintendency over them, and over all the Gentiles, and over all the Church;¹ and then, *as a man*, whose miraculous conversion, and religious conversation, whose incessant preaching, and whose constant suffering, had made famous and reverent over the whole Church of God, all, that proceeded from him, had much authority and power in all places, to which it was directed. As himself says of Andronicus and Junia his kinsmen, that they were *nobiles in Apostolis*, nobly spoken of among the Apostles (xvi. 7). So S. Paul himself was *nobilis Apostolus in discipulis*, reverently esteemed among all the disciples for a laborious Apostle. *Dr. Donne.* (Serm. on Col. i. 24.)

14 The Jewish people are rejected, because they refused to receive salvation through CHRIST, and to lay aside their dependance on the Mosaic Law; but those are not cast away, who (as the converts S. Paul was addressing) have embraced justification by faith, which is of grace, and not of works. The question then, that remains, is this—Who are the *foreknown*? what is the nature of their *election*? We shall soon find reason to conclude, that the Apostle used this word according to the association, invariably united with it in his mind and in the ideas of all the Jews, not in the technical sense, which it has derived from theological disputes; but to signify those, who enjoyed the favour of God, an honour, which was formerly common to all the nation, as “an elect people,” “a holy nation;” but was now proper to those alone, who received the faith of CHRIST, and with them was common to the converted Gentiles. For, if we proceed a few verses onward, we find him expressing his

¹ It may be noticed, that it is to the fact of S. Paul’s special call and mission to be *the Apostle of the Gentiles*, that we are probably indebted to

him, under God, for this Epistle. But for that call and mission, it may be doubted, whether he possessed the authority thus to address them.

earnest desire to excite his countrymen to join themselves to this "election." Now, if *the remnant according to the election of grace* were already known and elected, and *the rest blinded* by the refusal of efficacious grace, S. Paul must have been aware that there was no room left to excite others by the example of Gentile converts, and no hope of any, but those already chosen, being saved. x. 1. *Abp. Sumner*. (Apostolical Preaching Considered, &c. Ch. ii. Part 2.)

Examples provoke *emulation*, which is another strong spring of activity, moving us earnestly to desire (and thence eagerly to pursue) whatever good privilege, or advantage, we see another to enjoy. To observe another, of the same nature and capacities with ourselves, to have shone with an illustrious virtue, to be consecrated to posterity by a lasting fame, and to be crowned with glorious rewards above—what other reflections of thought can it produce in us than such, as these; "Shall he, a man like myself, endued with the same faculties, appetites, and passions, subject to the same infirmities, temptations, needs, cares, and incumbrances of life, shall he by noble dispositions of soul and worthy performances render himself highly considerable, while I by sordid qualities and unworthy practices debase and render myself despicable? Shall he leave behind him monuments of eternal praise, while I do nothing worthy of regard or memory? Shall he enjoy the favour of the great God and the comforts of a blessed Eternity; but I be wholly deprived of that joyful estate, and plunged into endless sorrow and desperate misery? . . . Why shall not I become as good, as commendable, as happy, as any other man?" . . . S. Paul employed this passion of emulation, as an engine for the conversion of his dear countrymen, whom, by raising in them a jealousy of being outstripped (in God's favour and its effects) by the Gentiles, he endeavoureth to provoke to the embracing of the Christian faith. *I speak to you Gentiles*, he saith, *inasmuch as I am the Apostle of the Gentiles*: I magnify my office, *if by any means I may provoke to emulation them which are my flesh, and might save some of them*. And S. James instigateth us unto fervency of prayer by minding us, that "Elias was a man of like passions with ourselves" (v. 17); yet was able by his

prayers to shut and open Heaven, to procure barrenness and fertility to the earth. And the Apostle to the Hebrews chargeth us to “consider one another, *εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων*; so as to provoke one another” (or by mutual emulation to sharpen one another), “to charity and good works.” xv. 25—28. *Dr. Barrow.* (Serm. on 1 Cor. iv. 16.)

- 15 This sad devastation—(the destruction of Judah and Jerusalem, whether by the Babylonians, or the Romans, or by both)—the Prophet first beholds *in speculo prophetico*, sees it from far in his prophetic telescope, as clearly and distinctly, as if it were before his eyes, and describes it, here and there, the whole sermon throughout (Isa. xxiv.—xxvii.) in so lofty a language, that many have mistaken it for the end of the world, and the consummation of all things. But then, to sweeten so sad a theme, he assures them it shall not be a *πανωλεθρία*: GOD will not make a final end now; no; a *remnant* shall be left, “as the shaking of an olive-tree, and as the gleaning grapes, when the vintage is done” (xxiv. 13). Nor shall they only be preserved, but restored too: “The LORD will (in time) wipe away every tear from off all faces,” and at last “swallow up” this “death” too “in victory” (xxv. 8). He will turn their captivities, and rebuild their city, and their Temple too; and all this shall be, as it were, *life from the dead*, as the Apostle calls it; so miraculous a re-establishment, at a juncture so improbable, when they are destroyed out of all ken of recovery, that it shall be a kind of Resurrection, and so like the Great one, that ’tis described in the proper phrases of that both by the other Prophets (Ezek. xxxii.; Dan. xii.), and by ours too a little below the text; “Thy dead shall live again: my dead bodies shall arise: awake and sing, ye that dwell in the dust.” *Abp. Sancroft.* (Serm. on Isa. xxvi. 9; entitled *Lex Ignea*, or the School of Righteousness, and preached on the occasion of the Fire in London, A.D. 1666.)

It may be said that these things—(the restoration of the Jews to Palestine, and their favourable means, thereby, of propagating the Gospel among Pagans and Mahometans)—are in some degree conjectural; and it is allowed, that, in respect of particulars, we cannot be certain, till the prophecies be fulfilled;

yet sufficient light, I apprehend, is given by the Scriptures of the Prophets to warrant our general conclusion, that, as the Jews have been a blessing in the midst of the nations in former ages, so they shall be hereafter to a far greater degree (the SAVIOUR Himself and the writers of the Sacred Scriptures excepted); and the universal promulgation of Christianity shall be effected, in a very considerable degree, by Jewish converts, Ministers, and Missionaries. In attempting, therefore, the conversion of the Jews, we take the most effectual method of Evangelising the heathen, and of eventually promoting the grand end of all Missionary attempts: and this should never be lost sight of, in our reasonings on this important subject. *Th. Scott.* (Serm. on Zech. viii. 23.)

16 For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

17 *The root and fatness of the olive tree.* The Church of the Jews was the chief original Metropolitan Church of all others. Therefore our SAVIOUR chargeth His disciples to "tarry in the city of Jerusalem, till they should be endued with power from on high." The Apostle saith, that they had the advantage, or precedence and excellency, above other people, because "unto them were committed the oracles of God" (iii. 1, 2). To them did pertain "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Of them was CHRIST, after the flesh. All the fathers, patriarchs, prophets, Apostles, and writers of the Holy Scriptures were of them. There is no Church can shew such privileges, nor produce such authentic records for her precedency,

as the Church of the Jews. Therefore they are called, by an excellency, "God's first-born" (Jer. xxxi. 9), and "the first-fruits of the creatures" (S. James i. 18); they are called "the children of the kingdom" (S. Matt. viii. 12); whereas others were at first "dogs," and "strangers." Their titles—Sion, Jerusalem, Israel—are used as proper names to express the whole Church of God by, though amongst the Gentiles. CHRIST JESUS, though He came as a SAVIOUR unto all, yet He was sent to be a prophet and a preacher only unto them: therefore the Apostle calleth Him "a Minister of the Circumcision" (xv. 8), that is, of the Jews; and He saith, "I am not sent, but unto the lost sheep of the house of Israel;" and, when He gave His Apostles their first commission, He sent them only into the cities of the Jews. The Gentiles were incorporated into them, were brought in upon their rejection and refusal of the Gospel, took the Christians of Judea for their pattern in their profession; and from that Church were rules and constitutions, sent abroad into other Churches, as binding and necessary things. To that Church the Churches of the Gentiles were debtors, as having been made partakers of their spiritual things (xv. 27; xi. 25, 26); and, though they be now a rejected people, yet, when the fulness of the Gentiles is come in, Israel shall be gathered again, and made a glorious Church: and, in the meanwhile, their dispersion tendeth unto the conversion of the Gentiles. For, though they were enemies to the faith of Christians, yet they did bear witness unto those Scriptures, out of which the Christians did prove their faith. And there is no greater evidence in a cause than the affirmative testimony of that man, who is an enemy to the cause. *Bp. Reynolds.* (An Exposition of Ps. cx.)

There is a beautiful analogy and almost coincidence to be traced in some of the leading arrangements of God's several Dispensations, in relation to the Church and to the universe. As the rebel angels, who "kept not their first estate," made a way, by their fall, for receiving into heavenly mansions the ransomed sons of men, so *the casting away* of the reprobate Jews brought salvation to the Gentiles on earth, opened to them the doors of the Church, and was *the reconciling of the world: the natural*

branches were many of them *broken off*—they knew their place no more—that we, from the stock of *the wild olive tree*, might be *grafted* in. Again, as the believing saints in the Old Testament waited for the coming of the MESSIAH, and “without *us* were not made perfect,” even so likewise now, under the New Testament, “the whole creation” is represented by the Apostle, as waiting, in the attitude of earnest expectation, for our LORD’s Second Coming, and for the promised “manifestation of the sons of God,” at the last great Day. Many such parts and harmonious counterparts may, doubtless, exist in the Divine economy of Providence and Grace. Now they are hidden from our eyes; but it may be our happy employment to know and admire them, when we shall be admitted within the veil, and “know even as also we are known.” Conf. Heb. xi. 13, 40, with Rom. viii. 19. *J. F.*

18 *Boast not thyself.* Despair is nothing so dangerous, as *presumption*. For we read not in all the Scripture of above three or four, whom roaring despair overthrew; but secure presumption hath sent millions to perdition without any noise. As therefore the damosels of Israel sang in their dances, “Saul killed his thousands, and David his ten thousands” (1 Sam. xviii.), so may I say, that despair of God’s mercy hath damned thousands, but the presumption of God’s mercy hath damned ten thousands, and sent them quick to hell, where they now remain in eternal torments, without all help of ease, or hope of redemption. God spared the thief, but not his fellow. God spared one, that no man might despair: God spared but one, that no man should presume—joyful assurance to a sinner, that repents; no comfort to him, that remains impenitent. God is infinite in mercy, but to them only, who turn from their sins, to “serve Him in holiness,” “without which no man shall see the LORD.” To keep thee therefore from the hindrance of presumption, remember, that, as CHRIST is a SAVIOUR, so Moses is an accuser. Live therefore, as if there were no Gospel; die, as though there were no Law. Pass thy life, as though thou wert under the conduct of Moses; depart this life, as if thou knewest none, but CHRIST and Him crucified. Presume not, if thou wilt not perish: repent, if thou wilt be saved. *Bp. Baily.* (Practice of Piety. Medit. 4.)

Thou bearest not the root, but the root thee. In the work of perfecting the Gospel, it should be remembered, that two distinct portions of mankind were to be addressed, each with their peculiar prejudices opposed to it. The exclusive privileges of the Jew, fostered, as they had been for so many ages, by the special protection of the ALMIGHTY—it was hard for him at once to surrender; and the Gentile reasoner disdained to accept the offer of Divine mercy through the medium of a despised and insulated people. The one had to unlearn much of his national religion; the other had, if not to profess that religion, yet to become acquainted with it, to recognise the hand of the ALMIGHTY in it, and to seek for admission into that Covenant, now matured, of which, in its preparatory form, the Jews had been the appointed witnesses and keepers. And so intimate, in fact, was this connection, that, in the writings of the best informed Romans of that and the succeeding age, Christianity is always identified with Judaism, and treated, as a recent modification only of that hated religion. To prevail then over these conflicting obstacles was surely no easy task; and we cannot but admire the patience, the perseverance, and address, that were displayed by the chief agents in its accomplishment. In the commencement and in the earliest stages of the Jewish dispensation, when the main object of the lawgiver was to separate this people, and keep them, for a course of ages, distinct from the nations of the earth, not only was the visible hand of the ALMIGHTY repeatedly put forth, and the power of the Spirit manifested among them, but the most effectual human means were also employed, by establishing a peculiar religious system, interwoven with all the customs and practices of daily life. But now that this temporary dispensation had fulfilled its purpose, and the plan of the ALMIGHTY was, on the contrary, to re-unite the portions of mankind, that had been long kept asunder, although the agency of the HOLY SPIRIT was again displayed in the most striking manner, yet here also, as before, a gracious accommodation is vouchsafed to the feelings and constitution of human nature. The habits and opinions, long formed and deeply cherished, are not violently rooted up: the fond partialities of place, of kindred, of national pride and

glory, are not rudely condemned, or required to be abruptly sacrificed ; but the veil is gradually withdrawn from the eyes, and the true Israelite is conducted by a gentle and indulgent hand to the possession of that better inheritance, of which the earthly land of Canaan was an imperfect emblem. Nay, more than this—if it be allowable, in the descendants of Abraham “after the flesh,” to cherish the feeling of national dignity and pre-eminence, it is, in this view of the case, that their honour is most consulted. For, although their rulers rejected the MESSIAH, although they were in consequence soon trodden down, and destroyed, and their “house made desolate,” yet, in reality, God did not *cast off His people*. A remnant of the chosen seed was still preserved : a branch of that stock was visibly strengthened by the hand of God Himself ; and into that branch every scion of the wild olive-tree must first be engrafted, before it can bear fruit unto everlasting life. It was a homage then done to this despised race, and so it was felt by the proud Gentile, to receive the promise of Life through their ministry, to recognise them, as the first-born of God, as the appointed instruments for conveying salvation to all the ends of the earth ; and this high distinction was surely made more unequivocal and apparent by the protracted continuance of that Form of religious worship and of national peculiarity, which was for several years united with the establishment of the Gospel. *Bp. Copleston*. (The fuller Instruction of Apollos. Sermon on Acts xviii. 24.)

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well ; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear :

21 For if God spared not the natural branches, *take heed* lest He also spare not thee.

19 An overweening conceit of our own worth was a disease mortal and fatal to the Jew, and to which the Christian was

most obnoxious. He was newly come out of "the valley and shadow of death" unto "the land of the living," and by the others' fall and loss was entitled to great riches (ver. 12); and therefore he was more subject to this disease of haughtiness of mind. For the orator will tell us, *Nihil insolentius novitio divite*: men, suddenly graced with favours and prerogatives, are most insolent and proud: they have commonly all the vices of rich men, and more. *Farindon*.

20 *Because of unbelief they were broken off.* When a Law is promulged with that evidence, which the *Divine* Legislator (for of *such* I am now speaking), sees to be sufficient for the conviction of a reasonable man, it is concluding too fast to suppose, that I am innocent in rejecting it; or that I am not bound to it, though I do reject it. Error, or *unbelief*, is only indifferent, when it is perfectly involuntary and invincible. . . . Even, in the case of human laws, my rejection of them may be blameable, though I neither admit the authority nor the equity of the laws themselves. For there *may* be evidence enough of both, if I will but attend to it. Now put the case of a Divine Legislator; and what was supposeable becomes certain. For the attributes of the Deity will permit no doubt, but that, when He gives a Law to man, He will afford such proofs of it, as may, in reason, satisfy those, to whom it is addressed: so that their rejection of it can only proceed from some neglect or wilfulness, on their own parts, and not from the want of a sufficient attestation, on the part of the Legislator. You see, then, there is no absurdity in supposing the Law of Christianity to oblige those, who do not receive it. . . . The Jews disbelieved the Gospel, when it was preached to them by our Blessed LORD. But what says the Legislator to these unbelievers? Does He leave them to the Law of Nature, whose authority they did not dispute, or to the Law of Moses, which GOD Himself, they knew, had given them? No such thing: He tells them, that very Law, which they rejected, should "*judge* them" (S. John xiii. 48). And He assigns the reason of this determination; "For I have not spoken of Myself; but the FATHER which sent Me He gave Me Commandment, what I should say and what I should speak;" that is, the Law, I give you, is of Divine

authority; and therefore not to be rejected without blame, on any pretence, by you, to whom the knowledge of it and the proper evidence, on which it rests, have been committed. ii. 2, 3.

Bp. Hurd. (Serm. on Heb. ii. 3.)

No man *stands* in goodness: he is only upheld and supported there, and graciously kept upright. Wherefore "he, that *thinketh* he *stands*" (1 Cor. x. 12), is for that very reason more obnoxious to fall. The Apostle at Rom. xi. 20 expresses the manner, how the best of men do stand—*Thou standest by faith*. Now he, that *stands by faith*, stands not by himself; because faith is properly a recumbency or rest upon another. The Apostle illustrates it by a resemblance, wherein he instructs us, that a good man *stands*, as *the branch of the wild olive* does, when it is *grafted into the good olive tree*; and that is, not in its own virtue, but in virtue of *the root*; and such a root as is naturally not its own. It is remarkable, that the Apostle in that passage calls a bad man a *wild olive tree*—a *wild olive tree*; not barely a *branch*, but a *tree*, which, having a root of its own, supports itself, and stands in its own strength, and brings forth its own fruit; and so does man, in respect of the wild and sour fruit of an ill conversation. He is a *tree*, has a root of his own, and sap, and vegetation, and seminal fruitfulness, and power to bring it forth; but, in respect of good, he is only a *branch*, and all his fruitfulness and all his support depend upon the influence and communications of God. You may see both the doctrine and the illustration of it yet more fully expressed by our SAVIOUR in the beginning of S. John xv. *Dean Young.* (Serm. on S. Matt. xxvi. 35.)

Seeing *faith* is such a choice grace, be stirred up to a more than ordinary care to preserve faith. Keep *that*, and it will keep thee, and all thy other graces. *Thou standest by faith*; if that fails, thou fallest. Where shall we find thee then, but under thy enemies' feet? Be sensible of any danger thy faith is in, like that Grecian Captain, who, being knocked down, asked, as soon as he came to himself, where his *shield* was? This he was solicitous for, above anything else. Oh, be asking, in this temptation and that duty, where is thy *faith*, and how it fares? *Gurnall.* (The Christian in Complete Armour. Eph. vi. 16. Ch. 10.)

S. Paul calleth perseverance *Regina virtutum*, the Queen of virtues; for, however the rest run, and strive, and do masteries, yet *perseverantia sola coronatur*, perseverance is the only crowned virtue. . . . And, to avoid security and to breed in us due care, S. Bernard saith, *Fear* will do it. *Vis in timore securus esse? Securitatem time.* The only way to be secure in fear is to fear security. S. Paul had given the same counsel before, that, to preserve *si permanseris* (if thou continue), no better advice, than *noli altum sapere, sed time*; *Be not high minded, but fear.* Bp. Andrewes. (Serm. on S. Luke xvii. 32.)

What better spectacle for the Church than the synagogue, in whose ruins and desolation we may read the dangerous effects of spiritual pride and haughtiness of mind; not to insult, but tremble. Therefore S. Paul has drawn the picture of her ruin with this impress or motto, *Noli altum sapere. Be not high-minded, but fear.* The best of men are but men, but flesh and blood, subject to infirmities; so that, in this our spiritual warfare and navigation, we should shipwreck often, did we not lay hold on the anchor of *fear*, as well as on that of hope. Each temptation might shake us, each vanity amaze us, each suggestion drive us upon the rocks; but *anchora cordis pondus timoris*, saith S. Gregory; the weight of fear, as an anchor, poiseth us, and, when the storm is high, setteth and fasteneth us to our resolutions. "We walk in the midst of snares," saith the wise man (Ecclus. ix. 13), and, if we swerve never so little, one snare or other taketh us: for there be many—a snare in our lusts, a snare in the object, a snare in our religion, a snare in our very love. If *fear* come not in to cool and allay it, to guide and moderate it, our love may grow too warm, too saucy and familiar, and end in a bold presumption. . . . *Fear* is necessary, and prescribed to all sorts of persons: to them, that are fallen, that they may rise; and to them, that are risen, that they may be strong; and to those, that are strong, that their strength deceive them not. *Farindon.* (Serm. on Ezek. xxxiii. 11.)

21 The faults of others, if we take them in a right view, are not incentives to pride, but motives to humility. We must not argue, that, because *they* are fallen and *we* stand, therefore we

have reason to insult over them ; but, because they are fallen, we also may fall, and, therefore, ought to treat them with that candour, with which we ourselves, when fallen, would be treated. . . . The force of the Apostle's reasoning (Rom. xi. 21—23), as far as it is applicable to offenders in general, standeth thus. Those, who stand, may fall ; those, who are fallen, may recover their ground : the condition of the former is not secure ; the condition of the latter is not desperate : the former are not inviolably good ; the latter are not irrecoverably bad : the state of neither is unalterable : but they may change conditions with each other, so that they, who are now fallen, may then stand ; when those, who now stand, are fallen, and may then have the same advantage over these, as these now have over them. When they are fallen, they will be unwilling to be insulted : whilst therefore they stand, they ought not to trample upon those, who are fallen. *Bp. Smalridge.* (Serm. on Rom. x. 1.)

If they were cut off, who crucified Thee in Thine humbled estate, what may we expect, who crucify Thee daily in Thy Glory ?
Bp. Hall.

Take heed, lest you provoke His sparing Mercy ; and so be given up to His unsparing Justice. *Bp. Medley.*

22 Behold therefore the goodness and severity of God : on them which fell, severity ; but toward thee, goodness, if thou continue in *His* goodness : otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be graffed in : for God is able to graff them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree : how much more shall these, which be the natural *branches*, be graffed into their own olive tree ?

22 *Behold therefore, &c.* This palpable blind obstinacy, which

hath befallen Israel, might persuade us Christians—(were “we not blind also”)—to use that method, which GOD Himself did think most fit for planting true faith in tender hearts. Christian parents, whether bodily or spiritual, should be as careful to instruct their children what the LORD had done to these Jews, as the Israelites should have been to tell their sons what GOD had done unto Pharaoh. His hardness of heart was nothing to their stubbornness; Egyptian darkness was as noon-tide to their blindness; all the plagues and sores of Egypt were but flea-bitings to GOD’s fearful marks upon these Jews: yet is all this come upon them, that *the fulness of the Gentiles might come in*. With a more mighty hand hath GOD brought us out of the shadow of death and dominions of Satan, than He brought the Israelites out of Egypt, out of the house of bondage: with a more powerful and stretched out arm hath He scattered these Jews among all people from the one end of the world to the other, than He brought the frogs, flies, and caterpillars of Egypt (Exod. xiii. 9, 14, 16). . . . He hath commanded the clouds not to rain on the *natural branches*, that the abundant fatness of the root might be wholly communicated to us Gentiles, by nature *wild grafted*. He hath laid His vineyard in Israel waste, and left the hill of Sion—His wonted joy—more desolate than the mountains of Gilboah; that the dew of all His heavenly blessings might descend upon the valley of the nations. Let us not, therefore, “tempt the LORD our GOD,” in asking further signs for confirmation of our faith; for no sign can be given us equivalent to the desolation of the Jews. Such as the days of Jerusalem were in her distress, such we know (but how far more grievous we cannot conceive) the Day of Judgment shall be; even a Day of wrath and a Day of vengeance, an end of days and an end of comfort, a beginning of an endless night of sorrow, troubles, woe, and miseries to the wicked. Lev. xxvi. 14—39; Deut. xxviii. 15—68. *Dean Jackson*. (Works. B. i. ch. 30, s. 7.)

The doctrine that “few are chosen,” though “many be called,” properly understood, has no tendency whatever to make us fancy ourselves secure, and others reprobate. We cannot see the heart; we can but judge from externals, from words and

deeds, professions and habits. But these will not save us, unless we persevere in them to the end; and they are no evidence, that we shall be saved, except so far, ^{as} they suggest hope that we shall persevere. They are but a beginning: they tell for nothing, till they are completed. 'Till we have "done all," we have done nothing; we have but a prospect, not possession. If we ultimately do attain, every good thing we shall have done will have tended to that attainment, as a race tends to a goal; but, unless we attain it, it will not have so tended; and therefore, from no good thing, which we do, can we argue that we are sure to attain. . . . This thought will surely ever keep us from dwelling on our own proficiency, whatever it is: rather it will lead us, with the great Apostle, to "follow after, if that we may apprehend that, for which we are apprehended of CHRIST JESUS." It is not till life is over, when we have lived in the fear of God consistently, when death has put its seal upon us, and cut us off from the chance of falling, that others, surveying us and observing our consistency and perseverance in well doing, will humbly trust, that we are in S. Paul's case, to whom, after "finishing his course," it was revealed, "that a crown of righteousness was laid up for him." *J. H. Newman.* (Serm. on 1 Cor. ix. 24.)

Thou also shalt be cut off. It is certain that the Catholic, or Universal Church, can never fail, and be totally extinguished: this larger Candlestick shall never be removed. We have several promises in Scripture, which assure us of the perpetuity of CHRIST's Church, and that it shall continue even unto the end of the world. So our SAVIOUR promises His Apostles (S. Matt. xxviii.), "Lo, I am with you always, even unto the end of the world;" and again (S. Matt. xvi. 18), it is said that CHRIST has "built His Church upon a rock, and the gates of hell shall not prevail against it." Thus firm and stable is the Catholic Church, as S. Chrysostom speaks elegantly, "It may be assaulted, but not defeated; it may be distressed, but not destroyed; it may be wounded, but it shall not fall; it may be tossed, but not wrecked; it may and shall be militant, but yet never be overcome." But, though the Catholic and Universal Church be thus stable and perpetual, yet no particular Church

can claim this privilege. The Church of any particular place or nation may utterly fail, and have its candlestick removed from it. This is threatened in my text to the Church of Ephesus, and has been the sad fate of several other particular Churches. For where are those many famous Churches in Africa, which were so glorious and flourishing in the days of S. Austin? Where are those seven golden candlesticks, those seven famous Churches of Asia S. John mentions in the three first chapters of this Book of Revelation? Are they not utterly ruined and destroyed? And dwells there anything in these places, but ignorance, barbarity, and Mahometanism? Thus, ye see, it is most plain, that, though the Catholic shall never fail, yet the Church of any particular place and nation may. Though He will not remove His Candlestick quite out of the world, but will always have a Church in some place or other, yet it is not certain it shall be in this or that nation. . . . This Epistle, ye know, is written to the Church of Rome; and if this Church of Rome had been infallible and perpetual, S. Paul had mightily failed in his logic; for he makes them subject to the same fate, which befel the Jews, and that they might fail as well, as the Jews had done. *John March.* (Serm. on Rev. ii. 5.)

- 23 The crime of the Jews bears a near affinity to that of Cain. . . And hath not the very sentence, inflicted on Cain, been executed upon them likewise in every particular? They are "cursed from the earth, which opened her mouth to receive their brother's blood from their hand." The "ground," that once rich and fertile ground, no longer yields to them its strength; but is become a barren and desolate wilderness, sympathising, as it were, with their ungodly hearts, which are barren of every good thought, word, and work, and bring forth no "fruits of repentance" and faith. . . . Seventeen hundred years have passed, since they were "driven out from the presence of JEHOVAH" and the light of His countenance; dispersed, like chaff, to the four winds; "fugitives and vagabonds upon the earth," without a priest, or temple, city, or habitation: every attempt to settle them has been blasted; and yet an indelible "mark" is set upon them, that none should extirpate them. So wonderfully are they punished, so wonderfully preserved for

punishment, and, we hope, at last for mercy ; since *if they abide not still in unbelief, God is able to graft them in again.* While therefore we pray, as we all ought to do frequently and devoutly, for the coming of that blessed and festal hour, when returning Israel shall acknowledge JEHOVAH their Redeemer, and “look on Him, whom they have pierced” (Zech. xii. 10), let us not fail, in the mean-season, to behold in these striking examples of the Divine vengeance the sad and forlorn estate of that soul, from which the faith and love of CHRIST are departed. *Bp. Horne.* (Considerations on the Life and Death of Abel.)

When GOD sees it necessary to vindicate the honour of His Justice to the world, He doth it with that severity, which may make us apprehend His displeasure ; and yet with that Mercy, which may encourage us to repent and return unto the LORD. *Bp. Stillingfleet.*

Abraham the father of the faithful received Isaac on the altar, as one alive from the dead. In what state are his faithless children now ? rejected, exiled, dispersed, despised—nationally dead. Scarcely more difficult is it to believe, when we see (as Jacob their desponding father prepared the expression for them) *all these things against them* (Gen. lxii. 36), that their dry sapless branches will hereafter become fruitful by being *grafted in again into their own olive tree*, than it was hard once for the patriarch to have any hope of Isaac’s restoration to life—his virtual resurrection (Heb. xi. 19). Thus the faith of Abraham remains to be again tried, after a somewhat like manner, in his posterity. GOD, having, once for all, given His promise of life, seems to have passed a sentence of death upon it, and all human means and probabilities of its full accomplishment. Can these dry bones live ? Yes : He, who said, *In Isaac shall thy seed be called*, has also said, *There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob : for this is My Covenant with them, when I shall take away their sins.* There seems to be a peculiar force in the expression, for *God is able to graft them in again* ; intimating the utter impotency of man for so great a work, and directing our hopes and prayers to Him, who is alone “mighty to save,” and to bring them into the

celestial inheritance of the Church, as He once brought their ancestors into the promised land. xvi. 25 ; Deut. vii. 17 ; Jer. xxiii. 5—8. *J. F.*

- 24 Some places there be, even in the New Testament, whose force or elegance cannot be apprehended without some skill, either experimental or speculative, in meaner faculties. . . . He, that knows not so much in the art of grafting, as that the graft doth sweeten the sap and moisture, which it receives from the stock, not participating of its sourness, shall hardly understand S. Paul's meaning ; *If thou wert cut out of the olive tree, which is wild by nature, and wert grafted contrary to nature in a good olive tree, how much more shall these, which be the natural branches, be grafted into their own olive tree?* To graft wild plants in sweet stocks—(at least for the graft so planted to prosper)—is contrary to the ordinary custom of nature ; and it is, particularly, more contrary to the nature of the olive, than to any other tree ; because it will hardly admit of any graft, by reason of its fatness ; nor will the grafts of it easily thrive in any other stock, if we may believe such, as write of plants. *Dean Jackson.* (Works. B. vii. s. ii. 4, 5.)

That many of the Jews, when liberated from their state of oppression, will return to Judea appears probable from the general tenour of prophecy, and from their own natural and unconquerable attachment to their country ; but we know not for what purpose they *all* should return thither ; and it is perfectly unnecessary to contend for the fact, or to impose it, as a tenet of faith. We perceive no reason why they should leave the nations, in which they live, when those nations are no longer heathen. Nor is it possible, in numerous cases, to tell who are Jews, and who are not. It is also true, that, before Judea could nourish the whole body of Jews, even in their present reduced state, the ancient fertility, which was taken away according to prophecy (Deut. xxviii. 23), must be restored by a miracle. But we have no warrant to look for a miracle, under the finished dispensation of the Gospel. We possess “the *more* sure word of prophecy” (2 S. Pet. i. 19). We expect no miracle for the Jews, but that of their conversion to Christianity ; which will be a greater miracle, than, if the first Temple were to rise in its

gold and costly stones, and Solomon were again to reign over them "in all his glory." *Dr. Buchanan.* (Christian Researches in Asia.)

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits ; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved : as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob :

27 For this is My covenant unto them, when I shall take away their sins.

28 As concerning the Gospel, *they are* enemies for your sakes ; but as touching the election, *they are* beloved for the fathers' sakes.

29 For the gifts and calling of God *are* without repentance.

25 *Blindness—ἀπὸ μέρους—in parts is happened unto Israel.* This is his meaning: and, for the observation of it, take notice of these two things. 1. That the Apostle, throughout the whole chapter, never mentions the Jews, but *Israel* ; because he is treating of the whole seed of Israel, not the Jews only of the two tribes, but the Israelites of the ten tribes also. 2. The seed of Israel, then, considered in general, had blindness happened to them, *in parts* ; 1, the ten tribes were blinded by Jeroboam's idolatry ; and that was their ruin and casting off. Then, the two tribes were blinded by their traditions ; and that was their ruin, also, and casting off. Now this is *the mystery*, which he would *not* have them *ignorant of* ; that, whereas the Gentiles were blinded also, as well as Israel ; and before and longer than Israel ; and that there were many prophecies and predictions, that they should be at last unblinded, and come to the light, it pleased God to conclude Israel under blindness too—first, the ten tribes ; then, the two—till the Gentiles should

be unblinded by the coming in of the light of the Gospel; and then Israel is unblinded also; that is, that "remnant of them, that belonged to the election of grace," as he speaks ver. 5. Thus *God concluded all* under blindness; all *under unbelief*; that He might *have mercy upon all*; the Gentiles under unbelief, the ten tribes under unbelief; and the two tribes under unbelief; that at length He might, as He did, at the bringing in of the Gospel—*shew mercy unto all*—in bringing Jew, Gentile, and Israelite to believe. *Dr. Lightfoot*. (Explanation of divers difficult places of Holy Scripture. Decad. iii. 7.)

We shall find in the prophecies of the Scriptures, that there are two sorts and times of the calling of the Gentiles: the first is that, which should be with the rejection and casting off of the Jews, and, as S. Paul saith, *to provoke them to jealousy*; such a calling, as should be, in a manner, occasional, that GOD might not want a Church, the time the Jews were to be cast out; for this is that, which S. Paul means (xi. 15), that *the casting away of the Jews* is the calling of the Gentiles, or *reconciling of the world*: whence we may see, that the Apostles were not to preach CHRIST to the Gentiles, until, being first offered to the Jews, they refused Him; and this is that calling of the Gentiles, which hitherto hath been for many ages. But there is a second and more glorious calling of the Gentiles to be found in the prophecies of Scripture; not a calling, as this is, wherein the Jews are excluded, but a calling, wherein the Jews shall have a share of the greatest glory, and to have a pre-eminence above all other nations, when "all nations shall flow unto them," and walk in their light: for the calling of the remainder of the world, which is not yet under CHRIST, is reserved for the solemnising of the Jews' restitution. This is that calling and that time, which he calls *the fulness of the Gentiles*. *I would not brethren*, saith he, &c. This is that time, whereof he speaks, that, if the present *fall* of the Jews be *the riches of the world*, and their *decay* the *riches of the Gentiles*, how much more shall their *fulness* be the fulness of the Gentiles? This is that glorious time, which the prophecy of my text principally, if not altogether, intended: for, if the fulness and enlargement of the Church be here described, then it must

needs be, that the time hereof hath never yet been, because as yet *the fulness of the Gentiles*, whereof S. Paul speaks, is not yet *come in*. *J. Mede.* (Serm. on Isa. ii. 2—4.)

- 26 That, which some call divers senses of the same Scripture, is indeed but divers parts of one full sense. This prophecy (Isa. lx. 1) is, out of question, a most rich description of the Kingdom of CHRIST under the Gospel. And in this sense this invitation to “*arise and shine*” is mainly addressed to the mystical Jerusalem; yet not without some privilege to the literal Jerusalem beyond other people. They are first invited to “*arise and shine*,” because this sun arose first in their horizon. CHRIST came of the Jews, and came first to them. “*The Redeemer shall come to Zion*,” says our Prophet in the former chapter. But miserable Jerusalem “*knew not the day of her visitation, nor the things that concerned her peace; and therefore they are now hid from her eyes*.” She delighted to deceive herself with fancies of I know not what imaginary grandeur and outward glory, to which the promised MESSIAH should exalt her, and did in that kind particularly abuse this very prophecy; so, doting upon a sense grossly literal, she forfeited the enjoyment of those spiritual blessings, that are here described. But undoubtedly that people of the Jews shall once more be commanded to “*arise and shine*,” and their return shall be the riches of the Gentiles; and that shall be a more glorious time, than ever the Church of GOD did yet behold. Nor is there any inconvenience, if we think that the high expressions of this prophecy have some spiritual reference to that time; since the great Doctor of the Gentiles applies some words of the former chapter to that purpose (Rom. xi. 26). They forget a main point of the Church’s glory, who pray not daily for the conversion of the Jews. *Abp. Leighton.* (CHRIST the Light and Lustre of the Church. Serm. on Isa. lx. 1.)

Whether the conversion of the great body of the Jewish people to Christianity shall precede, or follow, their restoration to the inheritance of Abraham and his seed, is not, I think, distinctly foretold in Scripture. Something may be said for either supposition. . . . The circumstantial details of those great events are left in that partial obscurity and indistinctness, which

shroud from our view the particular features of many solemn scenes in the future history of CHRIST'S Church; while their great outlines stand clearly out in the light of prophecy. Enough is revealed to keep alive our watchfulness; but not enough to gratify our curiosity. Almighty GOD condescends to work by human agency in the fulfilment of His great purposes of mercy to mankind; and we know not in what degree their final consummation may be hastened by our diligence, or retarded by our coldness and neglect. As we are bound to labour continually for the advancement of His glory, in the accomplishment of His known designs, the precise mode in which they are to be finally completed, is perhaps left in obscurity and doubt, in order that we may not be tempted to relax our efforts to promote it. It may be that a general conversion of the Jewish nation (?) will be suddenly effected by some miraculous display of Divine power; but we cannot tell what preliminary steps may be required on the part of GOD'S servants; nor in what degree their charitable efforts may prepare these their elder brethren for a return into the bosom of their common FATHER. *Bp. Blomfield.* (Serm. on Rom. xi. 1.)

28 That the whole nation of Israel was given up by GOD, upon the sin of the golden calf, is plain from Acts vii. 42; "GOD gave *them* up," that is, the whole people. But here two things seem strange: *first*, that they should be a covenanted people; and yet such a people given up: *secondly*, that they should be given up; and yet remain a people still. This was at the beginning of the state of the Jews; and they continued a people still above a thousand years: yet this fate and doom appeared all along in them, that they were an idolatrous people. Only after the captivity they were not; for then they were given up to traditions. But, though GOD had thus given them up, yet He spared His ordinances among them; yet He spared them from utter ruin: and that for two reasons—*first*, because of His covenant to their fathers (Ezek. xx. 37) . . . and *secondly*, for His own Name's sake (Ezek. xxxvi. 22; Gen. xii. 1, 2; Heb. ii. 16. *Dr. Lightfoot.* (Explanation of divers difficult places in Holy Scripture. Decad. i. 5.)

The pious children of evil parents are to stand firm upon the con-

fidence of the Divine grace and mercy, and upon that persuasion to work upon a new stock. For it is certain that a person may derive a blessing upon his posterity, as that his parents could transmit a curse; and, if any man by piety shall procure God's favour to his relatives and children, it is certain that he hath done more than to escape the punishment of his father's follies. "If sin doth abound," and evils by sin are derived from his parents, "much more shall grace superabound," and mercy by grace. If he was in danger from the crimes of others, much rather shall he be secured by his own piety. For, if God punishes the sins of the fathers to four generations, yet He rewards the piety of fathers to ten, to hundreds, to thousands. Many of the ancestors of Abraham were persons not noted for religion, but suffered in the public impiety and almost universal idolatry of their ages. And yet, all the evils, that could thence descend upon the family, were wiped off, and God began to reckon with Abraham upon a new stock of blessings and piety; and he was, under God, the original of so great a blessing, that his family for fifteen hundred years together had from him a title to many favours; and whatever evils did chance to them in the descending ages were but single evils, in respect of that treasure of mercies, which the father's piety had obtained to the whole nation. . . . (Hence we learn) how great, and how sure, and how preserving mercies a pious father of a family may derive upon his succeeding generations: and, if we do but "tread in the footsteps of our father Abraham," we shall inherit as certain blessings. . . . Every man, that would either cut off the title of an old curse, or secure a blessing upon a new stock, must make virtue as large in the fountain, as he can; that it may the sooner water all his relatives with fruitfulness and blessings. And this was one of the things, that God noted in Abraham, and blessed his family for it and his posterity—"I know that Abraham will teach his sons to fear Me." When a man teaches his family to know and fear God, then he scatters a blessing round about his habitation. And this helps to illustrate the reason of the thing, as well as its certainty. We hear it spoken, in our books of Religion, that the faith of the parents is imputed to their children to good purposes; and that a good

husband sanctifies an ill wife, and “a believing wife an unbelieving husband,” and either of them makes the children to be sanctified; “else they were unclean and unholy;” that is, the very designing children to the service of God is a sanctification of them; and therefore S. Jerome calls Christian children, *candidatos fidei Christianæ*. And, if this very designation of them makes them “holy,” that is, acceptable to God, entitled to the promises, partakers of the Covenant, within the condition of sons, much more shall it be effectual to greater blessings, when the parents take care that the children shall be actually pious. *Bp. J. Taylor.* (The Entail of Curses cut off. Sermons on Exod. xx. 5, 6. Sermon. iv. p. 2.)

29 *The gifts and calling of God* are mentioned together, because it is merely of His free *gift* that we Gentiles have been *called* to the terms of His holy religion. The God, who called Abraham from his country and kindred, and afterward called the Gentiles throughout the world by the ministry of His Apostles, “granting them repentance unto life,” hath by the same act of grace entitled us to the benefits of the Evangelical Charter; and, when we are no longer “worthy of our vocation,” He may disfranchise us, or, to use the language of the Apostle, He, that grafted us into His Church, may cut us off from it, and reject us, as He hath actually rejected the Jews, for an example to us. It is now as possible for a man to forfeit his station under the Gospel, as it was for Adam to forfeit Paradise; and the ready way to this is proudly to arrogate such rights, as we have not: for thus the Jews did. They boasted that they had “Abraham for their father,” and were “never in bondage.” *Wm. Jones.* (A Preservation against Socinians. Ch. vii.)

It is easy to perceive, that God’s government of the world is directly contrary to the Epicurean notion, that all things are left to chance; but it may not immediately occur to you, that it essentially differs from the fatality or necessity of the Stoics. . . . Fatality excludes every idea of Justice and of Mercy; the attribute of Wisdom does not belong to it: it rests solely and entirely upon power, or, more properly speaking, upon force, which it supposes to be inherent in the nature of things, and not to be spontaneously directed by a superintend-

ing and controlling goodness. Such is fatality: but the disposing Providence of GOD, as received by the Christian, is a grand system resulting from the combination of all the attributes, which we ascribe to the ALMIGHTY, conspiring to the best of ends. In that system, His Justice invades not human freedom; His Mercy and Grace assist human weakness; His Wisdom is engaged in plans of ultimate and eternal good; and His Power is exerted in their accomplishment. The notion of such a Providence differs from that of fatality, as the stern decrees of an inexorable tyrant differ from the tender mercies of a parent. A subjection to fatality chills every generous feeling of the heart, thwarts every fair and noble purpose, and blasts every hope; while the doctrine of a Providence is full of consolation, whispering peace to those, who know that "all things"—whether prosperous or adverse—"work together for good to them, that love GOD." *Bp. Middleton.* (National Providence. Sermon on Acts xvii. 26, 27.)

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For GOD hath concluded them all in unbelief, that He might have mercy upon all.

30 When we see the Jews for so great a length of time preserved under calamities, which would have been long since the ruin of any other people, our regard and attention ought to be strongly excited towards them. Extraordinary was their beginning, and their progress; more extraordinary perhaps will be their end . . . when their dispersion shall cease, and their blindness be removed. "Glorious things" are spoken of them by their own prophets; which do not seem as yet to have received their full and proper accomplishment. . . . The very *mercy* (xv. 9) shewn to the Gentiles is to be a means of bringing the Jews to the faith; and we can perhaps nowhere meet with an instance of a more popular and affectionate turn, than that, by which S. Paul seems

to find a reason for his zeal to convert the Gentiles in his love to his own countrymen the Jews, that he may thereby *provoke them to emulation*. Let us second his endeavours to effect this by our love and good works. Let us in our lives and conversations shew them a religion, whose attractive excellence may invite and compel them to embrace it. Nor let us omit to observe that, as Gentiles, while we labour to promote their interest, we shall likewise, by so doing, promote our own. *For if the fall of them, &c.* (ver. 12.) . . . And let the Daughter of Zion then lead the way, restored to her pre-eminence among the Churches! We will not envy her the honour, as she formerly envied us Gentiles: but rather rejoice and shout with her in the Day, when she shall be led to acknowledge her King—the King of Righteousness, Salvation, and Peace; the once lowly, but now exalted “JESUS of Nazareth,” whom we shall behold glorious, as Jerusalem herself can wish, riding upon the heavens in Power and Majesty unutterable, amidst the acclamations of Saints and Angels. *Bp. Horne.* (Serm. on 1 S. John i. 11, and Zech. ix. 9, 10.)

- 32 'Tis commonly said, that the world was made for the Glory of GOD; but this is said, “after the manner of men.” For desire of Glory is attributed to GOD in the same manner, as anger, love, revenge, eyes, and hands. When therefore the Scripture teaches us, that the world was created for the glory of GOD, 'tis to be understood, that the Divine attributes, namely Power, Goodness, and Wisdom, shine forth as clearly in His work, as if He had no other intent in making them, besides the ostentation of these attributes; nor could they have answered the end more fitly, if they had been designed for glory. *Abp. King.* (An Essay on the Origin of Evil. Ch. i. s. iii. 10.)

Christianity is a stupendous complicated scheme, and such as could never have entered into the head of uninspired man; beginning from Eternity, carried on with great uniformity, and ending only, where all things are lost, as to our knowledge, in Eternity. Whatever exceptions may be raised against this or that Prophecy, it appears, upon the whole, that none could have formed and thus far executed so uniform a plan, reaching throughout all ages, but that Being alone, whose views extend,

throughout all ages, "from everlasting to everlasting." And could we take in the whole compass of Providence from first to last, tracing each link of the chain, we might find there was not only a consistency, there was even a connection between all revealed truths. Truth, like a large diamond, would be most beautiful, could it be had by us unbroken; each part lending a lustre to its neighbouring parts, and receiving it back from them, and all of them conspiring in a social union to brighten and ennoble the whole. But such is the poverty of our understanding, that, not being able to be at a sufficient expense of thought to purchase it whole and undivided, we are forced to content ourselves with some disjointed and independent parts of it. xvi. 25—27. *Jer. Seed.* (The usual objections against Revelation founded on ignorance. Sermon on 1 Cor. i. 25.)

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* His judgments, and His ways past finding out!

34 For who hath known the mind of the LORD? or who hath been His counsellor?

35 Or who hath first given to Him, and it shall be recompensed unto him again?

36 For of Him, and through Him, and to Him, *are* all things: to whom *be* glory for ever. Amen.

33 How instructive is this sudden burst of adoring admiration and wonder, as it closes the doctrinal part of the Epistle, and shews the holy and humble mind, in which S. Paul, in writing, yielded himself to the dictation of the Spirit! *J. F.*

It is but justice, that we should stifle our doubts and suspend our censure of the Divine proceedings, when we consider how far both His counsels and His actions are raised above our inquiries. How can we, without the guilt of confidence and rashness, prescribe rules to power, wisdom, and goodness, in their own nature infinite? We know not where God began, nor where He will make an end. His wisdom comprehends a thousand things we

can never think of; and His Omnipotence can accomplish ten thousand more, which we can never so much as fancy possible: past, present, and to come, form but one entire prospect to Him; and, though things appear confused, scattered, mangled, and dismembered to us, to Him they appear uniform, regular, and harmonious. We can therefore no more judge of the wisdom, justice, or goodness of God, by any particular instances of Providence, disjointed from the whole, than we can of the beauty and spirit of a poem by some shattered, confused, and incoherent fragments. The world, in a word, is often wont and very properly to be compared to a well laid dramatic plot, which, though to the spectator, who beholds some part only, it seems ravelled and entangled, yet to the author, who walks within the mysteries of his own scenes, the whole appears smooth and natural; and, if you have the patience to sit it out to the last act, it will appear so to us too. The Day is just ready to open, that will decipher all the riddles of Divine Providence, unravel all the intricacies and unfold all the mysteries of its elaborate scenes; and we shall then see perfection rising out of corruption, like light out of darkness; sin ending in holiness, and the miseries of all, who do not wilfully obstruct it, in happiness. In the meanwhile, our business is not to intrude ourselves into the counsels of God, to arraign the conduct, which we do not understand; much less to reject a Providence, because we cannot discover the hidden springs, trace the various windings, and ken the distant ends of it, but to adore the wisdom, which we cannot fathom, and with an humble awe to magnify and revere those counsels, which we cannot penetrate. *Dr. Lucas.* (Serm. on Job xi. 7.)

I see not, why we may not say, that, by the notion or idea we have of God, and by the help of some attributes we already know He has, we may, *in general*, conceive, that He has other perfections, that we yet know not, *in particular*; since of those attributes, that we do already know, *though* the irrelative ones (if I may so call them), such of His Self-existence, Eternity, Simplicity, and Independency, may be known by mere speculation, and, as it were, all at once by appearing to us, as comprehended in the notion of a Being absolutely perfect; *yet*

there are divers relative attributes or perfections, that come to be known but successively, and, as it were, by experience of what He has actually done, in relation to some of His creatures. As the mercy of GOD was not known by Adam himself before his fall; and GOD's fidelity or faithfulness to His promise, as, particularly, that of sending "the MESSIAS" in the "fulness of time," was not (not to say, could not be) known, but in process of time, when some of them came to be fulfilled. And therefore, since some of GOD's perfections require or suppose the respective natures and conditions of His creatures, and the actings of some of them towards Him, as well as some of His towards them, we, that cannot be at all sure that He may not have made many sorts of creatures, and have had divers relations to them, according to their several states and conditions, that we are altogether unacquainted with, cannot know but that some of the attributes of GOD, exercised towards these creatures, may remain unknown to us. iii. 21; iv. 17; xvi. 25, 26; *Hon. R. Boyle.* (Fragment of a Discourse, "Of the High Veneration Man's Intellect owes to GOD, peculiarly for His Wisdom and Power." P. 61. Edit. London, 1711.)

- 34 The way and progress of man's wit is to run through certain objections, and at last to come to clear determinations. *Counsel* among us is a rational remedy against rash and precipitate proceedings. Beware to think that these rules do include Almighty GOD. There is counsel in GOD, not by way of deliberation and discourse, but because His Infinite Wisdom has decreed all things, both which way they shall tend, and the bounds, which they shall not pass: and that is the event of counsel. *Concilium dicitur non propter inquisitionem, sed propter certitudinem cognitionis*, says Aquinas; that is, counsel is attributed to GOD, not because He doth advise and demur, much less, because He doth require the suffrages and opinions of others; but, forasmuch as He hath established all things, how they shall be effected in the fulness of time: therefore that Order and Decree, which is the upshot of counsel among men, is called, in order to help the infirmity of our capacity, Counsel in the Most High. Damascen was so curious in this, that he chose words on purpose to distinguish between GOD and man

In Deo est θέλησις, non βούλησις; a resolution, you would say, not a consultation; for all things are manifest to Him at once, both of things, that are, and things, that shall be; nay, of things, that are only possible in themselves, and never shall be. But S. Paul prevented Damascen, and avoids that distinction, by putting those words together to make one sense; "Being predestinated according to the purpose of Him, who worketh all things after the counsel of His own Will—κατὰ βουλὴν θελήματος. (Acts ii. 23.) *Θέλησις* and *βούλησις*, Will and Counsel, are united in the operations of GOD. When you hear of His counsel, conceive the wonderful and mysterious wisdom of GOD. When you hear of His will joined to it, observe His free power and authority. It was of old the description of a tyrant, that his will was law. *Sic volo, sic jubeo*. He managed all things, according to the decree of his will; but, if you looked for counsel, you would find nothing but rashness, and, for the most part, injustice: but in all the statutes and Ordinances of GOD, there is counsel in His will; *summa ratio*, verity and judgment in all things, that He hath appointed—yet *summa libertas*. Nothing impels GOD to any decree, but His own free will and election, tempering all things with wisdom and justice. GOD doth decree both the means and end of all things, and hath set them a law, as David says, "that they shall not pass." *Bp. Hacket*. (Serm. 5, on the Passion. Acts ii. 23.)

Where GOD Himself doth speak those things, which, either for height and sublimity of the matter, or else for secrecy of performance we are not able to reach unto, as we may be ignorant without danger, so it can be no disgrace to confess that we are ignorant. . . . He is above, and we upon earth: therefore it behoveth us that our words be wary and few. (Eccl. v. 2.) . . . That Law Eternal, which GOD hath made to Himself, and thereby worketh all things, whereof He is the cause and Author—that law, in the admirable frame whereof shineth with most perfect beauty the countenance of that Wisdom, which hath testified concerning herself, "The LORD possessed Me in the beginning of His way; even before His works of old, was I set up" (Prov. vii. 22)—that law, which hath been the pattern to make, and is the card to guide the world by—that law, which

hath been of God and with God everlastingly—that law, the Author and observer whereof is one only God, to be Blessed for ever—how should either men or Angels be able perfectly to behold? The Book of this law we are neither able nor worthy to open and look into. That little thereof, which we darkly apprehend, we admire: the rest with religious ignorance we humbly and meekly adore. Seeing therefore that, according to this law, He worketh, *of whom, through whom, and for whom are all things*, although there seem unto us confusion and disorder in the affairs of this present world, *tamen quoniam bonus mundum Rector temperat, rectè fieri cuncta ne dubites* (Boethius. Lib. iv. de Consol.), let no man doubt but that everything is done well; because the world is ruled by so good a guide, as transgresseth not His own law, than which nothing can be more absolute, perfect, and just. *Hooker.* (Eccl. Pol. B. 1. ch. ii. 2, 5, 6.)

We must not press into the Privy-chamber of His secrets, whose counsels are unsearchable. We should praise Him in those things we know, and wonder at Him in those things we know not. He hath given no man leave to be over curious with His work, and much less to meddle with the depth of His counsel. *Sutton.* (Disce vivere. Ch. 25.)

35 *Who hath first given unto Him?* God's spiritual and redeeming mercies are all preventing mercies. His thoughts of love to us were His eternal thoughts, and from everlasting. He loved us, before we loved Him; nay, before we could love ourselves, or had our being. We had a being in His love, before we had a being in ourselves. S. John gives us a good *caveat*, that we mistake not ourselves on this point. "We love Him, because He first loved us." Our love to Him—'tis the second hand, and by reflection only; as the looking-glass returns the schemes of the face, because the face first looks upon it. iv. 17. *Bp. Brownrig.* (Serm. 4, on Christmas Day. 1 S. John iv. 10.)

36 *Of Him* they are, as the original Author and Creator; *through Him*, as the giver and conveyer of them to us; and *to Him* they are, to His honour, for His use, and in His disposal; and no further or longer ours, than He is pleased in mercy not in justice, as a free gift not a debt, to dispense them to us. Be we in our

own opinions never so deserving, yet we cannot plead merit with God. As our sins do Him no harm, so our righteousness does Him no good. As those, through His infinite mercy will not exclude us from all hope of His favour, so neither will our pretended virtues give us any certain and just title to receive of Him what we ask. Job xxxv. 7, 8; xxii. 2, 3, 5. *Bp. Smalridge.* (Serm. on Job xxi. 15.)

The *Gloria Patri* is a paraphrastical exposition of that excellent speech, Rom. xi. 36, used in the Church to manifest our sound judgment, in matters of doctrine, concerning the Sacred TRINITY. . . . *Amen* is used in Holy Scripture three ways—*Nominaliter*; as a noun, for truth (Rev. iii. 14); *Adverbialiter*; as an adverb, for verily (S. John iii. 5); *Verbaliter*; as a verb, signifying, So be it (Deut. xxvii. 15). *Dean Boys.* (Exposition of the Communion Service.)

So wondrously complicated is the machinery of moral government arranged and regulated by God, that disobedience is made to subserve His purpose, as well as obedience. By bringing good out of evil He "causeth the wrath of man to praise Him," and thus, in fact, reduces to Himself those very things, which seemed most opposed to His purposes. "Great then art Thou, O God, and greatly to be feared: for *of Thee, and through Thee, and to Thee are all things.*" Where is the heart, and where is the tongue, which will refuse to add *Amen* to the Apostle's Doxology, *to whom be Glory for ever and ever?* We are told by one of the old Fathers, that, in the early days of the Church of Rome, the *Amen* of the congregation was like a peal of thunder. Our modern *Amen* is languid and listless. One thing, however, should be carefully observed, that, whether we do, or not, heartily assent to the Doxology of S. Paul, the Glory spoken of shall verily be ascribed, and for ever and ever; yea, for ever shall worship, and honour, and praise, be given to the One true God. Oh, that we could pierce the veil, and hear that multitude, which no man can number, uttering, according to S. John's description, with a loud voice—no coldness, no apathy, no languor—uttering with a loud voice their choral peal of honour, and glory, and power! The slightest glimpse of the occupations of heaven, the faintest echo of its melodies,

would cause our hearts to bound high within us, when the Church directs us to exclaim, "Glory be to the FATHER, and to the SON, and to the HOLY GHOST." Oh, that heaven were more thought of! more prayed for! If ever we tread those shining Courts, we shall marvel and be ashamed at the remembrance, that, when there was *Glory to God* in the ascription, there was listlessness of soul in the *Amen*. *H. Melvill*. (Serm. on Text.)

CHAPTER XII.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto GOD, *which is* your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

1 *I beseech you therefore.* It is a good observation of Tertullian, that heretics are wont first to persuade, then to teach; on the contrary, that Orthodoxes are first to teach, and then to persuade: the which is S. Paul's ordinary method; first, *monere*, then *movere*. . . . It is well observed by S. Chrysostom, that all the Sacred Epistles of this Apostle stand on two legs especially; to wit, explications, or doctrines of holy life; and applications, or exhortations to godly life. The former chapters in this Epistle are spent in dogmatical conclusions appertaining to belief. The residue contain moral instructions of honest conversation and love; wherein our Apostle teacheth how we

should behave ourselves to GOD and man—and that, by precept and pattern; by precept in ch. xii.—xv.; by pattern in ch. xvi. *Dean Boys.* (Exposition of the Dominical Epistles, &c. First Sunday in Advent. First Sunday after Epiphany.)

Our LORD and His followers, who “knew what was in man,” were well aware that such a being could not be practically influenced by an appeal to his understanding alone. They did not therefore make religion a matter of mere prudent calculation, but of affectionate zeal. . . . S. Paul, in exhorting the Churches, alludes *occasionally* only to the rewards and punishments of a future state, and the folly of not preparing for it; but he insists *continually* on the *mercies*, which GOD has *already* shewn us, and the gratitude we ought to feel for them, and strives to fill us with an earnest desire of pleasing Him, and an abhorrence of sin, as odious in His sight. For example, when he tells the Colossians to “forgive one another, if any man have a quarrel against any,” it is on this ground—“even as CHRIST forgave you;” and again, “Children, obey your parents in all things, for this is well pleasing unto the LORD;” and again, “Be ye followers of GOD as dear children, and walk in love, as CHRIST also hath loved us, and hath given Himself for us.” From these and innumerable similar passages it is sufficiently evident, that the Christian, if he would listen to and imitate the teaching of CHRIST and His Apostles, must not be contented to dwell merely on the rewards and punishments of the next world, and the importance of striving for the one and guarding against the other, (though these should be ever present in his mind); but he must also endeavour to “set his *affection* on things above,” to fill his heart with “the love of CHRIST,” with admiration for the blended majesty and loveliness displayed in His sojourning on earth, with gratitude, not only for the Redemption by Him, but also for His condescending goodness in visiting His people in the flesh to declare to them the invisible GOD, and with an active zeal to serve Him as perfectly as possible, in proof of his reverence and affection. These are the prevailing and principal motives in the mind of a sincere Christian: these are what our LORD and His followers were the most anxious to instil into the hearts of their disciples. xiv. 7—9. *Abp. Whately.* (Es-

says on some of the Peculiarities of the Christian Religion. No. 3.)

Passing by the prefatory clause of the words, wherein our Apostle applies himself to the Jews at Rome, with the most endearing compellation (*My brethren*), with the most respectful address (*I beseech you*), and with the most obliging argument (*By the mercies of God*)—giving us a specimen, through all, of the proper sweetness of a Christian application, and the most hopeful method of edifying those, with whom we have to do—I say, passing by this prefatory clause, the rest of the words present these two matters to our consideration: namely, 1. the nature; and 2. the commendation, of the Christian Sacrifice. The nature of it is implied in these words, *that ye present your bodies a living sacrifice*; and its commendation in the following, where the Apostle says of this sacrifice, that it is *holy, and acceptable unto God, and our reasonable service*. I begin with the consideration of the nature of the Christian sacrifice; concerning which the several expressions offer me to observe these three things—its matter—its form—and its quality. Its matter is said to be *our bodies*; its form, that *they be presented unto God*; and its quality, that it must be *a living sacrifice*. Dean Young. (Serm. on the Text.)

GOD is “a Spirit;” and what can be more suitable unto Him, than that, which is spiritual? Therefore ever, in the legal, He did aim at the spiritual; as you may gather out of the New Testament. The Gospel is set forth in terms of the Law: to preach is *ἱερουργεῖν*, to play the Priest; the people converted are called *θυσία* and *προσφορά*, a sacrifice and oblation; the skilful handling of the Scriptures is *ὀρθοτομεῖν*, “rightly to divide the Word:” yea, the Word itself is by S. Paul said to be “sharper than any two-edged sword,” (or sacrificer’s knife), “piercing even to the dividing asunder of the soul and the spirit.” Heb. iv.; the whole passage is full of sacrificing phrases. Bp. Lake. (An Exposition of Ps. li. 17.)

2 The wisest of men in all ages have ever thought it prudence to conform to the innocent, though otherwise not convenient, customs of the age and place, wherein they lived. And ’tis observed, concerning our Blessed SAVIOUR Himself, who was the Wisdom

of the Eternal FATHER, that, when He condescended to put on flesh and live among men, He condescended yet further, and complied with all the received customs and manners of the Jewish nation. And indeed "He became in all things like unto His brethren, sin only excepted." Innocence was His only singularity. And this, in one word, is our measure: we may and ought to be conformable, as far as the bounds of innocence: *usque ad aras* is the measure of our civil conversation, as well as of our friendship and dearer intimacies. For why should we shew so much disrespect to our company, as to quit the road they have taken, if we may safely travel in it? The *conformity*, therefore, which we are here cautioned against, is that of imitating the general practice of the world as to actions, not of a civil, but of a *moral* nature. We must not be conformed to the general morals of this world. . . . For then 'tis plain, that we are of the number of those low and unconsidering spirits, that "love the praise of men more than the praise of God." Let us not therefore be led away, with noise and popularity: nor be frightened from our duty by those empty anathemas of the multitude, the censure of unsociableness, preciseness, and singularity. Let us be sure, by doing our duty, to satisfy our own consciences, whatever others do or think. Let us not be carried away in the polluted torrent of the age, nor be fools for company. Let us for once dare to be wise, and be guilty of the great singularity of doing well, and of acting like men and Christians; and then, if we can have the liking and approbation of the world, well; if not, the comfort is we shall not much want it, and we shall gain something by our singularity, which the others cannot by their numbers; the favour of God, and deliverance from the wrath to come. xiv. 18. *John Norris*. (Serm. on Text.)

That ye may prove, &c. The children of God delight in offering sacrifices to Him; but, if they might not know that they were well taken at their hands, this would discourage them much: therefore this is added. How often do the godly find it in their sweet experience, that, when they come to pray, He welcomes them, and gives them such evidences of His love, as they would not exchange for all worldly pleasures! And, when this doth not so presently appear at other times, yet they ought to be-

lieve it. He *accepts* themselves and their ways, when offered in sincerity, though never so mean: though they sometimes have no more than a sigh, or a groan, it is most properly a spiritual sacrifice. . . . We see so much in our best services, so many wanderings in prayer, so much deadness, &c., as would make us still doubtful of acceptance; so that we might say with Job, "Although He had answered me, yet would I not believe that He had hearkened to me;" were it not for this, that our prayers and all our sacrifices pass through CHRIST's hand. He is that "Angel, that hath much sweet odours to mingle with the prayers of the Saints" (Rev. viii. 3, 4). He purifies them with His own merits and intercession, and so makes them pleasing unto the FATHER. How ought our hearts to be knit to Him, by whom we are brought into favour with GOD, and kept in favour with Him, in whom we obtain all the good we receive, and in whom all we offer is accepted! In Him are all our supplies of grace, and our hopes of glory. viii. 26. *Abp. Leighton.* (Comment. on 1 S. Pet. i. 6.)

It is observable, that, in the Scripture, there is mention made of a threefold Will of GOD (Rom. xii. 2)—τὸ ἀγαθόν, καὶ ἐνάρεστον, καὶ τέλειον; that Will, which is *good*; that, which is *pleasing*; and that, which is *perfect*. The first of these denotes absolute Duty; the two last the various degrees of *Perfection* and heroic excellence. Thus, "for S. Paul to preach the Gospel to the Corinthians was an act of strict duty, which he could not leave undone without incurring that woe, which he annexes to the omission of it (1 Cor. ix. 16); but to preach without charging them was an instance of generosity, and in that respect there was room for boasting" (2 Cor. xi. 10); as Dr. Hammond quotes from Theophylact. Thus, again, for a Jew to allot the tenth part of his revenue, every third year, toward the relief of the poor, was an act of express duty, and, in doing of that, he would but satisfy the obligation of the Law; but now if, in his charitable contributions, he should exceed that proportion, according to the degrees of the excess, so would the degrees of perfection be. Thus, again, in matters of devotion, daily prayer is generally concluded to be a duty; and by some critics that it be twice performed, in proportion to the returns of the Jewish

sacrifices, morning and evening : but now, if a more generously disposed Christian should add a third time, or, out of abundant zeal, should come up to the Psalmist's resolution of "Seven times a day will I praise Thee," this would be a free-will offering, "well pleasing," and "of sweet savour," but not commanded. *John Norris.* (A Discourse concerning Heroic Piety, &c.)

3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think ; but to think soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office :

5 So we, *being* many, are one body in CHRIST, and every one members one of another.

3 Next to piety towards God, succeeds that part of Religion, that immediately respects ourselves, expressed by the Apostle under the general name of *sobriety*, or the keeping ourselves within those bounds and measures, which God hath set us ; virtues, for which the primitive Christians were no less renowned than for the other. Amongst them, I take notice of their *humility*, their *contempt of the world*, their *temperance*, their *courage*, and *constancy*, and their exemplary *patience* under sufferings. *Dr. Cave.* (Primitive Christianity. Part ii. ch. i.)

Oh, my brethren, be intreated to study your own hearts better. Be less abroad in things, that concern you not. There is work enough within you ; heaps of bad lusts, and self-deceits, and follies, that you see not yet ; and many advantages of good things you seem to see in yourselves, that indeed are not there. Self-love is a flattering glass, which represents us to ourselves much fairer than we are : therefore turn from it, if you desire a true account of yourselves, and look into the pure and faithful mirror of God's Law. Oh, what deformities will that discover,

which you never saw, nor thought of before ! It will make you the lowest of all persons in your own eyes. This low self-esteem doth not wholly take away the simple knowledge of what gifts and graces GOD hath bestowed on a man ; for that were to make him both unthankful and unuseful. *Qui se nescit, nescit se uti.* He, who doth not know what GOD hath freely given him, cannot return praise to GOD, nor make use of himself for GOD in his station. Yea, the Apostle's caution intimates a sober, humble reflection on the *measure* GOD hath given to a man, as what He not only allows, but requires ; and himself gives example of it in his own present expression, declaring that he speaks these things, *through the grace given unto him.* *Abp. Leighton.* (Expository Lecture on Rom. xii. 3—12.)

The figure *Paronomasia*, as Rhetoricians call it, that is, a near affinity, both in the letters and sound, between the words . . is of frequent use both in the Old and New Testaments. Examples might be alleged many ; as out of the Old Testament ; Eccl. vii. 1 ; Jer. i. 11, 12 ; Hos. ix. 15 ; Amos v. 5 ; viii. 2 ; Ezek. vii. 6 ; and out of the New many more—*αἶρει* and *καθαίρει*, S. John xv. 2—*ἐργαζόμενοι* and *περιεργαζόμενοι*, 2 Thess. iii. 11—*ἐπρίσθησαν*, *ἐπειράσθησαν*, Heb. xi. 37—*πορνεία*, *πονηρία*—*φθόνον*, *φόνον*—*ἀσυνέτως*, *ἀσυνθέτως*—three together, as it were, at a breath, Rom. i. 29, 31. But omitting the rest I shall commend unto you, but two ; but those very remarkable ones ; out of either Testament, one. The one in Isaiah xxiv., where the Prophet, expressing the variety of GOD's inevitable judgments under three several appellations, “the fear,” “the pit,” and “the snare,” useth three several words, but agreeing much with one another in letters and sound—*Pachadh*, the fear—*Pachath*, the pit—*Pach*, the snare : the other in Rom. xii., where the Apostle, exhorting men not to think of themselves *too highly*, but according to *sobriety*, setteth it off with exquisite elegance thus—*μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν.* *Bp. Sanderson.* (Ad Aulam. Serm. on Eccl. vii. 1.)

- 4 Oh, that we could remember that, as “all things are ours,” so we are “not our own ;” that we have not the least interest in ourselves, being infinitely more considerable, as parts of a community, than as single persons ; that the main end of our being,

next to the glory of our Maker (xiv. 7, 8) is an universal serviceableness to others, in the attaining whereof we shall far more eminently advance our own happiness, than by the best of our private self-seeking endeavours. But, withal, it will be meet for us to consider, that, as we are made to serve all, so only in our own station: there can be no hope of a continued well-being without order: there can be no order without a due subordination of degrees, and diversity of vocations; and in vain shall divers vocations be ordained, if all professions shall interfere with each other. It is the prudent and holy charge of the Apostle, "Let every man abide in this same calling wherein he is called" (1 Cor. vii. 20). We are all members of the same Body, every one whereof hath his proper employment; the head is to direct and govern; the feet, to walk; the eyes, to see; the ears, to hear. How mad would we think that man, that should affect to walk on his head, to hear with his eyes, to see with his ears! Neither surely is it less incongruous for men, in Divine and Civil administrations, to offer to undertake and manage each other's functions, in their nature and quality no less desperate. So, then, let us endeavour to advance the common good, as that a pious zeal may not draw in confusion, and that we may not mistakingly rear up the walls of Babel, while we intend Jerusalem. *Bp. Hall.* (The Great Mystery of Godliness, &c. Ded. Epistle.)

(Refer to iii. 26. *Bp. Baily.*) The third end of the LORD's Supper is to be a pledge and symbol of the most near and effectual Communion, which Christians have with CHRIST (1 Cor. x. 16). This union is called "abiding with us" (S. John xiv. 16, 17), "joining to the LORD," "dwelling in our hearts" (1 Cor. vi. 17; Eph. iii. 17), and is set forth in the Holy Scriptures by divers *similes*. 1, of the Vine and branches; 2, of the Head and body; 3, of the Foundation and building; 4, of one Loaf confected of many grains; 5, of the Matrimonial union betwixt man and wife; and such like. And it is threefold betwixt CHRIST and Christians. The first is natural, betwixt our human nature and CHRIST's Divine nature, in the Person of the Word. The second is Mystical, betwixt our persons "absent from the LORD" and the Person of CHRIST, GOD and man, in one Mystical body.

The third is Celestial, betwixt our persons "present with the LORD," and the Person of CHRIST in a Body glorified. These three conjunctions depend upon each other. For, had not our nature been first *Hypostatically* united to the nature of GOD in the Second Person, we could never have been united to CHRIST in a Mystical Body. And, if we be not in this life, though absent, united to CHRIST in a Mystical union, we shall never have communion of glory with Him in His Heavenly Presence. The Mystical union (chiefly here meant) is wrought betwixt CHRIST and us by the Spirit of CHRIST apprehending us, and by our faith (stirred up by the same Spirit) apprehending CHRIST again. Both which S. Paul doth most lively express; "I follow after, if that I may apprehend that, for which also I am apprehended of CHRIST JESUS" (Phil. iii. 12). How can he fall away, that holdeth, and is so firmly holden? This union he shall best understand in his mind, who doth most feel it in his heart. But, of all other times, it is best felt and most confirmed, when we duly receive the LORD's Supper. For there we shall sensibly feel our hearts knit unto CHRIST, and the desire of our souls drawn by faith and the HOLY GHOST, as by the "cords of love," nearer and nearer to His Holiness. *Bp. Baily.* (Practice of Piety. Medit. 22.)

- 5 We participate CHRIST partly by imputation, as when those things, which He did and suffered for us, are imputed unto us for righteousness; partly by habitual and real infusion, as when grace is inwardly bestowed, while we are upon earth, and afterwards more fully both our souls and bodies made like unto His in glory. The first thing of His, so infused into our hearts in this life, is the Spirit of CHRIST (viii. 9), whereupon, because the rest, of what kind soever, do all both necessarily depend and infallibly also ensue, therefore the Apostles term it sometime "the seed of God," 1 S. John iii. 9, sometime "the pledge of our heavenly inheritance," Eph. i. 14, sometime the "handsel or earnest" of that, which is to come, Rom. viii. 23. From hence it is, that they, which belong to the mystical Body of our SAVIOUR CHRIST, and be in number as the stars of heaven, divided successively by reason of their mortal condition into many generations, are, notwithstanding, coupled every one to

CHRIST their Head, and all unto every particular person amongst themselves; inasmuch as the same Spirit, which anointed the Blessed soul of our SAVIOUR CHRIST, doth so formalize, unite, and actuate His whole race, as if both He and they were so many limbs compacted into one Body, by being quickened all with one and the same soul. 1 Cor. xii. 27; Eph. iv. 15, 25. *Hooker.* (Eccl. Pol. B. v. ch. lvi. s. 11.)

As thy Faith shall thus interest thee in CHRIST thy Head, so let thy Charity unite thee to His Body the Church, both in earth and heaven. Hold ever an inviolable communion with that holy and blessed fraternity. Sever not thyself from it, either in judgment or affection. Make account, there is not one of God's saints upon earth, but hath a propriety in thee; and thou mayest challenge the same in each of them; so as thou canst not but be sensible of their passions, and be freely communicative of all thy graces and all serviceable offices, by example, admonition, exhortation, consolation, prayer, beneficence, for the good of that sacred community. And, when thou raisest up thine eyes to heaven, think of that glorious society of Blessed Saints, who are gone before thee, and are now there triumphing and reigning in Eternal and incomprehensible glory. Bless God for them, and wish thyself with them. Tread in their holy steps, and be ambitious of that crown of Glory and Immortality, which thou seest shining on their heads. *Bp. Hall.* (A Treatise of CHRIST Mystical, &c. Ch. 8.)

6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

7 Or ministry, *let us wait* on our ministering: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

6 Can God be a debtor to any man? Or "hath any man given

to Him first, that it might be recompensed Him again" (xi. 35)? As a lump of clay lieth before the potter, so is all mankind in the hand of GOD. The potter, at his pleasure, out of that lump frameth vessels of all sorts, of different shape, proportion, strength, firmness, capacity, as he thinketh good, unto the several uses, for which he intendeth them. So GOD, after the good pleasure of His own will, out of mankind, as out of an untoward lump of clay (all of the same piece equal in nature and desert), maketh up vessels for the use of His Sanctuary; by fitting several men with *several gifts*, more or less, greater or meaner, better or worse, according to the *difference of offices* and those employments, for which He intendeth them. It is not the clay, but the potter, that maketh the difference here. Whatsoever spiritual abilities we have, we have them of *gift*, and by *grace*. "The manifestation of the Spirit is given to every man." . . . All of us, generally, may hence take two profitable directions: the one, if we have any useful gifts, *whom* to thank for them; the other, if we want any needful gifts, *where* to seek for them. *Bp. Sanderson.* (Serm. on 1 Cor. xii. 7.)

"There are diversities of gifts, but the same Spirit; diversities of administrations, but the same LORD; diversities of operations, but GOD is the same, who worketh all in all." (1 Cor. xii.) Diversities of gifts among the Apostles—S. Paul was good at planting, Apollos at watering: diversities of gifts among the fathers—some construed the Scriptures allegorically, as Origen; other, more literally, as Jerome; other, morally, as Gregory the Great; other, pathetically, as Chrysostom; other, dogmatically, as Augustine—all of them, as worthy Melancthon is bold to deliver, Apostolically. . . . Diversities of gifts among ordinary preachers—*Alii sensu ampli, sed non ore; alii sensu inopes, sed ore torrentes; alii neque sensu ampli neque ore; alii sensu ampli et ore.* (Card. Hugo.) Some have bad utterance, but a good conceit; other, excellent utterance, but a mean wit; some neither, and some both. One surpasseth in expounding the words; another is excellent in delivering the matter; a third happy for cases of conscience; a fourth exquisite in determining School-doubts. In a word, some be judicious to in-

form the understanding ; other, powerful to reform the will and affection. All these divers gifts are from above, coming down from one and the same FATHER of lights. *Dean Boys.* (Exposition of the Dominical Epistles. Fourth Sunday after Easter and Second Sunday in Lent.)

Although you are to teach your people nothing but what is the Word of God, yet by this Word I understand all, that God spake expressly, and all, that by certain consequences can be deduced from it. . . . See that you argue well, that your deductions be evident, that your reason be right ; for Scripture is to our understanding, as the Grace of God is to our wills : that instructs our reason, and this helps our wills. . . . In the making deductions, the first great measure to direct our reason and our energies is *the Analogy of faith* ; that is, let the fundamentals of faith be your *Cynosura*, your great light to walk by ; and whatever you derive from thence, let it be agreeable to the principles, from whence they come. It is the rule of S. Paul, Προφητεύων κατ' ἀναλογίαν πίστεως ; *Let him that prophesies do it according to the proportion of faith*, that is, let him teach nothing but what is revealed, or agreeable to the αὐτόπιστα, the prime credibilities of Christianity ; that is, by the plain words of Scripture let him expound the less plain, and the superstructure by the measures of the foundation, and doctrines to be answerable to faith, and speculations relating to practice, and nothing taught, as simply necessary to be believed, but what is evidently and plainly set down in the Holy Scriptures : for he, that calls a proposition necessary, which the Apostles did not declare to be so, or which they did not teach to all Christians, learned and unlearned, he is gone beyond his proportions : for everything is to be kept, where God hath placed it. There is a *classis* of necessary Articles ; and that is the Apostles' Creed, which Tertullian calls *Regulam Fidei*, the Rule of Faith ; and according to this we must teach necessities : but what comes after this is not so necessary ; and he, that puts upon his own doctrines a weight equal to this of the Apostles' declaration, either must have an Apostolical authority and an Apostolical infallibility ; or else, he transgresses proportion of faith, and becomes a false Apostle. . . . Next to this analogy or

proportion of faith, let the consent of the Catholic Church be your measure; so as by no means to prevaricate in any doctrine, in which all Christians always have consented. . . . All nations and all ages recite the Creed, and all pray the LORD's Prayer, and all pretend to walk by the Rule of the Commandments, and all Churches have ever kept the day of the LORD's Resurrection or the LORD's Day holy, and all Churches have been governed by Bishops, and the rites of Christianity have been for ever administered by separate Orders of men, and those men have always been set apart by Prayer and the Imposition of the Bishop's hands, and all Christians have been Baptized, and all Baptized persons were, or ought to be, and were taught that they should be, Confirmed by the Bishop and Presidents of religion, and for ever there were public Forms of Prayer, more or less, in all Churches, and all Christians, that were to enter into holy wedlock, were ever joined or blessed by the Bishop or the Priest. In these things all Christians ever have consented; and he, that shall prophesy or expound Scripture to the prejudice of any of these things, hath no part in that Article of his Creed; he doth not believe the holy Catholic Church, he hath no fellowship, no communion with the Saints and servants of GOD. It is not here intended that the doctrine of the Church should be the Rule of Faith distinctly from, much less against, the Scripture; for that were a contradiction, to suppose the Church of GOD, and yet speaking and acting against the Will of GOD: but it means that, when the question is concerning an obscure place of Scripture, the practice of the Catholic Church is the best commentary. xvi. 17. *Bp. J. Taylor.* (The Minister's Duty in Life and in Doctrine. Sermon i. on Titus ii. 8.)

It is manifest from the texts on *Doctrines practically stated*, that every Evangelical truth is in Scripture connected with its tendency and efficacy to promote holiness of heart and life; and never proposed, as a mere abstract speculative sentiment. And by those texts on *duties Evangelically inculcated*, it is undeniably proved that Christians are uniformly excited to every part of holy practice by motives taken from the mercies they have received, and the prospects opened to them; from their

profession, privileges, relation to the LORD, to the Church, and to the world, and from the effect of their conduct, as adorning, or disgracing, the doctrine of GOD our SAVIOUR. . . . These two may be called the *stamps*, by which sterling Scriptural truth and exhortations are distinguished; and that book, or sermon, which is wholly destitute of either of them, may justly be suspected of being base metal, or at least containing an undue measure of alloy. *Th. Scott.* (Detached Papers. Works. Vol. x. p. 120.)

- 7 It is the manner of S. Paul in his Epistles, after that he had discussed some main points of doctrine or discipline (which occasion required, that he should clear and settle), to propose several good advices and rules, in the observance whereof the life of Christian practice doth consist. So that he thereby hath furnished us with so rich a variety of moral and spiritual precepts, concerning special matters, subordinate to the general laws of piety and virtue, that out of them might well be compiled a Body of Ethics, or system of Precepts *de officiis*, in truth and in completeness, far excelling those, which any Philosophy hath been able to devise or deliver. These he rangeth, not in any formal method, nor linketh together with strict connection, but freely scattereth them so as from his mind (as out of a fertile soil, impregnated with all seeds of wisdom and goodness), they did haply spring up, or as they were suggested by that HOLY SPIRIT, which continually guided and governed him. *Dr. Barrow.* (Serm. on 1 Thess. v. 17.)

Perhaps the excellence of aphorisms consists not so much in the expression of some rare or abstruse sentiment, as in the compression of some obvious and useful truth in a few words. We frequently fall into error and folly, not because the true principles of action are not known, but because, for a time, they are not remembered. He may, therefore, justly be numbered among the benefactors of mankind, who contracts the great Rules of life into short sentences, that may easily be impressed on the memory, and taught by frequent recollection to recur habitually to the mind. *Dr. Johnson.* (Rambler. No. 175.)

- 8 If the Church be a *body*, then must every *member* supply. The foot must walk for the eye, and for the ear; and the eye must

see, and the ear hear, for the foot, saith S. Chrysostom. If the Church be a house, then must every part, beam, and rafter, help to uphold the building. If she be the spouse of CHRIST, then she is "the mother of us all." The Philosopher building up his commonwealth tells us, *Civis non est suus, sed civitatis*: sure I am, *Christianus non est suus, sed Ecclesiæ*. xiv. 7—9. . . . It is true, that in CHRIST JESUS there is neither high nor low, rich nor poor; no difference between the noble and the peasant, between him, that grindeth at the mill, and him, that sitteth on the throne . . . yet we cannot but see, that there is a main difference between the inward qualifications of the members of CHRIST, and the outward administration and government of His Church. In the kingdoms of the world, and so in the Church Visible, every man is not fit for every place: some must teach and some govern; some must learn and obey; some must put their hand to the plough; some to this trade, some to that: only *οἱ χαριέστες*, as Aristotle speaks, those, who are of more than ordinary wit, and ability, must bear office in the Church and Commonwealth. xv. 20. *Farindon*. (Serm. ii. on 1 Thess. iv. 11.)

All the gifts, specified in these three verses, concern those, who are in a manner set over their brethren, in order to render them some help and useful service. These are the most responsible persons in society, to whom talents of various kinds are entrusted, with a view to the general benefit of the members in the Body of CHRIST. *Beneficium propter officium*. Their duty is, therefore, first inculcated by the Apostle: and they are taught, not only to do it, but to do it well—*bonum benè*. *Submission* seems to be the distinguishing comprehensive duty of all persons in a lower station, who receive the benefit. The Apostle proceeds to demand it of them, in connection with what he said before. If *he that ruleth* is to do it *with diligence*, then "every soul is to be *subject* to the higher powers:" likewise, in regard to other superiors, teachers, and benefactors, we must "render to all their *dues*"—and this, in a spirit of grateful attachment to their persons and several offices; for we are to "owe no man anything, but to *love* one another." *Love* is to accompany and season the external acts of our submission

and our reverence, just as before, he, that giveth, was taught to do it *with simplicity*; he, that ruleth, *with diligence*; he, that sheweth mercy, with *cheerfulness*. *Love* seems to fill the latter portion of the Epistle to the same extent, that *faith* did the former. Ver. 9. xv. 2, 5, 30; xiv. 9; xvi. J. F.

9 *Let love be without dissimulation. Abhor that which is evil; cleave to that which is good;*

10 *Be kindly affectioned one to another with brotherly love; in honour preferring one another.*

9 Would you entertain yourself with the choice delicacies of sweet and harmonious structure? Diligently read that Divine Lecture of morality, Rom. xii. There the members of the period answer one another with a very agreeable variety of sentiments, and Christian doctrines, delivered in a few pure and proper words, and a wonderful smoothness and equality of numbers without nicety or affectation, easier than Isocrates, rapid and vehement as Demosthenes. The great eloquence of this chapter and its quick and accurate turns the excellent critic S. Augustine admires; and, after him, Erasmus, who says, in conclusion of his just encomium, that no music can be sweeter. (Conf. 1 Thess. v. 14, Gr.) A. Blackwall. (The Sacred Classics Defended and Illustrated. Ch. 5.)

In his friendship he was so sincere, that he professed he had no such way of enjoying anything, as by reflection from the person, whom he *loved*; so that his friends being happy was the readiest way to make him so: and that he had a thousand times rather his friend should have that, which was conducive to health, than to have it himself. *Life of Dr. Hammond by Bp. Fell.*

By compassion we make others' misery our own; and so, by relieving them, we at the same time relieve ourselves also. *Sir T. Browne.*

10 Aristotle saith, that all men, upon grounds of natural cognation and similitude, are naturally friends to one another: much more are all good men, by the participation of a more excellent nature and by a nobler resemblance. Whence 'tis S. Paul's precept to Christians, that they should be *τῇ φιλαελεσίᾳ* *eis ἄλ-*

ἀήλους φιλόστοργοι; that they should bear a natural affection to each other in brotherly love. Christians are in a more peculiar and eminent manner styled *brethren*; and that charity, which in respect to others is called *philanthropy* (or humanity), in regard to them, is named *philadelphia* (or brotherly affection). Hence to perform all fraternal offices toward every Christian, to wish heartily and earnestly to promote his good, to compassionate, and, as we are able, to relieve his evils, to bear his infirmities, and to comport with unkindness from him, and the like duties, are incumbent on us, as *peculiar* to our profession.

Dr. Barrow. (Serm. x. On Art. 1 of the Creed. Eph. iv. 6.)

1 Cor. ix. 22; Rom. xv. 2; 1 Thess. v. 14; 1 S. Pet. v. 5; Heb. xiii. 17; 1 S. Pet. ii. 13, 14, 17; Phil. ii. 19; Rom. xii. 10—the sense of all which is to oblige us to treat all men, as becomes us, in the rank and station we are placed in; to honour those, that are our *superiors*, whether in place or virtue; to give that modest deference to their judgments, that reverence to their persons, that respect to their virtues, and homage to their desires and commands, which the degree or kind of their superiority requires; to *condescend* to those, that are our *inferiors*, and treat them with all that candour and ingenuity, sweetness and affability, that the respective distances of our state will allow; to consult their conveniences, and to do them all good offices, and pity and bear with their infirmities, so far as they are safely and wisely tolerable. By the constant practice of which, our minds will be gradually cured of all that *perverseness and sullenness of temper*, which indisposes us to the respective duties of our relations; of all that *contempt and selfishness*, which renders us averse to the proper duty of superiors, and of all that *self-conceit and impatience of command*, which indisposes us to the duty of inferiors. And, our will being once wrought into an easy pliability, either to *submission* or *condescension*, we are in a forward preparation of mind to live under the Government of Heaven, where, doubtless, under God the Supreme LORD and Sovereign, there are numberless degrees of superiority and inferiority. . . . If, when we go hence into the other world, we carry along with us a *submissive* and *condescending* frame of spirit, we shall be trained up and predisposed

to live under the blessed Hierarchy of Heaven, to yield a cheerful conformity to the laws and customs of it, and to render all the honours to those *above*, and all the condescensions to those *beneath* us in glory, which the statutes of that Heavenly Regiment do require : in doing whereof, we shall all of us enjoy a most unspeakable content and felicity. *Dr. John Scott.* (Of the Christian Life. P. i. ch. iii. s. 3.)

It is much to the honour of the inspired writers, because it shews them to be no enthusiasts, that, with all their zeal for the revealed doctrines of the Gospel, they never forget or overlook the common duties of *humanity*—those duties, which reason itself, a prior revelation, had made known to the wiser part of mankind. Nay—what is more remarkable—they sometimes condescend to enforce what are called *the lesser moralities* ; that is, those inferior duties, which not being of absolute necessity to the support of human society, are frequently overlooked by other moralists ; and yet, as contributing very much to the comfortable enjoyment of it, are of real moment, and deserve a suitable regard. The text is an instance of this sort—in *honour preferring one another*. . . . It is an easy, social, conciliating virtue ; a virtue, made up of humility and benevolence ; the former inclining us “ not to think more highly of ourselves than we ought ;” and the latter, to give our Christian brother an innocent satisfaction, when we can. . . . It is but little, that we keep within some decent bounds our aspiring tempers and inclinations ; we are now to *subject* ourselves to our Christian brethren, to renounce even our innocent and lawful pretensions, and to forego every natural gratification, when the purposes of Christian charity call us to this arduous task. For the Gospel, it is to be observed, has taken us out of the loose and general relation of men, and has bound us together in the closer and more endearing tie of *brethren* : it exalts the good-will we were obliged to bear to the species into the affection, which consanguinity inspires for the individuals of a private family. *Be kindly affectioned*, the Apostle bids us, *one to another with brotherly love*. xiv. 21. *Bp. Hurd.* (Serm. on Text.)

We live in a world, which has so many sharp points and critical stations, that our own comfort, as well as that of those around

us, is made to turn upon mutual kindness, forbearance, accommodation, and dependence: in want of these, we are condemned to bear the lash of continual discord, and are made our own tormentors. *R. Cecil.*

Most sorts of pleasure intoxicate the soul; but particularly that, which we take in the esteem of men. These unhappy words *I* and *me*—what a ferment do they raise in our blood! How fond are we to talk and tell stories of ourselves, and yet how sick does it make our souls! LORD, in the midst of what snares we walk, on what precipices do we stand! *Bonnell.*

11 Not slothful in business; fervent in spirit; serving the LORD;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

11 Religion brings us into the presence of GOD, but earnest devotion brings us close unto Him, when we perform all our services *actu intensivo*, with ardency of affection. S. Paul joins these two together—*fervent in spirit, serving the Lord* (xiv. 17, 18). Ordinary piety affords us *scalas ad ascendendum*; we climb up by that ladder: but fervency of devotion affords us *alas ad volandum*; it gives our prayers the wings of an eagle, nay, the six wings of a Seraphim. Feeble prayers are but *saltus cicadæ*; but fervent prayers are *volatus aquilæ*: those, like the motions of the grasshopper; these, as the mountings and soarings of the eagle. While common Christians stay and worship at the foot of the mountain, devotion, like Moses, enters into the thick cloud of GOD's more immediate Presence. The Scripture calls this "to take delight in approaching to GOD" (Isa. lviii. 2); not to content himself to wait upon GOD at a distance, but to be immediately about Him; not only to be His menial servants always in His house, but to be *interioris admissionis servi*, to have access to His Person and Presence. Indeed a Christian, till he be in heaven, never thinks himself near enough

to GOD; he is still moving towards Him, still panting out his longings with David, "Oh, when shall I come to appear before the Presence of GOD?" (v. 1, 2; Ps. xlii. 2.) *Bp. Brownrig.* (Serm. on Ps. lxxiii. 28.)

Serving the Lord. So demean thyself in thy particular calling, as that thou do nothing, but what may stand with thy general calling. Magistrate, or Minister, or lawyer, or merchant, or artificer, or whatsoever thou art, remember that thou art withal a *Christian*. Pretend not the necessities of thy particular calling to any breach of the least of those laws of GOD, which must rule thy general calling. GOD is the Author of both callings—of thy general calling, and of thy particular calling too. Do not think He hath called thee to service in the one, and to liberty in the other; to justice in the one, and to couenage in the other; to simplicity in the one, and to dissimulation in the other; to holiness in the one, and to profaneness in the other: in a word, to an entire and universal obedience in the one, and to any kind or degree of disobedience in the other. *Bp. Sanderson.* (Ad populum. Serm. i. on 1 Cor. vii. 24.)

Faith uses her wings of prayer to fly to heaven; but she uses also her feet of duty—obedience and diligence—with which she walks, and bestirs herself upon earth. x. 15. *Nicolas Ferrar.*

12 In other Epistles, which S. Paul concludes with short practical admonitions, he usually annexes to each some appropriate or some Evangelical motive to its performance. (Eph. iv. 25, 28, 29, 32; Col. iii. 4, 5, 9, 12, 13, 15, 18, 20, 24; iv. 1, 6; v. 1, 3, 16, 20, 22, 25; vi. 1, 2, 8, 9.) Here he passes at once from precept to precept, without setting upon any of them its Gospel seal. And why? He had mentioned, at the beginning, once for all, *the mercies of God*, and our mutual share in those mercies, as *members in one Body*. And what those mercies in detail are—from our creation to the consummation of our happiness in glory—had been the copious and blessed theme of nearly all the preceding chapters. Let these two subjects, therefore, be deeply impressed on our minds—*the mercies of God* and *our fellowship in Christ one with another*; and it will suffice for every practical purpose, and constrain us to the most de-

voted obedience, both in regard to God, and to our neighbour.
J. F.

13 The Communion of Saints implies their communion in Christian Doctrine, Worship, and Government. It also implies communicating, not only in affection, but in all good offices, in alms and outward things. "To do good and to communicate forget not" (Heb. xiii. 16): and the receiving these charitable contributions S. Paul calls "taking upon him the gift and fellowship," or communion, "of ministering to the saints" (2 Cor. viii. 4). In the extreme distress of the Jerusalem-Christians at first, this communication of alms was wonderful (see Acts ii. 44, 45; iv. 33, 34). And, in other places, where they did not take this course, yet communicating with their poorer brethren, as in all good offices, so particularly in outward things, was the profession of all Christians. Their Rule was, "As they had opportunity, to do good unto all men; but especially to those of the household of faith" (Gal. vi. 10). And to do good to these, more particularly, when they travelled about as strangers, and fled from place to place for the faith of CHRIST—which is the charity and hospitality of the Scriptures so much magnified. This was one of great account with God: for it is one of those good deeds, which CHRIST will expressly mention in our behalf at the last Judgment. "Come, ye blessed, inherit the kingdom; for I was a stranger, and ye took Me in" (S. Matt. xxv. 34, 35). And therefore S. Paul, when he tells us of the *distributing to the necessities of saints*, reminds us, particularly, of being *given to hospitality*. xv. 25—28; xvi. 1, 2. *Kettlewell*. (The Practical Believer, &c. Part ii. ch. 6.)

The offices of common *hospitality*, of helping distressed persons, feeding the hungry and the like, are due, not only between Christian and Christian, but between a Christian and all the world. Lot, when the angels came to Sodom, and "sate in the streets;" Abraham, when he saw "three men" coming toward him, stood not to inquire who they were; but, out of the sense of common humanity, ran forth, and met them, and gladly entertained them; not knowing whom they should receive. S. Chrysostom, considering the circumstances of Abraham's fact, that he "sate at his tent-door" (and that, "in the heat of the

day"), that he came to meet them, thinks he therefore sate in public, and endured the inconvenience of the heat, even for this purpose, that he might not let slip any occasion of being hospitable. *John Hales.* (Serm. on Rom. xiv. 1.)

What our translation here renders *given to hospitality*, in the original signifies, more strongly, *follow after*, or *pursue hospitality*. (Conf. Heb. xii. 14, διώκετε.) Imitate the SAVIOUR of the world; "go about, doing good," and seeking out opportunities of obliging mankind. Stay not, 'till occasions of beneficence offer themselves. Not only receive poor visitants and distressed and fatigued travellers with a flowing and generous hospitality, but pursue and follow after those, who have passed by your house: bring them back; surprise them with unexpected bounty; refresh and furnish them with suitable and seasonable supplies. See S. Chrysostom on the passage. *Blackwall.* (The Sacred Classics Defended and Illustrated. P. ii. ch. 1.)

14 Bless them which persecute you : bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

14 The peculiarity of the text of the Greek translation (Ps. xl. 8)¹ is

¹ This remarkable passage is rendered in our Authorized Version by the words, "*Mine ears hast Thou opened.*" But the Septuagint Version renders it, "*A body hast Thou prepared Me:*" and this latter reading has the sanction of S. Paul in his Epistle to the Hebrews (x. 5). The famous *Segneri*, in his Lent Sermons, thus reconciles the two very different meanings in each of the above renderings;

"As the Psalmist makes CHRIST declare, 'Sacrifice and meat-offering Thou wouldest not, but *Mine ears hast Thou opened;*' to denote His *willingness to suffer*; so the Apostle makes Him declare, 'Sacrifice and offering Thou wouldest not, but *a body hast Thou prepared Me;*' to denote the peculiar aptitude He had received for the express purpose of suffering." (*Quaresimale.* Pred. xxxv. s. 2.)

indirectly recognized by S. Paul in his Epistle to the Romans : the whole train of thought, in the opening of ch. xii. of that Epistle, being influenced by remembrances—perhaps almost unconscious remembrances—of the Psalm before us. The accordance between the Apostle's exclamation, at Rom. xi. 33, and Ps. xl. 5, had apparently served to bring the Psalm before his mind. Harping on the words of its succeeding verses, he commences his ensuing exhortation by beseeching those, to whom he writes, *by the mercies of God* (those mercies, of which he and the Psalmist alike had spoken), to “present their *bodies* a living *sacrifice*, holy, *acceptable unto God*, which was their reasonable *service*.” As the words of the Psalm continue to float before him, he bids them prove what is that *acceptable Will of God*. The LXX. mention of the body still ringing in his ears, he tells them how they, “being many, are one *body* in CHRIST;” and how yet (in order effectually to “preach righteousness in the great congregation,” Ps. xl. 11), to the various members of that body various gifts are assigned—*prophecy, ministry, teaching, exhortation*. Echoes of the Psalm will easily be traced in some of the following injunctions : *serving the Lord, rejoicing in hope, patient in tribulation, continuing instant in prayer* : while, lastly, the danger, lest the imprecations in the Psalm should be misunderstood, suggests the warning ; *Bless them that persecute you ; bless and curse not*. And these directions of the Apostle shew how deeply the older Scriptures, more especially the Psalms, moulded the thoughts and expressions of the writers of the New Testament. *J. F. Thrupp*. (An Introduction to the Study and Use of the Psalms. B. i. Ps. xl.)

It is a very remarkable instance of propriety in S. Paul's writings that, though diffuse in the doctrinal, they are concise in the preceptive parts. On the former it was absolutely necessary to enlarge : on the latter it is always judicious to be short. The celebrated rule of Horace

“ Quicquid præcipies, esto brevis ”

was never more exactly observed, nor more finely exemplified, than by our Apostolic Author. See that noble string of precepts, 1 Thess. v. 16, 17, &c. See another choice collection of

the same kind, Rom. xii. 9, 10, &c., in which the energy of the diction is no less admirable, than the conciseness of the sentence. Ἀποστυγοῦντες—κολλῶμενοι—φιλόστοργοι—ζέοντες—προσκαρτεροῦντες—διώκοντες are some of the most vigorous words, that language can furnish, and form the most animating meaning, that imagination can conceive. *James Hervey*. (Theron and Aspasio. Dial. 1. f. note.)

Those precepts, which are considered to be, and certainly are, *peculiar* to Christianity—the “renouncing of the “world,” the “preference of humility to honour,” the “forgiveness and love of enemies,” and such like—are peculiar to Christianity in this sense; that, though their truth, and excellence, and advantage, may be demonstrated by reason alone to every candid man’s sufficient conviction, yet are they so difficult in execution, and so essentially interwoven with the whole frame and spirit of the Gospel, that they cannot be accepted, as practical principles of conduct, without the belief and inward consolation of Gospel doctrines. *John Miller*. (Bampton Lectures. Lect. 5, on S. John ii. 25, f. note.)

We overcome our enemies rather by praying for them, than fighting against them. *W. Jones*.

15 If it were possible, it were better not even to relieve suffering without sharing it. Sympathy, compassion, are not (what they are too often used for) a simple careless desire to remove the misery of others, while shrinking delicately and sensitively from any actual contact with it; but they are, as the very name implies, a suffering *with* those, who suffer; a sharing their sufferings, a *weeping with those, who weep*; a suffering with them, as being also members of the one Body of CHRIST; “remembering them that are in bonds, as bound with them,” as CHRIST also not simply relieved our miseries, but “suffered for us, leaving us an example that we should follow His steps.” It were the highest lot to be able to give up ourselves to minister to the necessities of others, by ourselves sharing them, ourselves enduring fatigue, watchfulness, irksome revolting offices, in order to minister to our LORD in His sick—“I was sick and ye visited Me.” But, short of this, and where this is not allowed us, and we cannot without injury to other duties

more immediate to us, bestow our time and labour for the most part directly upon mitigating the sufferings of the poor, we should still strive to gain a share in our SAVIOUR'S blessing by self-sacrifice. Mere bodily relief, bestowed out of superfluities, through the ministry of others, without the pains of searching out the objects, and involving no cost, may be accepted by God, as better than nothing; but it is not Christian Charity. *Dr. Pusey.* (The Value and Sacredness of Suffering. Sermon on S. Luke ii. 21.)

One powerful ingredient of a merciful Christian temper is a compassionate heart, or an inward pity and compunction at the sight, or hearing of, the misery of others. And therefore we are expressly called upon to put on *σπλάγχνα οἰκτιρμοῦ*, "bowels of mercies" (Col. iii. 12). This is so necessary, that without it the most pompous external acts of mercy prove fruitless and ineffectual (1 Cor. xiii. 3). . . . The Stoics of old looked upon inward pity, as a thing below a rational man: doing good and actual liberality to others in distress they allowed was a wise man's part; but to be troubled within for the calamity of any man, whether friend or stranger, they said became not a man of reason. But, in this, they talked more like madmen, than philosophers. Neither reason nor Christianity destroy the inward affections of the soul: both teach indeed to moderate and curb them; but they do not eradicate them, or pull them out. *Dr. Horneck.* (Sermon on S. Matt. v. 7.)

How wise is the precept, and how consonant with the feelings and wants of human nature, when we are taught to *weep with those that weep*; for, in cases of extreme sorrow, the heart only of the sufferer "knows its own bitterness:" and hence it derives more consolation from our silent but more expressive tears—the unfeigned proof of an inward affection and sympathy—than from any words we utter, any inducements to take comfort we can suggest. This is, indeed, to make ourselves one with our afflicted brother, and to enter experimentally into the fellowship of saints in their sufferings; and therefore it must be attended with a blessing. And oh, that there were such a heart in us to feel and to do this! But, in accordance with the varying character of our earthly pilgrimage, we are called to

rejoice with them that rejoice, as well as to “weep with them that weep.” We observed at ii. 7, in regard to God’s dealings with mankind, that His mercy goes before His judgments; so here we are, in the first place, invited to *rejoice*. Our *joy* takes the precedence of this duty to *weep*; for “the LORD has pleasure in the prosperity of His servants.” He does not “afflict willingly, nor grieve the children of men.” Grave and argumentative, as the general tone of this Epistle is, yet, as setting forth “the Gospel of the Grace of God,” it cannot be divested of that essential property of the Gospel, which is to comfort and cheer all such, as are “true of heart.” Accordingly, we read of “joy in God,” from having “received the Atonement” (v. 11); that to the “spiritually minded” there is “life and peace” (viii. 6); that the voice of “joy” and of “praise” is to be heard among the people of God (xv. 10, 11). The very “Righteousness,” that forms the main subject of this Epistle, and is indeed no less than “the Kingdom of God” within us, has, we are told, for its concomitants and proper fruits, “peace and joy in the HOLY GHOST” (xiv. 17). Since, then, such ample provision is laid up in this, and in every part of Holy Scripture, for our comfort (xv. 4), lest we fail of the graciously intended benefit, let us pray, in behalf of ourselves and others, that “the God of Hope may fill us with *all joy and peace* in believing, that we may abound in *hope* through the power of the HOLY GHOST.” (xv. 13.) *J. F.*

- 16 *Humility* does not consist in having a worse opinion of ourselves, than we deserve, or in abasing ourselves lower, than we really are. But, as all virtue is founded in *truth*, so humility is founded in a true and just sense of our weakness, misery, and sin. He, that rightly feels and lives in this sense of his condition, lives in humility. . . . The foundation of humility is laid deep in the deplorable circumstances of our condition, which shew that it is as great an offence against truth and the reason of things for a man to lay claim to any degrees of glory, as to pretend to the honour of creating himself. If man will boast of anything of his own, he must boast of his misery and sin; for there is nothing else but this, that is his own property. Turn your eyes towards heaven, and fancy that you saw what

is doing there; that you saw cherubims, and seraphims, and all the glorious inhabitants of that place, all united in one work—not seeking glory from one another, not labouring their own advancement, not contemplating their own perfections, not singing their own praises, not valuing themselves, and despising others, but all employed in one and the same work, “casting down their crowns before the throne of God, giving glory and honour and power to Him alone” (Rev. iv. 11, 12). Then turn your eyes to this fallen world, and consider how unreasonable and odious it must be for such poor worms, such miserable sinners, to take delight in their own fancied glories, while the highest and most glorious sons of Heaven seek no other greatness and honour, than that of ascribing all honour, and greatness, and glory, to God alone. iii. 19, 23; iv. 2; xi. 35, 36. *William Law.* (A Serious Call to a Devout and Holy Life. Ch. 16.)

It is not enough to have our moderation known to one or two, to a few, or to the household of faith alone—to *all men*, says the Apostle (Phil. iv. 5), Jew and Gentile, friend and foe, brethren and strangers, the orthodox and heretic, good and bad, Christian and infidel. *Condescend to men of low estate*; the very lowest, says the Apostle. *Provide things honest in the sight of all men.* *Live peaceably with all men*: do all possible to live so, “having your conversation honest among the Gentiles, that by your good works, which they shall behold, they may glorify God in the day of visitation” (1 S. Pet. ii. 12); full of equity, that they may not speak evil of you, as rigorous and unmerciful; full of courtesy and civility, that the doctrine of CHRIST may not be blasphemed for a doctrine of rudeness and incivility; full of modesty, that the adversary speak not reproachfully of the Word of truth, have no occasion to do so by your immodesty; full of moderation, that all men may “glorify God for your professed subjection to the Gospel” of CHRIST, to those hard points in these hard times, to meekness and moderation, when your adversaries are so violent and immoderately set against you. Known must our moderation be in all its parts, that all may know the purity of our profession, the soundness of our Religion, the Grace of God appearing in us, the adversary convinced, the Christian brethren incited by our example

to the same grace and virtue. ii. 24; xv. 18. *Dr. Mark Frank.*
(Serm. on Phil. iv. 5.)

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance is Mine; I will repay, saith the LORD.

17 To render *evil for evil* is to sin, for company's sake; or to sin, because another sins. We should count that man a very strange creature, that should make himself sick, because another man is so, or run distracted, because another is mad, or drown himself, because another is weary of his life. . . . It is true we are apt to flatter ourselves that what we do, by way of return, is no injury, but a just retribution; but these are childish evasions. The actions are the same; the wrath, the anger, the malice, the spite is the same; our departure from the rule of virtue is the same: and therefore the sin must be the same. So that, in this case, "the blind leads the blind;" and we know what the consequence will be; for "both will fall into the ditch." This "rendering evil for evil" is condemned by the very law of nature, which we learn best from heathen philosophers, who had no Revelation to direct them. Aristotle and Cicero indeed make it just and lawful to revenge an injury, or to return evil for evil; but the Platonists generally, who had a greater insight into the nature of morality and brought better minds to the study of it, do look upon it, as a thing unworthy of a good man, and they call it falling into the same distemper and disorder, that he is sick of, who doth the injury. The Pythagoreans were of the same mind, and looked upon him, that returned the injury, as the worse man of the two; because he discomposed himself for another man's folly, and wronged his own innocence; and they laid it down, as a maxim, that to bite again, when we are bitten, was the quality of a brute or wild beasts,

not of a good or wise man. And if it seemed so unreasonable to mere heathens, a Christian must be blind beyond imagination, that, in all the light he hath, perceives not the absurdity of it.

Dr. Horneck. (Serm. on S. Matt. v. 38, 39.)

Reputation is one of those talents, for which we are accountable to God: this may be improved by us to good purposes, and it may be squandered away to no purpose or to ill ones: it is possible that we may be too covetous; but it is possible also that we may be too prodigal of it. He, who prefers his reputation to his conscience, and had rather offend God than be evil spoken of by men, values it a great deal too high: and he, who makes his reputation subservient to the keeping a good conscience, and, in obedience to God, takes care of his reputation among men, values it no higher than a wise man and good Christian ought. What value right reason and the law of God hath put upon it, the same value let us allow it in our opinion, and shew that we allow it by our practice. Let us do nothing, forbidden of God, to get reputation, and let us be equally careful to do nothing evil, to lose it. When we cannot keep both a good reputation and a good conscience, let us rather neglect our good name, than wound our conscience; but, where we cannot lose our reputation but by our own fault, there let us be careful not to lose it, because at the same time we must also lose a good conscience. Let us *provide things honest* in the sight of God, by abstaining from all real evil; and let us “provide things honest” *in the sight of men* also, by abstaining from “all appearance of evil.” xiv. 16—18. *Bp. Smalridge.* (Serm. on 1 Thess. v. 22.)

18 If we think it so very difficult to demean ourselves towards our enemies, as the Christian religion doth plainly require of us, to forgive them, and love them, and pray for them, and do good offices to them, then certainly it concerns us, in prudence, to be very careful how we make enemies to ourselves. One of the first principles of human wisdom in the conduct of our lives I have ever thought to be to have a few intimate friends, and to make no enemies, if it be possible, to ourselves. S. Paul lays a great stress upon this, and presses it very earnestly. After he had forbidden revenge, *Recompense to no man evil for evil*, as

if he were sensible how hard a matter it is to bring man to this, he advises in the next words to prevent, if it be possible, the occasions of revenge. *If it be possible, as much as lieth in you, live peaceably with all men*; that is, if we can avoid it, have no enmity with any man. And that, for two weighty reasons: the first is, because it is so very hard to behave ourselves towards enemies, as we ought. This we shall find to be a difficult duty to flesh and blood; and it will require great wisdom, and consideration, and humility of mind, for a man to bring down his spirit to the obedience of this command: but the fewer enemies we have, the less occasion will there be of contesting this hard point with ourselves. And the other reason is, I think, yet plainer and more convincing: because enemies will come of themselves; and, let a man do what he can, he shall have some. Friendship is a thing, that needs to be cultivated, if we would have it come to anything; but enemies, like ill weeds, will spring up of themselves, without any care. *Abp. Tillotson.* (Serm. on S. Matt. v. 44.)

Living peaceably consists mainly of two parts; one *active*, or proceeding from us, and terminated on others—to bear goodwill, to do good offices, to procure the profit, delight, and welfare, to abstain from the displeasure, damage, and disturbance of others: the other *passive*, issuing from others, and terminated on ourselves—that they be well affected towards us, inclinable to do us good, and nowise disposed to wish, design, or bring any harm, trouble, or vexation upon us. Whereof the former is altogether in our power, consisting of acts or omissions depending upon our free choice and counsel; and we are directly obliged to it by virtue of those words, *τὸ ἐξ ὑμῶν, as much as lieth in you*: the latter is not fully so, yet commonly there be probable means of effecting it, which we are hence bound to use, though sometimes they may fail of success. For the words, *εἰ ὕψατόν, if it be possible*, as they signify the utmost endeavour is to be employed, and that no difficulty beneath the degree of impossibility can discharge us from it, so they intimate plainly that sometimes our labour may be lost and our purpose defeated, and that, by the default of others, it may be impossible we should arrive to a peaceable condition of life with all men.

However, by this rule we are directed, not only ourselves not to infringe the terms of peace towards others, but to endeavour earnestly by all honest and prudent means to obtain the good will, favour, and respect of others, by which they may be disposed to all friendly correspondence with us, and not to disturb the quiet and tranquillity of our lives. *Dr. Barrow.* (Serm. on Text.)

“Follow peace with all men” (διώκετε) Heb. xii. 14. It is not any kind of peace, which must thus be *pursued*. The things in difference may be such, as must be “earnestly contended for” (S. Jude 3). If peace hinder edification (building up), we must then build, as the servants of Nehemiah did, with our spiritual weapons in our hands. It must be an edifying, but no destroying peace. It hath an εἰ δυνατόν—if it be possible—to bound it; and we know, *Id solum possumus, quod jure possumus*. . . . It must be διώκετε, too. It is not enough to desire it, to accept it, to meet it half way, to let it in, and welcome it, when it comes to us; but we must *pursue* and go after it. If any man refuse peace, so that it fieth from us, we must put it to an εἰ δυνατόν, and adventure ourselves for it to a *si forte*, and *quantum in nobis, if by any means* we may overtake and apprehend it. xv. 2. *Bp. Reynolds.* (The Peace of the Church. Serm. on Rom. xiv. 19.)

Pacem te poscimus omnes. “O! Peace,” says the poet, with an apostrophe, “who would be without thee? Everybody would have peace”—all, but the ungodly: no peace to the wicked; indeed they have, they would have, none. They have none among themselves; would have none among us. They fish best in troubled waters. All else are for peace and quiet. GOD is for it: He is “the GOD of Peace” (xv. 33). CHRIST is for it: He both commanded and bequeathed it (S. John xiv. 27; S. Mark ix. 50). The Apostles are for it, one after another (S. Paul, S. James, S. John, S. Peter, S. Jude): they all commend it (1 Thess. v. 13; S. James iii. 18; 1 S. Pet. iii. 11; 2 S. John 3; S. Jude 4). The Prophets before them were for it: they proclaimed it (Isa. ix. 7; Jer. xiv. 13; Ezek. xxxvii. 26; Hagg. ii. 9; Zech. ix. 10; Mal. ii. 5). The Angels are for it: they bring and sing it (S. Luke ii. 14). All good men are for it:

their daily prayer is, "Give peace, O LORD, though it be but in our time only"—so, rather than not at all: nay, though, with Hezekiah, in other things it go hard with them; yet *that's* good, for all that (Isa. xxxix. 8; 2 Kings xx. 19). Good, and pleasant also (Ps. cxxxi. 1). Many good things are not pleasant: fasting, and watching, mortification, repentance, and many other virtues. Good they are; but they are not pleasant. Peace is both. To "dwell together in unity" pleasant, as well as good—very pleasant, very good. *O quàm!* so good and pleasant, that he is fain to leave it upon the question; he cannot answer it: or, leaving it with an exclamation, *O quàm!* leaves us only to admire it, at the goodness and sweetness of it. The messengers, that bring but the tidings of it too, "how beautiful" are their very "feet!" (x. 15) yea, even afar off, on the tops of the mountains, says the Prophet (Isa. lii. 7), afore they come near us. As far as we can see them, we adore them. . . . And no wonder: for Peace is a word of that vast latitude, that all GOD's blessings are folded up in the very name. . . . To wish us peace is to wish us all: to pray for peace is to pray for all: to give peace is to give all. i. 17; v. 1; viii. 6; xiv. 17. *Dr. Mark Frank.* (Serm. on Col. iii. 15.)

When 'tis inquired, how far we are obliged to peace in the State, or peace in the Church? the answer is plain and ready from hence, that we are obliged to both *as far as is possible*, and *as much as in us lies*; and that nothing less than absolute and evident necessity can justify either war in the State, or separation in the Church: which one Rule, if well heeded and practised, the condition of the world would be much more peaceable and quiet, than it is, or is like to be. *John Norris.* (Serm. on S. Matt. v. 9.)

19 *Dearly beloved.* Our Apostle, who was perfectly well skilled in all the arts of Divine oratory, understood very well, how necessary it is, in order to convincing men's judgments and influencing their actions, to be first master of their *affections*. If we would have men come in easily to our opinions, and be governed by our counsels, we must take care so to demean ourselves, that they may be pleased with us, and have an esteem for our persons. It will be difficult to convince any, that we

have an earnest zeal for the good of their souls and a passionate desire to promote their eternal welfare, if, at the same time, we do anything, which may justly offend and disquiet them, and make their present condition uneasy and unpleasant. He, who pretends to advise and direct another,¹ challengeth some sort of superiority over him; which the pride, that is natural to all men, makes him very difficultly bear: it is necessary, therefore, that he should temper his advice with a mixture of sweetness, and take care, that his demeanour be such, as may prepare the mind of his disciple to submit more willingly to his direction. i. 12; ix. 1—5; x. 1; xv. 14. *Bp. Smalridge.* (Serm. on Gal. i. 10.)

The natural desire of *revenge*, of all other sinful affections but pride and self-love, from whence it proceeds, discovers itself most early in man. For with how much impatience and eagerness will even little children strive to be revenged? How quickly will they resent and how long remember injuries; and how will malice, as it were, possess their little souls; and anger, the actual exercise of that malice, swell their hearts and eyes! And how natural this sin is to the corrupt constitution of man, and how proper it is to some particular complexions and tempers, the brawls, curses, duels, factions, slanders, libels, murders, schisms, and rebellions, which happen in all societies of men, are most sad deplorable proofs. And yet, if any man deny that it is possible to mortify this damnable passion of revenge, wherein the image of the devil so much consists, he libels the Christian religion, and injures the reputation and authority of the Gospel, which teacheth men to “forgive,” and “love their enemies,” to “bless them that curse us,” and to “do good to them that hate us and despitefully use us.” . . . The primitive Christians, as Tertullian told the heathen magistrates, and as

¹ If a kind affectionate manner be necessary in him, who would simply advise and direct another, how much more necessary must it be, when we have to *reprove*, to take some mote out of our brother's eye. Perhaps, there is no Epistle, which deals more with the discovery and correction of

errors, than that of S. James: certainly, no Epistle abounds more, than it, with loving expressions towards those, who are blamed. “Do not *err*, my *beloved* brethren,” seems to be its key-note. i. 16, 19; ii. 1, 5, 14; iii. 1, 10, 12; v. 10, 12.

Marcellinus afterwards observed, were famous among the heathens for these graces : when slanders, quarrels, bloodshed, and all other tragical effects of *revenge*, were scarce ever heard of among Christians in any of the Churches of God. i. 29—31 ; iii. 13—18. *Dean Hickes.* (Serm. on 1 Cor. x. 13.)

This prohibition of *revenge*, concerns only private men, and does not absolutely damn all kind of revenge acted by a public person : for, not above six verses off (xiii. 4), the Apostle is so far from denying this to the magistrate, that he tells us it is the very design of his office ; and that “he beareth not the sword in vain,” as being “the Minister of GOD, a *revenger* to execute wrath upon him that doeth evil.” We cannot, therefore, make the Apostle forbid all revenge without a gross and palpable contradiction of himself. But, besides, as touching revenge, which is properly a retaliation, or repaying one evil for another, that this is not a thing, in its nature, unlawful, is invincibly proved by this : that GOD by an express law under the Mosaical economy committed the exercise of it to the magistrate. But, were it a thing, in the very nature of it, unjust, GOD could not so much as permit or allow the practice of it, much less countenance it by a law. *Dr. South.* (Serm. on Rom. xii. 18.)

It is certain as an article of Faith, as necessary as any other rule of manners, that every subject is bound to obey the just laws of his lawful superior, not only under fear of punishment from man, but under pain of the Divine displeasure. 1. Because the power, by which men make laws, is the power of GOD. . . . The legislative or supreme power is not the servant of the people, but the minister, the trustee, and representative of GOD. 2. The power of the sword is only from GOD ; for, since no man is lord of his own life, no man hath power to kill himself, neither hath he power to warrant any man else to do it ; for what he may not do himself, he cannot commission and empower any one else to do. *Vindicta Mea*, saith GOD, *Vengeance is Mine : I will repay* : and it is GOD’s sword, with which the Magistrate strikes, and therefore Kings and potentates are GOD’s deputies and ministering officials, in His Name to be the avengers of His wrath : and, as CHRIST said to Pilate, “Thou couldest have no power, unless it were given thee from

above" (S. John xix. 11) may be said to all human powers—It is given them from above, not from beneath; from GOD, not from the people. The consequent of which is this: if it be GOD, that strikes and pays vengeance by the hand of the Magistrate, then it is GOD, who is offended, when the law of the Magistrate is violated; for whoever strikes is the party injured; and the Magistrate being GOD's minister, as he is the less principal in the justice done, so also, the injustice suffered. *Dixit Deus quia dii estis*: It is GOD, who hath said to the Magistrates that "they are gods," that is, in the place of GOD: by His authority they strike, and He is the injured person: and therefore he, who is so smitten by the sword of GOD, is a sinner against GOD; for He punishes none else. *Patet culpa, ubi non latet pœna*. If GOD punishes, it is certain man hath sinned, said S. Austin and S. Prosper. The one is the indication of the other. *Bp. J. Taylor*. (The Rule of conscience. B. iii. Ch. 1. Rule 1.)

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

20 Some precepts, now delivered by CHRIST, were, if in substance delivered at all, yet, sure, not so clearly, and at length, and intelligibly proposed under the Law. . . . CHRIST's sayings to His disciples (in His Sermon on the Mount) were additions, if not of the substance, yet of light and lustre, and consequently improvements of the obligation to obedience in us Christians, who enjoy that light, and are precluded those excuses of ignorance, that a Jew might be capable of. From whence I conclude the *Ego autem*, "I say unto you," of not retaliating or revenging of injuries—for that is, sure, the meaning of *μη ἀντιστῆναι*, which we render "resist not evil")—the strict precept of *loving*, and *blessing*, and *praying* for, *enemies*, and the like, is more clearly preceptive, and so more indispensably ob-

ligatory to us Christians, than ever it was to the Jews before. And there you have one part of the spirit of the Gospel, in opposition to a just notion of the Legal spirit; and by it you may conclude, that what Christian soever can indulge himself in the enjoyment of that hellish sensuality—that of revenge—nay, that doth not practise that high piece of (but necessary, be it never so rare) perfection of *overcoming evil with good*—and so heap those precious melting *coals of love*, of *blessings*, of *prayers*, those three species of Sacred Vestal *fire*, upon all his enemies' heads—*nescit qualis spiritus*, he “knows not what manner of spirit he is of.” iii. 31. *Dr. Hammond.* (Serm. on S. Luke ix. 55.)

Here our doing good for evil to our enemies is an allusion to the chemical operation of placing some very hard body in a crucible, and adding fire below, around, and on the top of it, in order to bring that body into a state of fusion. The similitude of *fire* for Christian Charity is most beautiful, and is highly improved by the idea of intenseness in the use of a crucible. *P. Skelton.* (Senilia, 81.)

It is true that S. Chrysostom (and not he alone) takes this phrase to imply a *revenge*; that God's judgments shall be the more vehement against such ungrateful persons, *et terrebuntur officiis*; the good turns, that thou hast done to them, shall be a scourge and a terror to their consciences. This sense is not inconvenient; but it is too narrow. The HOLY GHOST hath taken so large a metaphor, as implies more than that. It implies the divers offices and effects of fire—all this—that, if he have any gold, any pure metal in him, this fire of this kindness will purge out the dross: and there is a friend made. If he be nothing but straw and stubble, combustible still, still ready to take fire against thee, this fire, which God's breath shall blow, will consume him, and burn him out: and there is an enemy marred. If he have any tenderness any way, this fire will mollify him towards thee. *Nimis durus animus*, says S. Augustine, he is a very hard-hearted man, *qui si ultro delectionem non vult impendere, etiam nolit rependere*, who, though he will not requite thy love, yet will not acknowledge it. If he be wax, he melts with this fire: if he be clay, he hardens with it; and then thou

wilt arm thyself against that pellet. Thus much good (according to Origen) God intends to the enemy in this phrase, that it is *pia vindicta, si resipiscant*. We have taken a blessed revenge upon our enemies, if our charitable applying ourselves to them may bring them to apply themselves to God, and to glorify Him. *Dr. Donne.* (Serm. on Text.)

Some will tell us, that the love of enemies and pardoning injuries is inconsistent with the principles of honour, and will expose us to contempt and ridicule. But alas! to what a sad pass are we come, if neither reason nor religion may prescribe the rules of honour; if our notions of it must be taken from the language of the sons of Belial, of strife and violence; if to imitate the Deity, in His most glorious attribute of mercy and forgiveness, and become "perfect as our FATHER, which is in heaven, is perfect," be accounted a base and dishonourable thing; and if, for this vain imaginary fantastic shadow of reputation, we will violate all laws human and Divine, and forfeit Eternal Happiness! But who are they, who will think the worse of you for your patience? Some vain empty fools, some profane atheistical wretches, whose judgments are not valuable, nor their praise worth the having. Or, what can they say of you, but that you are meek and lowly, imitators of that Blessed Master, whom we profess to serve? And why do we own the Name of CHRIST, if we be ashamed of the spirit and life of Christianity? Why do we not call ourselves after the name of Cain, Nimrod, or some other angry and revengeful destroyer, if we esteem those qualities more glorious and excellent? But, if we have any deference for so wise and great a king, as Solomon, he will tell us, that "it is the honour of a man to cease from strife;" and that "he, that is slow to anger, is better than the mighty, and he, who ruleth his spirit, better than he, who taketh a city." *H. Scougal.* (Serm. on S. Luke vi. 27.)

21 The Apostle's manner of wording this advice is observable; for there is a particular force and beauty in the very expression. Being sensible, that the forgiving an injury, or the not revenging it, is commonly looked upon, as a kind of *yielding* and *submitting* to an adversary (which is what the pride of human nature is most adverse to), he prudently anticipates the thought,

and gives it quite another turn; handsomely insinuating, that all desire of revenge is *yielding* and *submitting* to an enemy: it is as much as confessing, that he has disturbed, pained, and disconcerted us to that degree, that we are no longer able to command our temper, and to be really *masters of ourselves*. Overflowing with rage and resentment on such occasions is betraying a littleness of mind, and proclaiming our own defeat. It is as good as declaring, that the enemy has got within us, has thrown us off our guard, and put us into disorder and confusion. Whereas, if a man can stand the shock unmoved, and be above being concerned at it, he undoubtedly shews a more manly spirit, and true greatness of mind. He is then seen to be master over his passions, and above being disturbed by little things: and there is none so generous a way of conquering an enemy, as the letting him see, that the worst he can do shall not so much as ruffle us, or put us out of humour. *Be not overcome of evil; but overcome evil with good.* Dr. Waterland. (Serm. on Text.)

Every man, who professes the Gospel, is bound in the strongest terms to an inviolable exercise of patience, meekness, and forbearance, in imitation of our LORD and SAVIOUR, under the various circumstances and occurrences of life. How then should it be thought consistent with his profession to run in with the vogue, and be governed by those *false notions of honour*, which the world has set up in a full contradiction to the fundamental Rules of his duty? And yet those notions (agreeably to the deceitfulness of sin in other instances) do introduce that very inconvenience, which they pretend to remove. For whosoever adheres faithfully and constantly to virtue and the positive commands of God, and neglects and despises all the imputations and reflections, that are levelled against him on that account, gives a much stronger evidence of the true greatness and generosity of mind, than those do, who relinquish their duty for the sake of avoiding that uneasiness, which such reflections and imputations bring upon them. . . . To fear men more than God is the most dishonourable misapplication and degeneracy of fear. To be shaken and beaten off from obedience by the uneasy apprehensions of being censured for the faithful discharge

of it, to be laughed, or frighted, out of necessary duty, is the undoubted indication and property of a weak, and little, and base spirit, which is not able to support, and therefore readily gives up, the most excellent ornaments and accomplishments, when any faint attack is made upon them. *Dr. Lupton.* (A Discourse of Murder. Exod. xx. 13.)

The Law is made the instrument of wrong, when one man persecutes another with vexatious suits. 'Tis true, they run into a mad extreme, who extend Christian patience so far, as to pronounce all suits, or appeals to the Civil Magistrate, unchristian; but 'tis true too, that to approve and countenance all suits is to run into another. If every trifling cause may warrant our demand of reparation, and this demand be pursued with all the spite, and heat, and calumnies imaginable; if spite and malice commence justice, when prosecuted under a form of Law, I see not what obligation Christian patience does pass upon us, unless it be to suffer what we cannot revenge. Can this be agreeable to the "not resisting evil," to the *overcoming evil with good*? Is this becoming the professed mortification of a Christian, and the patience of the Saints? *Dr. Lucas.* (Assize Sermon on Acts xxiv. 16.)

CHAPTER XIII.

LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

1 There is scarcely any question, which can be asked upon the

subject of morals, to which a reply in substance and principle may not be found in the Gospel. And there is no question, that can be raised upon any one great interest of life, public or private, which does not come within the compass of some part of the various information afforded us in the inspired Volume. If we wish to know our duty, it is there: if we wish to estimate things, a measure and standard of them is there given—our own nature and the scene of life around us being equally the subject of Divine Revelation; and the improvement of the one being designed by every light thrown upon the constitution of the other. The same Revelation is, moreover, a series of truths, at once the most mysterious and the most perspicuous. And this observation, if it hold good of the Scriptures at large, is especially to be made upon the Epistle to the Romans. . . . The doctrines of Revelation always have their issue in some practical simple result, in immediate contact with our habits of life and condition; and they may point out reciprocally the importance of each of those simpler truths, by the very fact of their being associated with the highest doctrines of our Faith. . . . Our approach to the Courts of Justice is, therefore, well made through the Temple of God; that the conscience of all, who have to bear a part in those places, being prepared by devout thought upon the duties they are going to discharge, and purified by communication with the Eternal Fountain and Original of Justice, may be the more raised to the execution of that trust, which their country has deposited with them, and which He, who is “the Judge of all the earth,” hath Himself approved. *Davison.* (Assize Sermon on Rom. xiii. 3, 4.)

It sounds well, when an Apostle blows the trumpet before the Magistrate, and proclaims his power. But, as the sound was good, so it was now high time it should be heard. Christianity was at the bar, and the Gospel arraigned for High treason (Acts xvii. 7; xxiv. 5). Therefore, S. Paul here presents her in an humble posture, upon the knee, bowing to “the sword,” and kneeling to authority. *Farindon.* (Sermon on Rom. xiii. 4.)

The commentators have given themselves unnecessary trouble in inquiring into the characters of the princes, at the time the Epistles of S. Paul and S. Peter were written: for the dispute

was with those, who rejected all sorts of government, whether they were under good or bad princes. With the temporal rights of princes they meddled not. S. Peter, who wrote to the dispersed in Asia, where the governments had always been despotic, exhorted them, in the first place, to due obedience to "the king," and then to those who were "put in authority under him." Whereas S. Paul, in writing to the Romans, where the form of Government was not fully established, being in the hands of the Emperor, sometimes with and sometimes without the concurrence of the Senate, made choice of an expression, that has avoided the difficulty, and directs obedience to be paid to *the higher powers*, without determining, who they were; which was a point, in which he had no right to interpose his authority. *Bp. Sherlock.* (Serm. on Rom. xiii. 1.)

- 2 Whatsoever is commanded us by those, whom God hath set over us, either in Church, Commonwealth, or family, (*quod tamen non sit certum displicere Deo*, saith *S. Bernard*,) which is not evidently contrary to the Law and Will of God, ought to be of us received and obeyed no otherwise, than as if God Himself had commanded it; because God Himself hath commanded us to "obey the higher powers," and to "submit ourselves to their ordinances." Say, it be not well done of them to command it: *sed enim quid hoc refert tibi?* saith he—"What is that to thee?" Let *them* look to that, whom it concerneth. *Tolle quod tuum est, et vade*—Do thou what is thine own part faithfully, and never trouble thyself further. *Ipsam, quem pro Deo habemus, tanquam Deum in his, quæ aperte non sunt contra Deum, audire debemus*—Bernard still. God's Vicegerents must be heard and obeyed in all things, that are not manifestly contrary to the revealed Will of God. But, if the thing required is against my conscience, may some say, and I may not go against my conscience for any man's pleasure, judge, I pray you, what perverseness is this—when the blessed Apostle commandeth thee to *obey for conscience' sake*, that thou shouldest disobey, and that *for conscience' sake* too! He chargeth thee, upon thy conscience, to be *subject*; and thou pretendest thy conscience to *free thee* from subjection! . . .

In the case, where the conscience be only doubtful, whether a thing be lawful, or no—but we have not as yet passed a pre-emptory judgment against it—yea, though it rather incline to think it unlawful; in that case, if the Magistrate shall command it to be done, the subject with a good conscience may do it; nay, he cannot with a good conscience refuse to do it, though it be *dubitante conscientia*. *Bp. Sanderson.* (Ad Clerum. Serm. on Rom. xiv. 23.)

If, from the plain words of Scripture, we descend to the doctrine and practices of the Church of God, we shall find that all Christians, when they were most of all tempted, when they were persecuted and oppressed, killed and tormented, spoiled of their goods and cruelly and despitefully used, not only did not rebel, when they had power and numbers, but professed it to be unlawful. . . . Tertullian boasts with confidence that, when Pescennius Niger in Syria, and Clodius Albinus in France and Brittany, rebelled against Septimus Severus, a bloody and cruel Emperor, and pretended piety and public good; yet none of the Christians joined with either. The Theban legion in the eighteenth year of Diocletian suffered themselves to be cut to pieces every man, six thousand six hundred and sixty-six in number, by Maximianus the Emperor; no man, in that great advantage of number, and order, and provocation, lifting up their hands, except it were in prayer: of these Venantius Fortunatus hath left this memorial—

Queis, positis gladiis, sunt arma è dogmate Pauli;
 Nomine pro Christi dulcius esse mori.
 Pectore belligero poterant qui vincere ferro,
 Invitant jugulis vulnera cara suis—

They laid down their weapons, and lift up their arms; they prayed, and died in order: and this they did, according to the doctrine of S. Paul. viii. 35, 36. *Bp. J. Taylor.* (The Rule of Conscience. B. iii. Ch. iii. Rule 3.)

Moses and Aaron were the Divinely appointed Governors of Israel in Church and State. Envy and ambition led Korah, Dathan, and Abiram, to accuse the former of tyranny; and the latter of priest-hood (Numb. xvi.). *JEHOVAH* was appealed to; a day

appointed; and a decision made. One body of the malcontents went down alive into the pit: another was consumed by fire from heaven. Let schismatics and rebels beware of that "pit," which is bottomless, and of that "fire," which shall never be quenched. *Bp. Horne.* (Comment. on Ps. cvi. 16—18.)

So long as this text stands in our Bibles, the doctrine of *non-resistance*, or passive obedience, must be the obligation of all Christians. But then, after I have said this, care must be taken that this general doctrine be not misapplied in particular countries. Though non-resistance, or passive obedience, be a duty to all subjects and under all Governments, yet it is not expressed the same way in all places; but both the objects and the instances of it do vary in different nations, according to the different models of their Government. To speak this, as plainly as I can: as the laws of the land are the measures of our active obedience, so are also the same laws the measures of our submission. And, as we are not bound to obey, but where the Law and Constitution require our obedience; so neither are we bound to submit, but as the Laws and Constitution do require our submission. Taking now this to be the true stating of the doctrine of passive obedience, as I verily believe it is, I do not see what colour of reason can be offered against it. Sure I am the common pretence, that it tends to introduce tyranny and arbitrary Government and to make people slaves, is quite out of doors: for you see it makes no Princes absolute, where by the Constitution they were not so before. All, that it doth, is to preserve and secure the national Settlement in the same posture and upon the same foot, in and upon which it is already established. And this is so true, that there is not a Commonwealth in the world so free, but that these doctrines of non-resistance and passive obedience must for ever be taught there, as necessary even for the preservation of their liberties. *Abp. Sharp.* (Serm. on Titus iii. 1.)

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power?

do that which is good, and thou shalt have praise of the same :

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid ; for he beareth not the sword in vain : for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

3 Supposing the profession and practice of the Christian Religion to be allowed inviolable, there was never any Religion, nay, never any inventions of the greatest politicians, which might compare with that for the preservation of Civil societies. . . . He, that only obeys, because it is his interest to do so, will have the same reason to disobey, when there is an apprehension, that may make more for his advantage. But, when the reason of obedience is derived from the concernments of another life, no hopes of interest in this world can be thought to balance the loss, which may come by such a breach of duty in that to come. So that no persons do so dangerously undermine the foundations of Civil Government, as those, who magnify that, to the contempt of Religion : none so effectually secure them, as those, who "give God the things that are God's," and, by doing so, are obliged "to give to Cæsar the things that are Cæsar's." *Bp. Stillingfleet.* (Serm. on S. Luke vii. 35.)

Those severities, which are the necessary effects of penal laws, arise and flow from a principle of love and kindness. It is a superior love for the good of the whole Community, which makes it necessary to cut off those noxious members of it ; as mortified limbs are freely parted with to preserve the rest of the natural body. *Dr. R. Bentley.*

The suppression of crime in society is one active principle of positive virtue. It is the tenour of human nature. Save a man from villainy, and he is in the way to goodness. Make sin dangerous, and duty will be the next choice. If it be so ordered, that men *dare* not sin, for any reason whatever, so much

of the question between duty and guilt is already decided; and the direct positive motives of duty are left to act with their full force. *Davison.* (Assize Sermon.)

4 In the Jewish State, God was their Political Prince and Sovereign; and the Judges among them were as much His deputies and did represent His person, as now the Judges do the persons of their several Princes in all other nations (see Deut. i. 17). . . . Now, though other nations cannot look upon God, as their secular King and State-head, in all those points, which the Jews could; for He gave them laws in Civil affairs, and issued out directions in State-exigencies, and the like; yet, as to this, they can; that all their governors are but substitutes under Him, and that He owns what is legally and justly done by them. For the magistrate He looks upon, as His *Minister* and Vicegerent, who doth all things in His Name and stead. And, since he acts as His servant, He takes his judicial determination upon Himself, as if it were His own, and He were the Author of it. For this He doth plainly in criminal causes; and the case is the same in all other judicial causes, which are not criminal. When any man is wronged, saith He, let him not *avenge himself*; for *vengeance is Mine: I will repay it*; that is, by the magistrate, who is *My avenger to execute wrath*; so that, when he punishes, you may look upon it, as if I had done it. And, since a legal determination is owned by God Himself, as if He were the Author thereof, we may be sure, whilst all things else are right, that there is no hurt barely in our seeking to have our cause so determined. *Kettlewell.* (An Help and Exhortation to Worthy Communicating, &c. P. iii. ch. 4.)

I am so far from giving in to that spurious sentimentality, which, under the garb and pretext of Religion, would shelter a murderer from *capital punishment*, that I affirm it to be one of the clearest and strongest of our religious duties to pursue such an one to death; that, however we may recoil from the performance of the duty, when the commission of the crime has been fully proved, we must not spare the offender for any human consideration, nor even through dread of "the second death," which may await him hereafter. God Himself has laid on us His positive Command, "Whoso sheddeth man's blood, by man

shall his blood be shed: for in the Image of GOD made He man" (Gen. ix. 6.) . . . And as the reason, for which this injunction is laid upon us, must always remain in undiminished force, however awful the consequences may be—and they are indeed most awful—we must not shrink from the performance of the duty. The duty is plain: the event is with GOD. Fix this consideration in your minds, that the murderer has sent an immortal soul, without one moment for preparation and repentance, into the presence of his Judge; and that, for this very reason, GOD Himself has pronounced his doom. We execute this doom with fear and trembling, and under the deepest sense of solemn religious duty; but, even in executing it, we shew mercy to him, who shewed none. Some space we give him to make, if it may be, his peace with GOD, through the infinite merits and all-prevailing intercession of the Redeemer: and, though we take the life, which by the laws of GOD and man he has justly forfeited, we humbly hope and pray, that it may yet please GOD to have mercy on his soul. *Dean Lowe.* (The Sacredness of Life and the Doom of Murder. Sermon on Gen. ix. 6.)

Where there wants *execution*, there wants not transgression. Impunity encourages to all licentiousness; not to light slips only, but to grand enormities. Indulgence begets not only negligence, but is, as S. Bernard entitles it, *matrix insolentiæ, nutrix impudentiæ*, both breeder and feeder of brazen-browed wickedness. Only execution is the Law's life. The Law, without the Judge, is but a dead letter. The Law is the *anima*, the soul of the Commonwealth: the Magistrate and Judge is *anima animæ*, the soul of that soul: he animates the Law; who is therefore called by Nazianzen, ὁ νόμος ἐμψυχος—the living Law. Rape, robbery, idolatry, were rife sometimes in Israel, but when *non erat Rex*, "there was no King in Israel;" no Judge for execution. The awe of the Law is small, where there is no Magistrate. And, where one is, it is not great, if he punish not offenders. S. Paul says, *he carries not the sword in vain*. Surely he does, if he *execute* not justice. . . . *Nitimur in vetitum*. Bad manners occasion the making of good laws; but good laws occasion the increasing of bad manners: for, unless Justice does inflict

the pain, as well as Wisdom did exact the Law, vice grows the grosser by prohibition, and, as S. Paul speaketh in another sense, "Sin by the law grows out of measure sinful" (vii. 13).
 ii. 2, 3. *Dr. Richd. Clerke.* (Sermons at the Sessions. Sermon. ii. on 2 Chron. xix. 6.)

The Governor may be deceived, or he may do wrong without being deceived. He *beareth the sword*, and he may strike with it improperly. But if, to remedy an occasional inconvenience of this sort, you dissolve Government, what will be the consequence? More mischief will be done by the people, thus let loose, in a month, than would be done by the Governor in half a century. *Bp. Horne.*

Sin unpunished makes a greater breach, than sin committed. *Farindon.*

5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience' sake.

6 For this cause pay ye tribute also : for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues : tribute to whom tribute is *due* ; custom to whom custom ; fear to whom fear ; honour to whom honour.

5 How can it be expected from that man, who dares affront and despise God Himself, that he should have any hearty reverence for His deputies and vicererents? He, that is subject only upon the account of *wrath*, and *the power of the sword*, which is over him, will be no longer so, when he hath an opportunity of escaping or resisting that power. Nor is there any possible way to secure men in their quiet subjection and obedience, but by their being obliged *for conscience' sake*. And, therefore, such kind of persons, as by their open profaneness and contempt of Religion do endeavour to destroy the conscience from amongst men, may justly be esteemed, as the worst kind of seditious persons, and most pernicious to Civil Government. *Bp. Wil-*

kins. (Of the Principles and Duties of Natural Religion. B. ii. ch. 1.)

The actions, whereunto the conscience alone is privy, are not the objects of the laws of man; but only such actions, as fall within the notice of men. And yet, this is also true; though the laws of man do not bind the conscience, yet a man is bound in conscience to obey the laws of men: but this bond is from the Law of GOD, which commands us to use suitable *affections* in obeying the laws of men. *Obey every ordinance of men*, not from fear of punishment, but *for conscience' sake*. If now we did truly acknowledge this prerogative of the Laws of GOD, we should witness the same by our extraordinary care in keeping them, in an extraordinary fear of breaking them. But what do we? even the clean contrary: we fear man more than GOD; those, that can but "kill the body," above Him, that "hath power to cast both body and soul into hell-fire." *J. Mede.* (Serm. on Isa. lv. 7.)

6 Now the same conscience, which bindeth us, who are "under authority," to the performance, bindeth you, who are "in authority," to the requital of these duties. I say, the same *conscience*; though not the same *wrath*: for here is the difference. Both wrath and conscience bind us to our duties; so that, if we withdraw our subjection, we both wound our own consciences, and incur your just wrath: but only conscience bindeth you to yours, and not wrath; so that, if ye withdraw your help, we may not use wrath, but must suffer it with patience, and permit all to the judgment of your own consciences, and of GOD the Judge of all men's consciences. But yet, still, in conscience the obligation lieth equally upon you and us. As we are bound to give you honour, so are you to give us safety: as we to fear you, so you to help us: as we to fight for you, so you to care for us: as we to pay you tribute, so you to do us right. For *for this cause pay we tribute* and other duties unto you, who are *God's Ministers*; even because you ought to be *attending continually upon this very thing*, to approve yourselves, as the Ministers of GOD to us *for good*. Oh, that we could all, superiors and inferiors, both one and other, remember what we *owed* each to other; and, by mutually striving to *pay* it to the

uttermost, so endeavour ourselves to fulfil the Law of GOD ! But, in the meantime, we are still injurious, if either we withdraw our subjection ; or you, your help ; if either we cast off the duty of children ; or you, the care of fathers. *Bp. Sanderson.* (Ad Magistratum. Serm. on Job xxix. 14, &c.)

If the ancient remark be always found true, that “ the master of the house is the veriest servant of all his family,” because he has the care and concern for all ; so, if the boldness of the comparison may be allowed, the supreme Magistrate himself, and those, that are next below him, are the veriest subjects in all his dominion. *Dr. R. Bentley.*

7 Certain things are theirs ; and so, being theirs, to be paid them ; not of courtesy, but of duty ; not as a free largess, but as a due debt ; not *Date*, but *Rendite*. As if our SAVIOUR should say, “ You ask Me, whether it be lawful to pay : I tell you, it is as lawful to pay it, as it is unlawful to withhold it. You would know, whether you may : I say unto you, you not only may, but must answer it.” Nor *dare*, as a matter of gift ; but *reddere*, as a matter of repayment, or restitution. S. Paul maketh this point yet more plain—indeed past all controversy—where he addeth to ἀπόδοτε the other ὀφείλας ; to the word *rendering*, the plain term of *debts* ; expressly calling them debts, both *tribute* and *custom*. Then what is paid to the Prince, or to GOD, is not to be termed a donation, gratuity, or benevolence ; but of the nature of things restored, which, though they be in our keeping, are, in very deed, other men’s : and they, that reckon them, as matters merely voluntary, must alter CHRIST’S *Rendite*, and teach them some other term. But they, that will learn of Him, must think and call them *debts*, must account themselves *debtors*, and that *God* and *Cæsar* are as two *creditors*, and they indebted to them both ; and thereby as truly bound to discharge themselves of these, as of any debt or bond they owe : that, if they render not these duties, they detain that, which is none of their’s ; and so doing are not only hard and illiberal, but unrighteous and unjust, men. *Bp. Andrewes.* (Serm. on S. Matt. xxii. 21.)

Let us therefore be careful to pay all that reverence to human laws, which is due to them ; and let us at the same time be

equally careful not to pay them such deference, as may any-ways derogate from the greater regard we owe to the Laws of God. Let us look upon human laws, as one part of that Rule, to which we ought to conform our actions; but let us not esteem them the adequate Rule and perfect measure of righteousness. Let us "submit to every ordinance of man for the LORD's sake," and to every Ordinance of GOD for its own sake. Let us consider, what a deplorable condition mankind would be in, without laws, without Magistrates, without Government; but let us at the same time consider, how much more deplorable their condition would be, if they were to live without the Gospel, without Religion, without GOD in the world. Let us not so misinterpret any places of Scripture, as to thrust the Magistrate out of his lawful rights; but, on the other side, let us be cautious, how we ascribe any such perfections to human laws, as tend to the dethroning GOD. Let us not allow ourselves in any wilful transgression of their laws, who are appointed the Ministers of GOD *to execute wrath upon them that do evil*; but let us remember, that we are accountable for all our thoughts, words, and actions, to a higher Judge. Let us reverence the authority of GOD delegated to men, but let us much more adore it in GOD, the fountain. Let us revere power; but let us much rather dread Omnipotence. Let us fear those, who have power to kill the body; but let us much more "fear Him, who is able to destroy both body and soul in hell." Let us be afraid to do evil, in regard to the Magistrate, because he *beareth not the sword in vain*; but let us much more be afraid to do evil, out of awe to GOD: for "the LORD our GOD is a consuming fire, even a jealous GOD." *Bp. Smalridge.* (The Nature and Intent of Human Laws. Sermon on 1 Tim. i. 9.)

Whosoever neglects his duty to himself, his neighbour, or his GOD, halts in something, that should make his life commendable. For ourselves, we need order; for our neighbour, charity; and for our GOD, reverence and humility; and these are so certainly linked one to another, as he, that lives orderly, cannot but be acceptable both to GOD and the world. Nothing jars the world's harmony, like men, that break their ranks. . . .

I wish but to obey S. Bernard—*Tu qui in congregatione es benè vive—ordinabiliter, sociabiliter, et humiliter : ordinabiliter, tibi ; sociabiliter, proximo ; humiliter, Deo. O. Feltham.* (Resolves. Cent. i. 100.)

8 Owe no man any thing, but to love one another : for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet ; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour : therefore love *is* the fulfilling of the law.

8 Love is the complement of the Law, and the supplement of the Gospel (S. John xiii. 34). "All the Scripture teacheth nothing else," saith S. Augustine, "but that we must love our neighbours for GOD, and GOD for Himself." *Nihil præcipit, nisi charitatem ; nihil culpat, nisi cupiditatem* (Rom. vii. 7). "It forbids nothing, but lust, and enjoins nothing, but love;" for without love there is no true faith (Gal. v. 6), and without faith all our righteousness is sin (Rom. xiv. 23). *Dean Boys.* (Exposition of the Dominical Epistles, &c. Ep. Quinquag. Sund.)

Fides Christum mihi donat ; Charitas ex Fide me proximo (Luther). Faith gives me to CHRIST ; and love from faith gives me to my neighbour. . . . There can be no true religion without love ; no love of man without love of GOD ; nor love of GOD without the knowledge and love of CHRIST. *Adam.* (Private Thoughts on Religion. Ch. 6.)

We *establish the Law by faith* (iii. 31) ; but then, it is by that faith, which "worketh by love:" for *love is the fulfilling of the Law*. Again, it is by our acting on the impulse of a Divinely implanted Love towards GOD and man, that *the righteousness of the Law is fulfilled in us*—but, then, this happens only, when

we “walk not after the flesh, but after *the Spirit*” (viii. 4). Now this seems to be the main design of the Apostle, in the latter half of this Epistle—to set before us the work of the Spirit in our Salvation: but how does he characterize the same Spirit? “I beseech you, brethren, for the LORD JESUS CHRIST’s sake, and for *the Love of the Spirit*” (xv. 30.) The Spirit, then, by writing in our hearts the Law of Love, or, rather, by Himself taking possession of our hearts and dwelling there, *fulfils in us* all, that the Moral Law demanded, and which we of ourselves, when unregenerate, through the weakness of the flesh, were utterly unable to accomplish. This coupling together by the Apostle of *the Lord Jesus and the Spirit* (beyond their Eternal conjunction with each other in the undivided TRINITY) would seem to cast back a reflected light on the general outline of this Epistle, as it exhibits to us the justification and the sanctification of the Elect people of GOD. Before, at xii. 1, he had besought his brethren by *the mercies of God* generally; now he leads their thoughts to the very Author and Giver of those mercies—I beseech you, brethren, *for the Lord Jesus Christ’s sake and for the love of the Spirit.* J. F.

- 9 Whatsoever goes under the common name of Universal *Justice*, whatever falls within the large bosom of that comprehensive *Epitome*, into which our LORD Himself abridged the Law and the Prophets, “All things whatsoever ye would that men should do to you, do even so to them”—whatever comes within compass of that Νόμος βασιλικός, as S. James calls it, “The Royal Law,” the latter part of the holy Institutes, the other tome of the Christian Pandects; “the second great Commandment like the first,” as our SAVIOUR styles it, “Thou shalt love thy neighbour as thyself”—even all the offices and instances of duty between man and man; (reverence and obedience to our superiors, courtesy and humanity to our equals, kindness and condescension to our inferiors, gratitude and thankfulness to our benefactors, justice and uprightness towards all, truth in our words, and faithfulness in our trusts, and constancy to our promises, and candour, and sincerity and honesty in all our actions; and, yet further and higher, for ’tis a Righteousness improved and heightened, or, at least, interpreted by our LORD

into *Love*, and so obligeth us beyond the strict measures of *Justice*, and not only renders what is legally due, but gives and forgives beyond it) equity and moderation to those, that are any ways obnoxious to us; mildness and gentleness to those, that have any way offended us; sympathy and compassion towards them, that suffer; mercy and bounty to them, that need; goodness, and peaceableness, and Charity to all the world—these are all parts of this great lesson, and whatever else may help to denominate us “the righteous nation that keepeth the truth,” or “the city, in which dwells righteousness.” *Abp. Sancroft.* (Serm. on Isa. xxvi. 9.)

Though any one defect is enough to make a thing ill (xiv. 16), yet there must be a concurrence of every cause to make a thing inwardly and truly good. *Bonum ex causâ integrâ, malum ex quolibet defectu.* The two tables of the Natural or Moral Law are mutual touchstones to one another. We must try by the First, whether our honesty is rightly founded upon the fear and love of God; and we must try by the Second, whether our godliness is real, so as to make us very fruitful in acts of justice and works of mercy, exact and punctual in every duty towards our neighbour. But the more especial touchstone of the two, and most commended to us in Scripture, is our obedience to the precepts of the Second Table. Which I say, not as preferring the Second to the First (though the transgression of the First is only a sin against God; whereas the breach of the Second is a sin against God and our neighbour too)—but because a visible obedience to the Second Table is a surer mark of sincerity; whereas a visible observance of the First is oftener worn, as a disguise, to cover, or to excuse, the several breaches of the Second. And the reason of it is obvious; it being cheap and easy for any hypocrite to acknowledge One God, to abstain from images, to speak without swearing, to cease from labour and go to Church one day in seven; but not so easy, nor so cheap, to be just to all, and merciful to the needy, at once to pay what we have borrowed, to make restitution to whomsoever we have wronged, and, withal, to give freely to them, that ask. Hence the method, that is used by God Almighty’s own secretaries and amanuenses, is not to prove a man’s love to his neighbour by his love

to GOD; but, on the contrary, his sincere love to GOD by his love to his neighbour. We have pregnant examples of this in the Epistles of S. John—1 S. John iii. 10, 14, 17. *Dean Pierce.* (The Sinner Impleaded, &c. Part ii. c. 1.)

- 10 The love of GOD and the love of our neighbour, if carefully attended to, will easily grow into a complete system of religion. The duties of religion are all relative, regarding either GOD or man; and there is no relative duty, that love does not readily transform itself into, upon the mere view of the different circumstances of the persons concerned. Love, with regard to a superior, becomes honour and respect, and shews itself in a cheerful obedience and a willing submission to the commands of authority. Love, with respect to our equals, is friendship and benevolence; towards inferiors, 'tis courtesy and condescension. If it regards the happy and prosperous, 'tis joy and pleasure, which envy cannot corrupt: if it looks towards the miserable, 'tis pity and compassion; 'tis a tenderness which will discover itself in all the acts of mercy and humanity. In negative duties this principle is no less effectual, than in positive. Love will not permit us to injure, oppress, or offend our brother: it will not give us leave to neglect our betters, or to despise our inferiors. It will restrain every inordinate passion, and not suffer us either to gratify our envy at the expense of our neighbour's credit and reputation, or our lust by violating his wife or his daughter; but it will preserve us harmless and innocent: for love *worketh no ill to its neighbour.* *Bp. Sherlock.* (Discourse on S. Matt. xxii. 40.)

All virtues moral are reduced unto four, which are called Cardinal; Prudence, Justice, Temperance, Fortitude. Not one of them is exempted from the Sovereignty of Charity, because their proper seat is not exempted. As Charity is at hand to temper Justice in the heart, so to temper Prudence in the head, &c. . . . So that S. Bernard's rule is true; "*Tanta est virtus Charitatis, ut, si desit frustrà habentur cætera; si adsit, rectè habenter omnia.*" *Bp. Lake.* (Serm. on S. Matt. xxii. 34—40.)

It is certain, that no man loves his neighbour aright, unless he love him for GOD's sake, whom he loves above all, and whose

Love commands all other love. . . . It is true, again, that no man can love God, unless he love his brother also: so saith S. John (1 Ep. iv. 20), "If any man say he loves God and hate his brother, he is a liar; for how can he that loveth not his brother, whom he hath seen, love God, whom he hath not seen?" So that our love to God must be the motive and incitement for us to love our neighbour; and yet the same love of God must be "perfected" and made complete in us by practising love, for His sake, upon our neighbours. So S. John, "Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time;" as if he had said—"We cannot direct our love immediately to God Himself, because He 'dwelleth in light, that none can attain unto;' but our love must be bestowed upon our neighbours; that is, upon men, in whom His Image shineth; and loving them in Him, and for His sake, we love Him more than them." And this is it, which S. John saith in the same place, "If we love one another, God dwelleth in us, and His love is perfected in us." . . . The performance of every part of this duty in some, though not in perfect, measure, is, in like sort, *the fulfilling of the Law—quoad perfectionem vel integritatem partium*, as the Schools say; though not *quoad perfectionem graduum*; that is, we shall observe every Commandment or part of the Law, though none of them in that perfect and exact manner, which we should; but, performing the *former*, the Blood of JESUS CHRIST shall cleanse us from all our guilt of sin, whereto we are liable, if God should enter into judgment with us for not performing of the *latter*. 1 S. John i. 7. *Dean Jackson.* (Works. B. xi. ch. xxxiii. s. 3.)

11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly as in the day; not in riot-

ing and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the LORD JESUS CHRIST, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

11 Happy are they, who arise early in the morning of their youth ; for the day of life is very short, and the Art of Christianity long and difficult. Is it not a grievous thing that men never consider, why they came into the world, till they be upon the point of going out again ; nor think how to live, till they be summoned to die ? But, most of all, unhappy he, who never wakens out of that pleasing dream of false happiness, till he falls into eternal misery. “ Arise ” then betimes, and prevent that sad awakening. And, being risen, “ *put on your beautiful garments* ” (Isa. lii. 1). Draw towards you with the hand of faith the rich mantle of CHRIST’s righteousness. *It is time to awake*, says the Apostle, and presently after, *Put ye on the Lord Jesus Christ*. And it is a wonder how a sinner can rest, while he is out of this garment ; for there is no other in heaven nor on earth, can make him shine to GOD, and so shelter him from the stroke of justice. Put Him on then, and so shine ; being thus clothed, thou shalt shine in justification, and likewise in sanctity. Happy are they, who have their eyes fixed upon this salvation, and are longing and waiting for it, who see so much of that brightness and glory, as darkens all the lustre of earthly things to them, and makes them trample upon those things, which formerly they admired and doated on with the rest of the foolish world. Those things we account so much of are but as rotten wood or glow-worms, that shine only in the night of our ignorance and vanity : so soon as the light-beam of this Salvation enters into the soul, it cannot much esteem or affect anything below it : and, if those glances of it, which shine in the Word, and in the soul of a Christian, be so bright and powerful, what then will the full sight and real possession of it be ? *Abp. Leighton*. (Serm. on Isa. lx. 1 ; and Comment. on 1 S. Pet. i. 10—12.)

Get a step towards heaven. Endeavour to master some evil tem-

per, and break loose from some worldly tie, every day. Victory over one sin upon right grounds will pave the way to an easy conquest of all. . . . S. Paul's motto, in the midst of such a course of labour and activity, as would quite have sunk the spirits of another man, was "Forward." (Phil. iii. 12—14; Heb. vi. 1.) To-day's duty is no discharge for to-morrow; every day has its own peremptory demand upon us, not only for repetition, but for advancement. ii. 7. *Adam.* (Private Thoughts on Religion. Ch. 9.)

CHRIST'S coming is ever nearer than it was. Oh, that, as He comes nearer earth, we may approach nearer heaven! *J. H. Newman.*

12 Many of the ancients upon those words (Cant. vi. 10) do note, that there are four degrees of Christians. Some are but newly converted, and they do but *look forth as the morning*, with weak and trembling thoughts, being, as it were, in the twilight, and not far enlightened. A second sort have made some progress, and *are fair as the moon*; they are much enlightened, but have abundance of spots still in them, and some discernible darkness still remaining. A third sort are *clear as the sun*, very full of light, very pure, unblameable and bright in their conversations. The world can take notice of no common failings; yet sometimes there may be a partial eclipse, and, if they mark themselves, they will observe many weaknesses; as the modern astronomers, that have pried more narrowly, have discerned spots in the body of the sun. A fourth sort are they, that are become such strong Christians, that they are as *terrible as an army with banners*, and all their enemies fly before them: few temptations are able to worst them; but they are *καθάπερ ἐπιφάνειά τις ἀγγελικῶν τάξεων*, "as the appearance of an Angelical host;" that are so "strong in the LORD and in the power of His might," that they overcome the world, and tread Satan under their feet. Now, in which soever lower form and rank we be of these, we should strive to advance to that, which is higher. . . . We should *put on the whole armour of God*, and gird it closer to our loins, and show greater valour, to the perfecting the conquests we have begun. *Bp. Patrick.* (Mensa Mystica. Ch. 15.)

We are not yet come to broad day-light, till the general Resurrection of all flesh is accomplished. Very sweetly says one of the moderns, *Tempus Gratiæ aurora est, quæ diei vicinior, quàm nocti*. This time of Grace is not a complete day, but a complete morning, which hath little in it of *the night*, and much of *the day*. That is, if you compare it with those of the Synagogue, we are partakers of the day; if you compare it with the life to come, when our glory shall be revealed, and CHRIST shall be all in all, then we are yet in dusky condition, and have not hitherto shaken off the night. . . . *Darkness* is much abated, not quite dispersed; for as yet “we see darkly, as in a glass:” but the dawning of the day is risen in our horizon; for GOD hath given us the explicit knowledge of all mysteries, that conduce to our salvation. When the Church had first rest from persecution, it had leisure to invent a splendour of ceremonies in setting forth the Service of GOD. Among others, I find this was practised in the fourth age, that, when the Deacon went up to some high place to read the Gospel, there were certain attendants in the Church, called *Acolythi*, that carried two torches lighted before him, *ad demonstrandum quod de tenebris infidelitatis venimus ad Lucem Fidei*, to signify that we have thrown aside darkness and infidelity, and are come by the help of the Gospel into marvellous light. So S. Jerome against Vigilantius. In the day-time, in the Eastern countries, when the Gospel is read, candles are lighted, *non ad fugandas tenebras, sed ad signum lætitiæ demonstrandum*; not that such artificial light adds anything to the light of the day, but it is a token that light is come unto us, and we are glad of the illumination. . . . We shall especially shew, that we believe that “the Day-spring from on high hath visited us,” if we keep that one Rule S. Paul has enforced upon it; *Let us walk honestly and decently, as in the day—εὐσχημόνως*—either the energy of the word means that, because many eyes are witnesses of our dressing in the day, we will then habit ourselves more comely than in the night, when none, or only those of our own family, behold us . . . or it may thus comport with the Apostle’s intention—such, as are dissolute, will forbear to riot in the day: “they that are drunken are drunken in the night” (1 Thess.

v. 7). *Bp. Hacket.* (Serm. on the Resurrection. Ps. cxviii. 24.)

In order to my design, I thought it would be best to use the husbandman's method, who cleanses the ground, before he sows it. For this I find is the method of GOD Himself, the very final cause of whose "giving Himself for us" was, first, to "redeem us from all iniquity," and (after that) to make us "zealous of good works." This was the method of His preaching by the mouth of Isaiah; "Wash ye" (first and) "make you clean; put the evil of your doings from before Mine eyes; cease to do evil" (and then it follows) "learn to do good." This was the method of S. Paul, when he exhorted his Romans, (first) to *cast off the works of darkness*, and (then) to *put on the armour of light*. Nor did he stir up them, to whom he wrote to "live sober, righteous and godly lives," until he first had premised their "denying ungodliness and worldly lusts." To this I may add, that all the Commandments are negative, except the fourth and the fifth; which may easily imply, that we are fitter to be weeded, than to have any good fruits implanted in us. And, when the young man asked our SAVIOUR what he should do to inherit life, our SAVIOUR first told him what he should not do. Now, although this method is very easy to be observed, yet, because too many have been preposterously religious, by not observing this easy method (but putting on the Saint, before they cast off the sinner, and making haste to be godly, before they cease to be dishonest), I thought it my duty, before I teach men to walk in "the narrow way," first to fright them out of the "broad" one. *Dean Pierce.* (The Sinner Impleaded, &c. Introd.)

13 Upon that exhortation of S. Paul, *Let us walk decently as in the day*, &c., but *put ye on the Lord Jesus Christ*, S. Chrysostom observes, that S. Paul did not say *walk ye*, but *let us walk*; that he might prevent offence, that he might make his reproof more easy, and his exhortation more persuasive and effectual: which beauty in style, and prudent manner of application and address, this faithful interpreter and happy follower of the Sacred writers imitates in his address to his own audience; "Let us therefore shake off this mischievous sleep: for, if that day surprise us sleeping, eternal

death will succeed—Does it now seem to be bright day? Don't we all imagine that we are awake, and sober? Yet we are all, like persons sleeping and snoring in dead of night." If this transition from one person to another, for such weighty causes and strong reasons, be a neglect of grammar, the critics must at least excuse it, because 'tis frequent and admired, as emphatical and a beauty, in Homer and Virgil, in Xenophon and Plato, and all the sublimest writers in both the languages. *Blackwall.* (The Sacred Classics Defended and Illustrated. P. i. ch. 2.)

S. Augustine, after he had continued long in error, and withdrawn himself into a secret place, where he might make his prayer and bewail his ignorance, heard a voice say unto him, "Tolle, lege: tolle, lege!" Take up, and read: take up, and read! And he forthwith took up the Epistles of S. Paul, and opened them, and secretly read the chapter, which he first lighted on—even these words, *not in gluttony and drunkenness, neither in chambering and wantonness, nor in strife and envying, but put ye on the Lord Jesus Christ, and take no thought for the flesh to fulfil the lusts of the same.* "*Nec ultra volui legere,*" saith he, "*nec opus erat. Statim quippe cum fine hujusce sententiæ, quasi luce securitatis infusâ cordi meo, omnes dubitationis tenebræ diffugerunt.*" I would read no further; for I needed not. For, when I had read to the end of this sentence, all the darkness of doubtfulness vanished away, as if some clear light of security were poured into my heart. It was, as if it had been said; "O! man, acknowledge thy misery: thou art naked; cover thy filthiness; *put upon thee Jesus Christ.* And forthwith I felt a fire within me; my heart was lightened; the scales fell from mine eyes. I was able to see." Thus was he comforted and stayed by this, the Word of GOD. *Bp. Jewel.* (A Treatise of the Holy Scriptures. Works, vol. vii. p. 298, Oxford Edit. Jelf.)

There is a strange movingness, and, if the epithet be not too bold, a kind of heavenly magic to be found in some passages of the Scriptures, which is to be found nowhere else, and will not easily be better expressed, than in the proper terms of the Scripture. "For the Word of GOD (says it) is quick and

powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. iv. 12). Wherefore, that Junius (as himself relates) was converted from a kind of atheist to a believer, upon the reading of S. John i.—that a Rabbi, by his own confession, was converted from a Jew to a Christian by the reading of Isaiah liii.—that S. Austin was changed from a debauchee into a Saint by that passage, Rom. xiii. 13—and that another Father—Origen—whose fear had made him disclaim his faith, burst out publicly into a shower of tears upon the occasional reading of Ps. l. 16—are effects, that I do not so much admire, as I do that such are produced no oftener. And truly, for my own part, the reading of the Scripture hath moved me more, and swayed me more powerfully to all the passions it would infuse, than the wittiest and eloquentest composures, that are extant in our own and some other languages. *Hon. R. Boyle.* (Considerations touching the Holy Scriptures.)

14 The sinless life of our SAVIOUR, which was a living Law, did not only surpass the examples, but even the precepts and ideas too, of the heathen moralists and philosophers. And the becoming a serious disciple of so perfect and Divine a teacher does itself so engage a man to renounce his former vices, that, when S. Paul had dissuaded his Romans from divers other vices, instead of exhorting them to the contrary virtues in particular, he only desires them in general to *put on the Lord Jesus Christ*, as a comprehensive duty, which contained in it all the duties he declined to enumerate. *Hon. R. Boyle.* (Letter to a friend, entitled "Greatness of mind promoted by Christianity." P. 15. London, 1691.)

As S. Paul had before briefly comprehended the motives to all Christian obedience by simply mentioning *the mercies of God* (ver. 1), and our common partnership in those mercies (ver. 4), so now he is content to leave us with one single great Exemplar to copy from, in all our works and in all our ways—*the Lord Jesus Christ*. Thus "the Word is nigh unto us" (x. 8) in its concentrated force, and beauty, and simplicity—Let a deep sense of God's mercies conform you to the image of His own dear

SON. We see here, comprised under these two peculiar motives of the Gospel, our love towards GOD and our love towards our brethren. It seems strange that the Apostle should proceed, with almost a seeming abruptness, to mention our *enemies* —(can the characters just described have any *enemies* ?)—but this was the very dark background he needed, whereon to represent to us with the brightest lustre the exceeding power of Christian charity, especially as it makes us “like unto CHRIST,” who died praying for His murderers. It is comparatively easy to love those, who love us ; but to return love for hatred, and to *overcome evil with good*, this, as it is the greatest trial, so will it prove the greatest triumph, of our love. It is instructive to observe how the Apostle, who in the first part of this Epistle, had dwelt so much on the necessity and efficacy of *Faith*, sets his seal, in the closing chapters, to the value and excellency of that *Charity*, which springs from faith, and by which faith is “made perfect.” Mark how he exhorts the brethren to unity and uniformity, how he invites the Gentiles to rejoice with God’s people, how he excites their charity towards the poor saints at Jerusalem, how he teaches both Jew and Gentile believers mutually to bear and forbear ; how he blesses them both alike with Apostolic invocation and prayer ; and completes the whole with those affectionate greetings and salutations, which were so calculated to keep alive the sacred warmth of reciprocal tender love, kindled in their hearts by the Spirit of God.

J. F.

Induere, to *put on*, is an extension, a dilatation over all ; and sometimes it signifies an abundant, an overflowing, and overwhelming measure of GOD’s judgments upon us (*Princeps induetur desolatione*, “the Prince shall be clothed with desolation and with astonishment,” Ezek. vii. 27 ; xvi. 16) ; but most commonly the rich and all-sufficient proportion of His mercies and spiritual benefits ; as He expressed it to His Apostles at His Ascension ; “Stay you in the city, till ye be endued (so we translate it) that is, *clothed* with power from on high” (S. Luke xxiv. 49). And this was *per fidem Ei innitendo*, and *per opera Eum declarando*, says S. Augustine. He only hath put on CHRIST, which hath CHRIST in himself by *faith*, and shews

Him to others by "his *works*," which is *lucerna ardens* (as CHRIST said of S. John Baptist), a "burning lamp," and a "shining lamp," profitable to others, as well as to himself. There is a degree of vanity and pride, whereby some men delight to wear their richest clothes innermost, and most out of sight; but, in this double garment of a Christian, it is necessarily so; for faith is the richest and most precious part of this garment; and this, which is our Holy-day garment, is worn innermost; for that (our faith) is only seen of God, but our outward garment, of works, which is our worky-day garment, that is our sanctification, is seen of all the world. And that also must be *put on*; or else, we have not put on CHRIST; and it must cover us *all over* (vi. 6); that is, our sanctification must go through our whole life in a constant and even perseverance. . . . We must remember, that, at the marriage, which figured the Kingdom of Heaven, the Master of the feast reprehended and punished him, that was come in, not expressly because he had not a wedding garment, but *Quomodo entrasti?* says he, "How camest thou in, not having a wedding garment?" So that (if it could be possible), though we had put on the inside of this garment, which is CHRIST (that is, if we had faith), yet, if we would not have the outside too (that is, sanctification), we have not *put on Christ*, as we should: for this is *indui virtute ex alto*—to have both; inside, faith; and outside, sanctification; and to put it on so, that it may cover us all over—all our life; because it is not in our power, if we put it off by new sins, to put it on again, when we will. *Dr. Donne.* (Serm. on Gal. iii. 27.)

It is not for us to cast a disparagement upon any works of our Maker, much less upon a piece so near, so essential to us: yet with what contempt doth the Apostle seem still to mention our *flesh*? And, as if he would have it slighted for some forlorn outcast, he charges us *not to make provision for the flesh*. What! shall we think the holy man was fallen out with a part of himself? Surely sometimes his language, that he gives it, is hard; "The flesh rebels against the Spirit:" "I know that in me, that is in my flesh, dwelleth no good thing" (vii. 18): but how easy is it to observe that the flesh sometimes goes for the body

of man; sometimes for the body of sin. As the first, it is a partner with the soul; as the latter, it is an enemy, and the worst of enemies, spiritual. No marvel then, if he would not have provision made for such an enemy. In outward and bodily enmity, the case and his charge is otherwise. "If thine enemy hunger, feed him; if he thirst, give him drink" (xii. 20; Prov. xxv. 21); but here, *make no provision for the flesh*. What reason were there that a man should furnish and strengthen an enemy against himself? But, if the flesh be the body of the man, it must challenge a respect; but the very name carries an intimation of baseness: at the best, it is that, which is common to beasts with us. "There is one flesh," saith the Apostle, "of men, another flesh of beasts" (1 Cor. xv. 39): both are but flesh. Alas! what is it, but a clod of earth, better moulded; the clog of the soul; a rotten pile; a pack of dust; a feast of worms? But, even as such, provision must be made for it—with a moderate and thrifty care, not with a solicitous; a provision for the necessities and conveniences of life, not for the *fulfilling of the lusts*. This flesh must be fed and clad, not humoured, not pampered; so fed, as to hold up nature, not inordinateness: shortly, such a hand must we hold over it, as that we may make it a good servant, not a lawless wanton. *Bp. Hall*. (Select Thoughts. 80.)

CHAPTER XIV.

HIM that is weak in the faith receive ye, *but* not to doubtful disputations.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth

not ; and let not him which eateth not judge him that eateth : for God hath received him.

4 Who art thou that judgest another man's servant ? to his own master he standeth or falleth. Yea, he shall be holden up : for God is able to make him stand.

1 It cannot be avoided, so long as there is weakness on earth, or malice in hell, but that scandals will arise and differences will grow in the Church of God. What, through the want of judgment in some, of ingenuity in others, of charity in almost all, occasions (God knoweth) of offence are too soon both given, and taken ; whilst men are apt to quarrel at trifles, and maintain differences, even about indifferent things. The primitive Roman Church was not a little afflicted with this disease ; for the remedying whereof S. Paul spendeth this whole chapter. The occasion this : in Rome there lived in the Apostle's time many Jews, of whom, as well as of Gentiles, divers were converted to the Christian faith by the preaching of the Gospel. Now of these new converts some, better instructed than others, as touching the cessation of Legal ceremonies, made no difference of *meats* or of *days*, but used their lawful liberty in them both, as things, in their own nature, merely indifferent ; whereas others, not so thoroughly catechised as they, still made difference, for conscience' sake, both of *meats*, accounting them clean, or unclean ; and of *days*, accounting them Holy, or servile, according as they stood under the Levitical Law. These latter S. Paul calleth ἀσθενοῦντας τῇ πίστει, *weak*—(sickly)—*in the faith* : those former then must, by the law of opposition, be *strong* in the faith (xv. 1). It would have become both the one and the other, (notwithstanding they differed in their private judgments, yet) to have preserved the common peace of the Church, and laboured the edification, not the ruin of one another—the strong, by affording faithful instruction to the consciences of the weak ; and the weak, by allowing favourable construction to the actions of the strong. But, whilst either measured other by themselves, neither one or other did ὁρθοπο-

δεῖν πρὸς τὴν ἀλήθειαν, as our Apostle elsewhere speaketh (Gal. iii. 14), “walk uprightly according to the truth of the Gospel.” Faults and offences there were on all hands. The strong were faulty in condemning the weak, as silly and superstitious, for making scruple at some such things, as themselves firmly believed were lawful. The weak rashly censured the strong, as profane and irreligious, for adventuring on some such things, as themselves deeply suspected were unlawful. The blessed Apostle, desirous all things should be done in the Church in love, and unto edification (1 Cor. xiv. 26); *æquâ lance*, and *eodem Charitatis moderamine*, as interpreters speak, taketh upon him to arbitrate and to mediate in the business, and, like a just umpire, “layeth his hand upon both parties” (Job ix. 33), impartially sheweth them their several oversights, and beginneth to draw them to a fair and honourable composition: as thus; the *strong*—he shall remit somewhat of his superciliousness in disesteeming and despising the weak; the *weak*—he shall abate somewhat of his edge and acrimony in judging and condemning the strong. If the parties will stand to this order, it will prove a blessed agreement; for so shall brotherly love be maintained, scandals shall be removed, the Christian Church shall be edified, and God’s Name shall be glorified. This is the scope of my text, and of the whole chapter. *Bp. Sanderson.* (Ad Clerum. Sermon on Rom. xiv. 3.)

As mercy will direct me to treat my erring brother with meekness and compassion, so it will also instruct me not to tease and importune him with perpetual *disputacity*; for this will look rather like an affectation of wrangling with him, than a desire of convincing him; but to wait the fairest opportunity of remonstrating his error to him, when he is most at leisure, and most disposed to attend to reason and argument. For errors, like paper-kites, are many times raised, and kept up in men’s minds, by the incessant bluster of over-fierce opposition. *Dr. John Scott.* (Of the Christian Life. P. iii. ch. i. s. 2.)

The hearing Religion often disputed about has a tendency to lessen that Sacred regard to it, which a good man would endeavour always to keep up both in himself and others. But this is not all: people are too apt inconsiderately to take for granted,

that things are really questionable, because they hear them often disputed. . . . Now a man may be fully convinced of the truth of a matter, and upon the strongest reasons ; and yet not be able to answer all the difficulties, which may be raised upon it. *Bp. Butler.* (Charge to his Clergy. 1751.)

I must needs tax this our age for giving so general permission unto all to busy themselves in doubtful cases of religion. For nothing is there, that hath more prejudiced the cause of religion, than this promiscuous and careless admission of all sorts to the hearing and handling of controversies ; whether we consider the private case of every man, or the public state of the Church. *John Hales.* (Serm. on Text.)

2 What is intimated concerning their abstaining from *flesh* altogether, and only eating *herbs*, would make one think, that it was not purely their respect to the Law of Moses, but some other thing, which made them thus put a difference between meats ; because by that Law they were no more tied from flesh (excepting only swine's flesh and a few other sorts), than they were from herbs. S. Chrysostom hath well obviated this difficulty—"There were," saith he, "several of the believing Jews, who, taking themselves to be obliged in conscience by the Law of Moses, even after their Christianity, did still retain the observation of meats, not daring wholly to throw off the yoke of the Law. These now, lest they should be found out and reproached by the other Christians for thus abstaining from swine's flesh and the like, upon account of conscience, chose to eat no flesh at all, but to feed altogether upon herbs ; that so this their way of living might pass either for a kind of fast, or religious abstinence, than for a legal observance." Thus S. Chrysostom ; and to the same purpose Theodoret and Theophylact. *Abp. Sharp.* (A Discourse concerning a Doubting Conscience.)

3 In such points, as may be held diversely by divers persons, *salvâ fidei compage*, I would not take any man's liberty from him ; and I humbly beseech all men that they would not take mine from me. *Abp. Bramhall.*

It seems as if the discovery of Truth were subjected by our heavenly FATHER to this useful law ; that it may be self-evident to ourselves, and yet not apparent, in all cases, with sufficient

clearness to others. We lack nothing, that is necessary for our own conviction, and yet we cannot judge uncharitably of those, who differ from us. Enough is certain, to make us believe firmly; enough is uncertain, to make us judge mercifully. Such is the course of Christian inquiry propounded by S. Augustine, "to follow CHRIST in the path of charity, agreeing in all things certain; inquiring in all things doubtful; not more ready to reprove the errors of others, than to confess our own." *Bp. Selwyn.* (Charge to the Clergy of New Zealand. 1847.)

Richard Baxter, who lived in a most disputing age, and was more mixed up, than most men, with religious strife and controversy, made, at a late period of his life, several candid admissions of his past error, telling us, at the same time, how he had been brought to a better mind. These will be found in that most useful book, *Reliquiæ Baxterianæ* (edited and published by Matthew Sylvester, Lib. i. p. 1); from which a few extracts are here presented to the reader, not as being required in his particular case, but rather as meeting the wants, and serving to correct the faults, of the times, in which we live—"In my youth, I was quickly past my fundamentals, and was running up into a multitude of controversies, and greatly delighted with metaphysical and scholastic writings; but, the elder I grew, the smaller stress I laid upon these controversies and curiosities, as finding far greater uncertainties in them, than I at first discerned; and finding less usefulness comparatively, even when there is the greatest certainty. And now it is the fundamental doctrine of the Catechism, which I highest value, and daily think of, and find most useful to myself and others. The Creed, the LORD'S Prayer, and the Ten Commandments do find me now the most acceptable and plentiful matter for all my meditations. They are to me as my daily bread and drink; and, as I can speak and write of them over and over again, so I had rather read or hear of them, than any of the School-niceties, which once so much pleased me."—"I am much more sensible of the evil of schism, and of the separating humour, and of gathering parties, and making several sects in the Church, than I was heretofore. For the effects have shewn us more of the

mischief.”—“I am more and more sensible, that most controversies have more need of right stating, than debating: and, if my skill be increased in anything, it is in that—in narrowing controversies by explication, and separating the real from the verbal, and proving to many contenders, that they differ less, than they think they do.”—“I am less for a disputing way than ever; believing, that it tempteth men to bend their wits to defend their errors and oppose the truth, and hindereth usually their information.”—“I have lost much of that zeal, which I had, to propagate any truth, to others, save the mere fundamentals.”—“I am not too narrow in my principles of Church-communion, as once I was. I more plainly perceive the difference between the Church, as congregate and visible, and as Regenerate or Mystical.”—But why, in these questions, should we have recourse to the testimony of man, or to the events of a particular time? The chapter now before us serves (and was, doubtless, intended by the great Head of the Church, who is “the Author not of confusion but of peace,” to serve) as a perpetual protest from heaven against that narrow-minded and illiberal way of setting up our own private opinions and practices in religion, to the discouragement and even the condemnation of our brethren, which, as arising from the pride and selfishness of our natures, prevails, more or less, among Christians in all times, and in all places. *J. F.*

4 If I had all men’s consciences in my keeping, I could, in disputable cases, give laws unto them, as well as unto myself; but it is one thing what I can do, and another thing what all other men must do. *Abp. Ussher.*

Surely I must confess unto you, if it be an error—that God may be merciful to save men, even when they err—my greatest comfort is my error: were it not for the love I bear unto this error, I would never wish to speak nor to live. *Hooker.* (Discourse on Justification.)

5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the LORD ; and he that regardeth not the day, to the LORD he doth not regard *it*. He that eateth, eateth to the LORD, for he giveth GOD thanks ; and he that eateth not, to the LORD he eateth not, and giveth GOD thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the LORD ; and whether we die, we die unto the LORD : whether we live therefore, or die, we are the LORD'S.

9 For to this end CHRIST both died, and rose, and revived, that He might be LORD both of the dead and living.

5 Rom. xiv. 5, and Gal. iv. 10, 11, are apparently contradictory to each other. In the former passage we read, *One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully persuaded in his own mind.* The latter passage runs thus, "Ye observe days and months and times and years. I am afraid, lest I have bestowed on you labour in vain." Now, if we attend to the situation and character of the persons addressed, we shall easily be enabled to solve this apparent difficulty. The Roman and Galatian Churches were composed of both Jews and Gentiles ; but they are not addressed promiscuously : neither are they the same description of people, who are addressed in both passages. Those, who *regarded days*, among the Romans, were the converted Jews, who, having from their youth observed them, as Divine appointments, were with difficulty brought to lay them aside. And, as their attachment had its origin in a tender regard to Divine authority, they were considered as *keeping the day unto the Lord* ; and great forbearance was enjoined upon the Gentile converts towards them in that matter. Those, on the other hand, who, among the Galatians, "observed days and months and times," were converted Gentiles, as is manifest from

the context, which describes them, as having in their unconverted state "done service to them, which by nature were no gods" (iv. 8). These, being perverted by certain Judaizing teachers, were, contrary to the Apostolic decision (Acts xv.), circumcised, and subjected themselves to the yoke of Jewish ceremonies. Nor was this all: they were led to consider these things, as necessary to justification and salvation, which were subversive of the doctrine of justification by faith in JESUS CHRIST. These circumstances being considered, the different language of the Apostle is perfectly in character. Circumcision and conformity to the Law of Moses, in Jewish converts, was held to be lawful. Even the Apostle of the Gentiles himself "to the Jews became a Jew;" frequently, if not constantly, conforming to the Jewish Laws. And, when writing to others, he expresses himself on this wise; "Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not become circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the Commandments of God" (1 Cor. vii. 18, 19). But for Gentiles, who had no such things to allege in their favour, to go off from the liberty granted to them (Acts xv.), and entangle themselves under a yoke of bondage—and, not only so but to make it a term of justification—was sufficient to excite a fear, lest the labour, which he had bestowed upon them, was in vain. *Fuller.* (Harmony of the Scriptures, pp. 44, 46.)

An objection against the morality of the Sabbath is taken from Rom. xiv. 5; *This man esteemeth one day above another day, and another counteth every day alike.* But S. Paul makes no such account. For the question then is not between Jews and Gentiles, but between the strong and the weak Christians. The stronger *esteemed one day above another*; as appears in that there was a Day, more commanded and received in the Church, everywhere known and honoured by the name of the LORD'S Day: and therefore S. Paul saith here that *He that observed this Day observed it unto the Lord*: the observation whereof, because of the change of the Jewish seventh day, some weak Christians (as now-a-days) thought not so necessary; so that, if men, because the Jewish Sabbath is abrogated, will not honour and

keep holy the LORD's Day, but count it like other days, it is an argument, saith the Apostle, of their weakness, whose infirmity must be borne, till they have time to be further instructed and persuaded. *Bp. Baile.* (Practice of Piety. Medit. 17.)

Let every man be fully persuaded in his own mind. The first mean, whereby nature teacheth men to judge good from evil, as well in Law, as in other things, is the force of their own discretion. Hereunto therefore S. Paul referreth oftentimes his own speech to be considered of by them, that heard him; "I speak unto them which have understanding: judge ye what I say" (1 Cor. x. 15). Again afterwards (1 Cor. xi. 13). The exercise of this kind of judgment our SAVIOUR requireth of the Jews (S. Luke xii. 56, 57); in them of Berea, commendeth it (Acts xvii. 11). Finally, whatsoever we do, if our own secret judgment consent not to it, as fit and good to be done, the doing of it is to us sin, although the thing itself be allowable. . . . Some things are so familiar and plain, that truth from falsehood, and good from evil is most easily discerned in them, even by men of no deep capacity; and of that nature, for the most part, are things absolutely unto all men's salvation necessary, either to be held or denied, either to be done or avoided. For which cause S. Augustine acknowledgeth, that they are not only set down, but also plainly set down, in Scripture; so that he, which heareth or readeth, may without any great difficulty understand. Other things there also are, belonging (though in a lower degree of importance), unto the offices of Christian men, which, because they are more obscure, more intricate, more hard to be judged of, therefore GOD hath appointed some to spend their whole time principally in the study of things Divine, to the end that in these more doubtful cases their understandings might be a light to direct others. . . . In our doubtful cases of law, what man is there, who seeth not how requisite it is that professors of skill in that faculty be our directors? So it is in all other kinds of knowledge; and, even in this kind likewise, the LORD hath Himself appointed, that "the Priest's lips should preserve knowledge, and that other men should seek the truth at his mouth; because he is the messenger of the LORD of hosts." (Mal. ii. 7.) *Hooker.* (Eccl. Pol. Preface.)

6 *Giving thanks* at meals was the known practice of the Church among Christians of all sorts—*weak* and *strong*. . . . Notwithstanding they differed in their judgments and opinions, and consequently in their practice, concerning the lawful or unlawful use of some meats, yet they consented most sweetly and agreed, both in their judgment and practice, in the performance of this religious service of thanksgiving. . . . So then “giving of thanks” for our meats and drinks, before and after meals, in an outward and audible form, is an ancient, a commendable, an Apostolical, a Christian practice; ordinarily required, as an outward testimony of the inward thankfulness of the heart; and, therefore, not to be omitted ordinarily neither, but in some few cases: there being the like necessity of this duty, in regard of inward thankfulness, as there is of vocal prayer, in regard of inward devotion; and of outward confession, in regard of inward belief: and look, what exceptions those other outward duties may admit, the very same, *mutatis mutandis*, and in their proportion, are to be admitted here. But not only meats and drinks, but every other “good creature” also of GOD, whereof we may have use, ought to be received with a due measure of thankfulness. And, if in these things also, so often as in good discretion it may seem expedient for the advancing of GOD’s glory, the benefiting of His Church, or the quickening of our own devotion, we shall make some outward and sensible expression of the thankfulness of our hearts for them, we shall therein do an acceptable service to GOD, and comfortable to our own souls. i. 21; x. 10. *Bp. Sanderson*. (Ad Populum. Serm. on 1 Tim. iv. 4.)

Wouldest thou know the lawfulness of the action, which thou desirest to undertake? Let thy devotion recommend it to the Divine Blessing. If it be lawful, thou shalt perceive thy heart encouraged by thy prayer; if unlawful, then thou shalt find thy prayer discouraged by thy heart. That action is not warrantable, which either blushes to beg a blessing; or, having succeeded, dares not present thanksgiving. *Fr. Quarles*. (Enchiridion. Cent. ii. 4.)

Where the reason of the thing doth not require, or determine; where the necessity of the end doth not claim and enforce;

where there is no positive prohibition or injunction to the contrary from God—there, under God, we have liberty. *Dr. Whichcote.* (Aphorisms. Cent. iv. 336.)

To render us freely and willingly obedient, what more effectual method could God have taken than this of governing us by His own Son in our nature? For in this our nature He was our Priest; and, as I shewed before, it was infinitely reasonable He should be so: and by what more endearing motive can we be obliged to obey Him than this, that now He is in heaven He rules and governs us in that very nature, which He sacrificed for us, when He was upon the earth? and that it is in that individual humanity, which, as our Priest, He offered up for us on the Cross, that He now reigns over us at the right hand of God; so that He, who is now our King, was once our Sacrifice—and that, not by constraint, but by His own free offer and consent? For to redeem the lives of our souls, which by a thousand guilts were forfeited to the vengeance of God, He freely chose to assume our nature, and therein to undergo our punishment; that so we might escape and be happy for ever: and being governed, as we are, by a King, that died for us, that willingly died a woeful shameful death to ransom our lives from death eternal, what monsters of ingratitude must we be, if we still persist in our rebellions against Him! When I consider that He, who exacts my obedience, hath spent His own heart's blood for me, that He, who requires me to sacrifice my lusts to Him, did cheerfully sacrifice His own life for me, how can I grudge to comply with His demands without blushing and confusion? Oh, ungrateful! Had He been as backward to die for thee, as thou art to submit to Him, thou hadst been a wretch, a miserable desperate wretch, for ever! With what face then canst thou pretend to anything, that is modest or ingenuous, tender or apprehensive in human nature, that thinkest it much to render Him those duties, which He demands of thee, and which He demands for no other reason, but because they are necessary to thy happiness, when thou knowest He never thought it much to pour out His Soul for thee in the bitterest agonies and torments, that ever human nature endured? If therefore it be possible to work up our degenerate natures into

a free and cheerful obedience to God, one would think this consideration should do it—that He, whom God hath constituted our King to demand our obedience, demands it in our own nature, which He assumed that He might die for us, and thereby release us from that dreadful obligation we were under to have died for ever. So that now, while His authority bespeaks our awe and reverence, His Blood bespeaks our gratitude and ingenuity—and that in such language, and with such powerful rhetoric and persuasion, as it is impossible for us to resist, unless we are resolved to outvie the devils themselves in ingratitude, who, though they have been audacious enough to outface the authority of their Maker, were never so much devils yet, as to turn a deaf ear to the vocal Blood and wounds of a Redeemer. *Dr. John Scott.* (Of the Christian Life. P. ii. ch. vii. s. 4.)

- 9 There is *jus in rem*, and *jus in re*—property and possession; *right* to a thing, and *power* over that thing. These are many times severed in men; many a man hath right to that, over which he hath no power; he is kept out with a strong hand: and many a man hath power over that, whereunto he hath no right; his “strength is in the law of his unrighteousness” (Wisd. ii. 11.) It is not so with CHRIST: property and possession meet both in Him; and He hath power over whatsoever He hath right unto: both right and power extend unto all things—His right; for He is “the only begotten of the FATHER;” therefore “heir of all things.” In the second Psalm He that said, “Thou art My SON, this day have I begotten Thee,” said also, “Ask of Me, and I will give Thee the heathen for Thine inheritance and the uttermost parts of the earth for Thy possession.” Neither is CHRIST an inheritor only, but a purchaser also. He *therefore died and rose again that He might be Lord of quick and dead*; that He might be “King of kings, and LORD of lords.” A double right then hath CHRIST unto all—by birth, and by purchase. And His power is as wide, as His right. By birthright, He is an all-mighty GOD; and by purchase, “All power is given unto Him both in heaven and earth.” *Bp. Lake.* (Serm. on Hagg. ii. Serm. 4.)

Though the *absolute essential* Dignity of our Blessed LORD was

always the same, and, in respect of which, He was ever "equal with GOD," yet His *relative* Dignity towards us, founded on the obligations we have received from Him, never so signally appeared, as in that amazing and astonishing instance of condescension and goodness—His becoming man and dying for us. We are hereby "bought with a price," becoming servants to CHRIST, and CHRIST a *Lord* to us in a peculiar sense (1 Cor. vi. 20; vii. 22, 23; 1 S. Pet. i. 19), and under a *new* and *special* title. Upon this occasion, and on this account, it pleased GOD in the most solemn and pompous manner to proclaim the high dignity of GOD the SON, to re-inforce His rightful claim of homage, and to command heaven and earth, angels and men, to pay Him all honour, reverence, and adoration, suitable to the dignity of so great, so good, so Divine a Person, as the SON of GOD. He had lately run through an unparalleled work of mercy, had redeemed mankind, and triumphed over death and hell: and upon this His *Divinity* is recognized, and His high worth proclaimed. We may observe how, under the Old Testament, it pleased GOD often to insist upon what great works He had done, (though many of them slight, in comparison of the work of Redemption), in order to move the persons concerned to receive Him, *as God*. So He tells Abram, Gen. xv. 7 (Conf. Exod. vi. 7; xx. 2, 3; Isa. xliii. 1). . . . We see from hence how even GOD the FATHER asserted His claim to the homage and adoration of His people from the good and great things He had done for them: not that He was not *God* and *Lord* before; but, because the obligations laid upon them were apt to strike more powerfully, and to bring the consideration of their duty towards Him close and home to their hearts. To apply this to our present purpose, you may please to consider, that, after GOD the SON had shewn such amazing and astonishing acts of goodness towards mankind, *then*¹ was it proper to celebrate His

¹ The truth of what is so clearly stated in this Note is remarkably confirmed by the manner, in which the same subject is treated by the author of *Paradise Lost*. It is, when the Second Person in the ever Blessed TRINITY

undertakes the arduous office of Redeeming fallen man, that His Godhead is most signally acknowledged and glorified by the assembled hosts of heaven; while the Eternal FATHER on the same occasion testifies of His

Name to the utmost, to recognize the Dignity and Majesty of His Person, and to recommend Him to the world, as their God and LORD, with all imaginable advantage, with such endearing circumstances, as could not but affect, ravish, and astonish every pious and ingenuous mind. *Dr. Waterland.* (Serm. on Phil. ii. 5—11.)

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of CHRIST.

11 For it is written, *As I live*, saith the LORD, every knee shall bow to Me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in *his* brother's way.

10 It is culpable in us to blame any man for doing that, which is not repugnant to God's express command, or to the plain dictates of reason. The observing this condition would smother many censures: for do we not commonly reprehend our neighbours for practices wholly blameless, perhaps commendable? Do we not sometimes grievously reproach them for not complying with our desires, for not serving our interests, for not jumping with our humours, for not dancing after our pipe, for dissenting from us in any conceit, although dubious or false, for discosting from our practice, although bad or inconvenient? Say we not ordinarily, he is morose, peevish, singular, rude; because he would not "run with us into the same excess of riot"—he is weak, nice, superstitious, because he constantly and

Only-Begotten Son in these emphatic words:

"Because Thou hast, though thron'd
in highest bliss,

Equal to God, and equally enjoying
Godlike fruition, quitted all, to save
A world from utter loss," &c.

(B. iii. 305, 383.)

strictly adhereth to his duty—he is negligent, loose, profane; because he useth his liberty in some matters indifferent? Bar such matters of obloquy, into how narrow a compass would it be restrained? *Dr. Barrow.* (Against Rash Censuring and Judging. Serm. on S. Matt. vii. 1.)

Let the principle described at xii. 4, 5, and connected, as it may be (in a practical sense only), with that affecting language of the same Apostle at Eph. iv. 1—6, be estimated, as to its legitimate effects. Let it be called “the sense of *real brotherhood*,” made of force, as an obligatory principle of active duty, by virtue of a real though mysterious union of all Christians with CHRIST, the “Head” of all; and let the notion of it be brought to the test of those words of our SAVIOUR’S, “Inasmuch as ye have done this” (or that) “unto one of the least of these My brethren, ye have done it unto Me.” (S. Matt. xxv. 40.) With that sense of *brotherhood* present to his mind the Christian, amidst the intercourse of daily life, will no more *dare* to be unjust, or oppressive, or malicious to another, than he would willingly injure or offend the “Head” of all in His own proper Person. The positive practical reality of this brotherhood of faith will have become one of his familiar perceptions. He cannot *account for*, or explain, either its extent, or the manner of its union, any more than he can solve any other mystery. Why should he? Or, why need he? But he will become deeply sensible of what importance *to himself* his behaviour towards fellow-members of the same Body is; seeing that every social action of a Christian is a subject of his LORD’S peculiar *personal* interest, and that therefore he must not give offence to any brother wilfully, or by evil doing, lest he should even do wrong unto “the LORD, that bought him.” Let the Christian, of whatever degree, only once *by faith* enter into the sense of his *true membership in one common Body*, and he will have a principle to guide him aright through all relations of life. While the direct consequence of false views of equality, (that is, of views addressed but to fluctuating differences, and to “things, that will perish with the using,”) is to produce confusion, and disorder, and every evil work; that of the true (I mean, views of an equality in guilt *originally*, by natural cor-

ruption ; and in all spiritual privileges and benefits *subsequently*, by virtue of CHRIST'S reconciliation,) is the diffusion and habitual exercise of mutual respect, and love, and harmony. *J. Miller.* (Bampton Lectures. viii.)

11 As man, CHRIST was made *Lord* from His Resurrection ; but, as the SON of GOD and a distinct Person from His FATHER, He was *Lord* from Eternity : as, to omit other places before cited, our Apostle's inference (Rom. xiv. 10, 11) will make clear to any Christian, that can take it into due consideration—*We shall all stand before the judgment-seat of Christ.* How is this proved ? Or, whence had our Apostle himself this revelation ? From the Prophet Isaiah, lxxv. 10, for there it is written ; *As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess My Name.* CHRIST, then, not as man, but as GOD, was that *Lord*, in whose Name the Prophet speaketh thus. . . . You must take this universal note to be equivalent to that phrase, so often used in the Book of the Revelation by the Evangelist and Apostle—"all nations, and kindred, all people, and tongues"—every one, of all sorts, of the sons of Adam, are bound *de jure* to confess, that "JESUS CHRIST, the SON of GOD and the Son of Man, conceived by the HOLY GHOST, born of the Virgin Mary, is the LORD of the dying and of the living, of the quick and of the dead." As for all such, as do not either in heart or tongue, or in both, either by themselves, or by others for them, truly acknowledge Him in this life to be such a LORD, they shall acknowledge Him to be such a LORD after their resurrection from death, of which likewise He is LORD. i. 4 ; x. 9—11. *Dean Jackson.* (Works. B. viii. s. 1, and B. xi. ch. 8.)

12 He, who is our Judge, became man, that He might be our SAVIOUR : and can we desire a more equal and favourable Judge, than the SAVIOUR of mankind ? We may be sure He has all the kindness for us we can desire. It was a mighty Love to human nature, that brought Him from heaven, and clothed Him with flesh and blood, and exposed Him to all the sufferings and miseries of this life, for our sakes ; and, when He died and suffered all this for us, can we suspect He will be a severe and unequal Judge ? that He, who died for sinners, will condemn

any sinners, whom He can save? Has He then forgotten His agony and bloody sweat, His Cross and Passion? Has He forgot the love, which brought Him into the world, and which nailed Him to the Cross, for the salvation of sinners? To destroy us—this is foreign to His design: this is against His will: this is a force upon His nature and government. He is incarnate and embodied Love. Mercy is the temper and complexion, the glory and triumph of His kingdom; and therefore none shall eternally perish, but those, whom infinite and incarnate Love cannot save. For we must remember that He has now purchased us with His own Blood; that He has an interest in us; that, in every sinner He condemns, He pronounces sentence against Himself. He rejects what might have been, and what He passionately desired should have been, His own. . . . But, the more He saves, the greater reward He has of His sufferings, the more numerous His train and retinue of redeemed souls is; and numbers add to the glory of His triumph. . . . But then, consider on the other hand, what a terrible thing it will be to be condemned by the Man CHRIST JESUS, the SAVIOUR of the world! What tumults and confusions of thought must such sinners labour under! They must be self-condemned: they must feel all the agonies of guilt and despair. For, if they could reasonably excuse themselves, or the most merciful man in the world could excuse them, their Judge would excuse them too. . . . To be damned is a tolerable punishment, in comparison of being damned by the SAVIOUR of the world! “And might I have been saved?” will such a sinner say, “Did my SAVIOUR, who is now my Judge, a terrible Judge, shed His Blood for me? Did He purchase heaven for me? And does He now condemn me to hell? and deservedly, too; against His own inclination, though He lose the purchase of His Blood by it? Oh, wretch, that I am! Might I have been saved; and must I be damned?—and damned by the SAVIOUR of the world?” What fury and passion will accompany these thoughts is not to be expressed in words: and I pray GOD none of us may ever feel it! *Dean Sherlock.* Heb. ii. 3. (A Practical Discourse concerning a Future Judgment. Ch. 3.)

13 It may be asked—What! are we to have no thoughts nor

words at all about other men's sins? How can we possibly help it? The answer is plain from this same place of S. Paul. *Let us not judge one another any more; but judge this rather, that no man put a stumblingblock or an occasion of offence in his brother's way.* We may think of and mourn over the faults and errors of our brethren, if we be careful always to season the thought with the bitter consciousness that we ourselves are in some measure—God knows how far, but surely we are in some measure—answerable for them. For such is the near connection of the members of CHRIST one with another, that no one Christian can sin without cause for fear in every other Christian, that he has given occasion to that sin; if in no other way, at least by not praying for all so well, as he might have done, or by not living so, as to have his prayers heard. . . . Husbands and wives, parents and children, masters and servants, employers and labourers,—what so common, as for each sort to be much taken up with saying and thinking how ill the other sort behave to them? What plainer truth than this, that if each sort would mend its own faults, and leave the other alone, all by GOD's blessing would go right? And it would greatly help to this, if they would seriously consider that their neighbour seldom goes wrong without some error, more or less, of their own. If the rich, for example, are hard and careless, they help to render the poor dishonest and discontented; and, if the poor are dishonest and discontented, they tempt the rich to be hard and careless about them. And so in other cases, which I have mentioned. Take your own share of the blame: mend that, and leave the event to GOD. There is one very serious thought, which in all our judgments and words about others we shall do well to take with us; and it is this: supposing our complaint and blame against them ever so just, what good will it do us in the last Day to have brooded over it, and thought much of it? But, if we have tried to judge brotherly of them, and rather to lay the blame on ourselves, there are very gracious promises for us. "If we judge ourselves, we shall not be judged." "If ye forgive men their trespasses, your heavenly FATHER will also forgive you." *Plain Sermons. Oxford.* (Serm. on text.)

To leave off sinning is Charity of the best kind to my neighbours.

If you would come anything nearer happiness upon earth, endeavour to live with all mankind in a state of as pure love, as you will in heaven. *Adam.* (Private Thoughts on Religion. Ch. 10.)

14 I know, and am persuaded by the LORD JESUS, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom CHRIST died.

16 Let not then your good be evil spoken of:

14 "No creature is impure of itself," saith the Apostle; in its own simple created nature; but, inasmuch as the sin of man forfeited all his interest in the creature, because, *eo ipso*, a man is legally dead; and a condemned man is utterly deprived the right of any worldly goods (nothing is his *ex jure*, but only *ex largitate*); and, inasmuch as the sin of man hath made him, though not a sacrilegious intruder, yet a profane abuser of the good things, which remain; partly by indirect procuring them, partly by despising the Author of them, by mustering up GOD's own gifts against Him in riot, luxury, pride, uncleanness, earthly-mindedness, &c. (xii. 13, 14). Hereby it comes to pass, that "to the unclean all things are unclean, because their minds and consciences are defiled" (Titus i. 15). Now, the whole creation being thus by the sin of man unclean, and, by consequence, unfitted for human use, as S. Peter intimates, "I never eat anything common or unclean," it was therefore requisite that the creature should have some purification, before it was unto men allowed: which was, indeed, legally done in the ceremony, but really in the substance and body of the ceremony by CHRIST, who hath now unto us in their use, and will, at last, for themselves in their own being, delivered the creatures from that *vanity* and malediction, unto which, by reason

of the sin of man, they were *subjected*; and fashion them *into the glorious liberty of the children of God*, make them fit places for the Saints to inhabit, or confer upon them a Glory, which shall be, in the proportion of their natures, a suitable advancement unto them, as the Glory of the children of God shall be unto them. The Blood of CHRIST doth not only renew and purify the soul and body of man, but washeth away the curse and dirt, which adhereth to every creature, that man useth; doth not only cleanse and sanctify His Church (Eph. v. 26), but reneweth all the creatures. "Behold," saith He, "I make all things new;" and, "if any man be in CHRIST," not only "he is a new creature," but, saith the Apostle, "all things are become new." *Bp. Reynolds.* (Three Treatises. Sermon. i. on Eccles. i. 14.)

Things, not simply evil, may accidentally become such: as by sundry other means, so especially by one of these three—Conscience, Scandal, and Comparison. First, Conscience, in regard of the agent. Though the thing be good, yet, if the agents do it with a condemning or but a doubting conscience, the action becometh evil. *To him that esteemeth anything to be unclean, to him it is unclean; and he that doubteth is damned if he eat, because he eateth not of faith* (Verse 23). Secondly, Scandal, in regard of other men. Though the thing be good, yet, if a brother *stumble or be offended, or be made weak by it*, the action becometh evil. *All things are pure, but it is evil for that man who eateth with offence* (Verse 20). Thirdly, Comparison, in regard of other actions. Though the thing be good, yet, if we prefer it before better things, and neglect or omit them for it, the action becometh evil. "Go and learn what that is—I will have mercy, and not sacrifice." (S. Matt. ix. 13.) *Bp. Sanderson.* (Ad Clerum. Sermon. on Rom. iii. 8.)

15 Although difference of judgment should not alienate our affections one from another, yet daily experience sheweth it doth. By reason of that self-love, and envy, and other corruptions, that abound in us, it is rarely seen that those men are of *one heart*, that are of *two minds*. S. Paul found it so with the Romans in his time: whilst some condemned that, as unlawful, which others practised, as lawful, they *judged one another* and

despised one another perpetually. And I doubt not but any of us, that is any-whit-like acquainted with the wretched deceitfulness of man's heart, may easily conclude how hard a thing it is—if at all possible—not to think somewhat hardly of those men, who take the liberty to do such things, as we judge unlawful. As, for example, if we shall judge all walking into the fields, discoursing occasionally on the occurrences of the times, dressing of meat for dinner or supper, or even moderate recreations on the LORD's Day, to be grievous profanations of the Sabbath, how can we choose, but *judge* those men, that use them, to be grievous profaners of GOD's Sabbath. And, if such our judgment, concerning the things, should after prove to be *erroneous*, then can it not be avoided, but that such our judgments, also concerning the persons, must needs be *uncharitable*.
Bp. Sanderson. (Ad Aulam. Serm. i. on 1 Cor. x. 23.)

GOD had once forbidden such and such meats, under pain of sin to the Jews, by Moses' Law, and made them *unclean*; that is, unlawful to their use. Now CHRIST had taken off this obligation, and made all meats lawful for any man. S. Paul saith that he knew so. I am assured that CHRIST hath so removed all obligation to the Law of Moses, that to a Christian no meat is unlawful to be eaten; but yet, for all this, 'tis unlawful to him, who thinks it still prohibited; and, if his erring conscience tell him he ought not to eat it, though by CHRIST's certain Law he may, he sins, if he do eat against his conscience—and that to such a height, that he, whose example wrought with him to eat against the persuasion of his mind, *destroyeth* the man. *Destroy not him with thy meat, for whom Christ died.* 'Tis therefore a destroying sin to do a lawful thing against a man's conscience. The reason of all this is clear; because no Law of GOD or man, no rule of duty can be applied unto us, but by the mediation of conscience: for, till my conscience lays it to my heart, and tells me such a thing is commanded and my duty, it is to me, as if there were no such command, and it were not my duty; for till then I knew nothing of it. This alone, therefore, does propose and apply duty to us, and, consequently, whether that, which it proposes, be my duty really in itself, or no, yet I must needs look upon it, as so, having no other direc-

tion imaginable what to do, or forbear, but what my conscience, some way instructed, tells me GOD or my Governors have commanded, or forbid me. So that, if I am resolved in my mind of the sinfulness and obliquity of an action proposed, though really the thing be innocent, yet to me in my present circumstances it will be utterly unlawful, and, though the action be innocent, the agent will be guilty. *Dr. Allestree.* (Serm. on S. Matt. xx. 22, 23.)

We may justly reason with ourselves, that, as it lies in our power to hinder the salvation, so it must be in our power in an equal degree to edify and promote the salvation of those, whom JESUS died to save. *Destroy not* therefore by thy negligence, by thy impatience, by thy want of care, that relation, *for whom Christ died*; nor think, that thou hast done enough to save those, that relate to thee, till there is no more thou canst do for them. This is the state, in which all Christians are to consider themselves, as appointed by GOD in their several stations to carry on that great work, for which CHRIST came into the world. Clergymen are not the only men, that have a cure of souls; but every Christian has some people about him, whose salvation he is obliged to be careful of, with whom he is to live in all godliness and purity, that they may have the benefit of his example and assistance in their duty to GOD. So that all Christians—though ever so low, and mean, and private—must consider themselves, as hired by CHRIST to work in His vineyard: for, as no circumstances of life can hinder us from saving ourselves, so neither can they hinder us from promoting the salvation of others. Now, though we have, according to our different stations, different parts to act, yet if we are careful of that part which is fallen to our share, we may make ourselves equally objects of GOD's favours. xvi. 12. *Wm. Law.* (A Practical Treatise upon Christian Perfection. Ch. 13.)

16 This care not to offend is the foundation of civility and good-breeding in common life, and will likewise be productive of mutual love and condescension in Religion. It will teach us to be tender of each other's infirmities, and to avoid the occasions of giving offence, which men, who have not this care on their minds, rather labour to seek and to improve. Let us but view

the difference there will be in one Christian grace, when attended with this care, and when not. Let the grace be zeal, which is in itself without doubt an excellent gift; but, when men have no regard how far they trust or offend others, how rash and intemperate does it grow, in reproaching, not only the vices, but the follies and weakness of mankind! how easily does it degenerate into censoriousness, and transport men beyond all bounds of charity and discretion! The consequence is, that it is immediately surrounded with enemies of its own raising, and suffers under the names of fury and uncharitableness. But, on the other hand, where it is found in company with prudence and joined with a care not to offend, it is a gentle and heavenly flame, which warms without scorching. It falls upon its right object—the honour of God, and the good of men, and confines itself to such methods only, as may best serve to promote both. It will therefore never run into any indecencies of passion, which are unbecoming the cause it maintains; nor will it provoke and exasperate those, whom it labours to reform, as knowing what little benefit men can receive by being ill treated. Thus will it secure itself from being *evil spoken of*, and appear with advantage in the eyes of all, that behold it. *Bp. Sherlock.* (Discourse on Text.)

To make an action good and acceptable to God, the goodness of all causes and of all circumstances must concur, and any one defect in any of these does vitiate the whole action and spoil the goodness of it. We must do it with a good mind, being verily persuaded that what we do is good and acceptable to God; in which sense S. Paul saith that *whatsoever is not of faith is sin*. And we must do it for a good end—for the honour of God, and the service of Religion, and the benefit and edification of men. But there is one thing wanting yet, which is often forgotten, but is mainly considerable. What we do with a good mind and to a good end must be good and lawful in itself, commanded or allowed, or, at least, not forbidden by God. If it be, what good circumstances soever may belong to the action, the whole action is stark naught; because the very matter and substance of it is evil, and unlawful, and damnable, though done for never so good an end. So S. Paul tells us, that they, who said *they might*

do evil, that good might come, their damnation was just (iii. 8). He tells us, indeed, that some would have charged this doctrine upon Christians, and particularly upon himself; but he rejects it with the greatest detestation: and, (which is not unworthy of our observation,) in his Epistle to the Roman Church; as if the Spirit of God, to whom all times are present, had particularly directed him to give this caution to that Church, that in future ages they might be warned against so pernicious a principle, and all wicked practices, that are consequent upon it. *Abp. Tillotson.* (Serm. on S. John xvi. 2.)

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the HOLY GHOST.

18 For he that in these things serveth CHRIST is acceptable to God, and approved of men.

17 Albeit, concerning Jewish abstinence from certain kinds of meats, as being unclean, the Apostle doth teach that *the kingdom of heaven is not meat and drink*—that “food commendeth us not to God,” whether we take it, or abstain from it—that, if we eat, we are not thereby the more acceptable in His sight (1 Cor. viii. 8), nor the less, if we eat not—his purpose, notwithstanding, was far from any intent to derogate from that fasting, which is no such scrupulous abstinence, as only refuseth some kinds of meats and drinks, lest they make him unclean, that tasteth them, but an abstinence, whereby we interrupt or otherwise abridge the care of our bodily sustenance, to shew, by this kind of outward exercise, the serious intention of our minds, fixed on heavenlier and better desires, the earnest hunger and thirst whereof depriveth the body of those usual contentments, which otherwise are not denied unto it. *Hooker.* (Eccl. Pol. B. v. ch. 72, s. 3.)

What the Gospel looks at is the main and essential parts of religion; in doctrine, worship, and practice. And, if these be secured, we are under no obligation to contend for, or against, the modes and circumstances of things, further than the

Church's order and peace is concerned in them. . . . "The beauty of the King's Daughter is *within*;" saith S. Augustine, "and all observations are but its vesture, which, though various in different Churches, are no prejudice to the common faith, nor to him, that useth them." And, therefore, what he and his mother received from S. Ambrose, and looked upon as a Divine Oracle, is worthy to be recommended to all—"that, in all things, not contrary to truth and good manners, it becometh a good and prudent Christian to practise, according to the custom of the Church, where he comes, if he will not be a scandal to them, nor have them to be a scandal to him." *A Collection of Cases, &c.* (No. 6. The case of Indifferent Things.)

Isaiah most beautifully instructs us in what order these are attained. "The work of *righteousness* shall be *peace*, and the effect of righteousness *quietness* and *assurance* for ever." . . . The immediate result of *righteousness* shall be to still "that troubled sea," whose waters cast up mire and dirt; to suppress those wars and fightings, which arise within still more surely than without, from those "lusts, that war in the members." S. James well describes this first consequence of true righteousness—of "faith that worketh by love"—when he says, "the wisdom, which is from above, is first pure, then peaceable:" for there can be no true steady peace without, till there be first within; nor this, again, but through purity; nor this, but through rightly directed love; nor this, but through "faith of the operation of God." The position of the Prophet then is strictly equivalent to that of the Psalmist, "Great peace have they, who love Thy Law." But S. Paul adds to *peace* the still more perfect and confirmed sentiment—*joy*: and exactly in like manner Isaiah carries forward the view to a second and more matured result—"quietness and assurance for ever"—a state evidently the same as being "rooted and grounded in love," or having that "perfect love, which casteth out fear." Being described as the *effect*, while the former blessing peace is denominated the *work* of righteousness, it gives the idea of an advanced stage of the same course, as clearly as words could convey it. On this passage of Isaiah the Collect of the Church

for Evening Prayer—"O! God, from whom all holy desires"—is a noble comment. Holy desires, good counsels, and just works are the first elements of righteousness, and lead to a "peace, which the world cannot give:" but this is not rested in: an "heart set to obey God's Commandments" is aspired to; which is the very essence of sanctification, and brings with it a defence from fear, and the "passing of our time in rest and quietness." *Alexander Knox*. (Remains. Vol. iii. p. 38, Edit. 1837.)

The Apostle reckons *joy* and cheerfulness (Gal. v. 22) among the blessed fruits and effects of that Divine Spirit, which accompanies and animates Christianity; and this is one of the particulars, in which the same Apostle makes the Christian laws to consist, as they stand opposed to the ritual laws of the Jews. *The Kingdom of Heaven*, that is, the laws of the Christian Church, *is not meat and drink*—it does not consist of injunctions or prohibitions of things, that are of a ritual or indifferent nature—but *Righteousness and peace and joy in the Holy Ghost*; which three particulars, being opposed to things, that are unnecessary, must by the law of opposition denote things, that are necessary; and therefore as by *righteousness* and *peace* must be meant justice and peaceableness, so by *joy in the Holy Ghost* must be meant cheerfulness and alacrity in doing the will of God; because *joy* can in no sense be a matter of necessary duty. By all which it is evident that cheerfulness of temper is so far from being discountenanced by our religion, that 'tis required and enjoined by it, so far as 'tis in our power and choice. And, indeed, it highly becomes us, who serve so good a Master, to be free and cheerful, and thereby to express a grateful sense of His goodness, and of those glorious rewards, which we expect from His inexhaustible bounty: but, as for a gloomy look and dejected countenance, it better beseems a galley-slave, than a servant of God. And, as cheerfulness is a duty, that very well becomes our state, so it is highly necessary to support and carry us in our Christian warfare. *Dr. J. Scott*. (Of the Christian Life. P. i. ch. iv. s. 9.)

Another hindrance to Piety is a conceited fear, lest the practice of it should make a man (especially a young man) to wax too

sad and pensive ; whereas indeed none can better joy, nor have more cause to rejoice, than the pious and religious Christian. For, as soon as they are “justified by faith,” they have “peace with God” (v. 1), than which there can be no greater joy. Besides, they have already the Kingdom of Grace descended into their hearts, as an assurance that, in God’s good time, they shall ascend into His kingdom of Glory. This Kingdom of Grace consists of three things. 1. *Righteousness* ; for, having CHRIST’S Righteousness to justify them before God, they endeavour to live righteously before men : 2. *Peace* ; for the grace of conscience inseparably followeth a righteous conversation : 3. *The joy of the Holy Ghost* ; which joy is only felt in the peace of a good conscience, and is so great that it “passeth understanding.” No tongue can express it ; no heart can conceive it, but only he, that feels it. This is that fulness of joy, which CHRIST promised His disciples in the midst of their troubles ; a joy, that “no man could take from them.” . . . But, whilst a man liveth in impiety, he hath no peace, saith Isaiah (lvii. 21) ; his laughter is but madness, saith Solomon (Eccles. ii. 2) ; his riches are but clay, saith Habakkuk (ii. 6) : nay, the Apostle esteemeth them no better than dung (Phil. iii. 8), in comparison of the pious man’s treasure. All his joys shall end in woes, saith CHRIST. Let not therefore this false fear hinder thee from the practice of Piety. Better it is to go sickly with Lazarus to Heaven, than full of mirth and of pleasure with Dives to hell. (S. Luke vi.) Better it is to mourn for a time with men, than to be tormented for ever with devils. *Bp. Bailly.* (Practice of Piety. Medit. 4.)

- 18 *In these things.* S. Paul feels and acknowledges the difference, that separates the *fundamental* question of the faith of CHRIST from those of merely subordinate importance. Upon the former he will admit no compromise, no compensation, no second opinion. That CHRIST, the commissioned SON of GOD, and Himself “GOD manifest in the flesh,” is the sole hope of the believer, exclusive of all reference to human merit ; that, if man will be just before the living GOD, it is only in and through JESUS CHRIST, that he can be accepted, as such ; that His work is a complete work, to which man can add nothing, but

from which man receives everything—that this is the cardinal fact of the religion, which GOD brought from heaven to earth, and that in this, as in a germ, is enfolded the whole glorious story of Eternity—S. Paul insists, reiterates, enforces. What-ever enfeebles this is poison to the very vitals of the truth; and therefore with the questioner of this the Apostle will hold no parley—“Am I not an Apostle?” is the answer. “Though we, or an Angel from heaven, preach any other Gospel unto you, let him be accursed!” To disbelieve or to corrupt this Doctrine would be to neutralize the whole blessed work of GOD to man: no error then can be overlooked, which would reduce or qualify the Messiahship of CHRIST, as Prophet, Priest, and King, to His people. Upon this he is peremptory: upon this, in the very spirit and energy of Christian love, we must be peremptory likewise. GOD grant that no fear of man may ever unnerve the resolution, with which His Ministers should preach—serene among the contending errors of rival sects—that consoling Doctrine of the Cross to the Blood-bought people of the Redeemer! But, when from that Doctrine, which is the cornerstone of salvation, the same Apostle descends to the harmless prejudices of the ignorant but conscientious Israelite—the superfluous zeal of the feast-day and the fast—when from the mighty theme of the Dignity of CHRIST he comes in this chapter to reconcile the prepossessions of the Jew and Gentile about their favourite ceremonies, we find him in another and even more attractive position. Of his own opinion, indeed, as to the value of such restrictions, there can be no doubt. The abstainer from peculiar meat is *weak in the faith*. *There is nothing*, says S. Paul, *unclean of itself*. *The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost*. Yet—*let not him that eateth despise him that eateth not—receive him, not to doubtful disputations*; and this, because to *his own Master he standeth or falleth*. *We that are strong ought to bear the infirmities of the weak*. Nay, if our happier freedom insult or distress him, we ought to sacrifice our very freedom for his sake (Verse 21). There is even a certain respect due to an unimportant error, when it takes place in the spirit of devotion to GOD. *That common spirit sanctifies*

all: *for none of us liveth unto himself, and no man dieth to himself; for whether we live we live unto the Lord, or whether we die we die unto the Lord; whether we live therefore or die, we are the Lord's.* Wm. Archer Butler. (Serm. on Rom. xiv. 8.)

The fairest and likeliest way for us to procure peace with men (xii. 18) is to order our ways, so as to please the LORD. You shall therefore find the favour of GOD and the favour of men often joined together in the Scriptures, as if the one were (and so usually it is) a consequent of the other (S. Luke ii. 52; Prov. iii. 3, 4; Acts ii. 47); in which places favour and acceptance with GOD goeth before; favour and approbation with men followeth after. . . . But it may be objected, both from Scripture and experience, that sundry times, when a man's ways are right and therefore pleasing unto GOD, his enemies are nothing less, if not perhaps more, enraged against him, than they formerly were (S. Matt. x. 20; xxiv. 9; Ps. xxxviii. 20). . . . "Who is he that will harm you, if ye be followers of that which is good?" saith the Apostle (1 S. Pet. iii. 13): yea, saith the Psalmist, "There are some against me, because I follow the thing that good is;" as if by seeking to please GOD he had rather lost his friends, than gained his enemies. . . . But—in answer to this, consider—if GOD have not yet "made our enemies to be at peace with us," still it may be He will do it hereafter: being no way bound to us, we may give Him leave to take His own time. Acts i. 17. . . . It will sufficiently clear the whole difficulty to consider but thus much (and it is a plain and true answer); that, generally, all Scriptures, that run upon temporal promises, are to be understood *ὡς ἐπὶ τὸ πᾶν*, not as universally, but as commonly true; or, as some divines express it, *cum exceptione crucis*, not absolutely and without all exception, but evermore with this reservation, unless the LORD in His infinite wisdom see cause why it should be good for to have it otherwise. But this you shall ever observe withal, (and it infinitely magnifieth the goodness of our gracious LORD and GOD towards us), that, when He seeth not good to give us that blessing *in specie*, which the letter of the promise seemeth to import, He yet giveth it to us *eminenter*; that is to say, if not *that*, yet some other thing fully as good, as that, and which He

well knoweth (though perhaps we cannot well apprehend it so) to be presently far better for us than that. . . . So, in the present case, if He do not presently make our enemies to be at peace with us, yet, if He teach us to profit by their enmity, in exercising our faith and patience, in quickening us unto prayer, in furthering our humiliations, or increasing any other grace in us, is it not every way and incomparably better? Now will any man tax Him with breach of promise, who having promised a pound of silver, giveth a talent of gold? Or, who can truly say that that man is not so good as his word, that is apparently much better than his word? *Bp. Sanderson.* (Ad Aulam. Serm. on Prov. xvi. 7.)

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

19 *Things that make for peace.* In some Churches, that consisted most of *Jews*, as the Church of Rome at this time did, (?) and where they did not impose the necessity of keeping the Law on the Gentile Christians, as we do not find they did at Rome, the Apostle was willing to have the Law buried as decently, and with as little noise, as might be: and therefore, in this case, he

persuades both parties to forbearance and charity in avoiding the *judging and censuring one another : since they had an equal regard to the glory of God in what they did.* But, in those Churches, where the false Apostles made use of this pretence of the Levitical Law being still in force to divide the Churches, and to separate the Communion of Christians, *there* the Apostle bids them beware of them and their practices, as being of a dangerous and pernicious consequence. So that the preserving of the *peace* of the Church and preventing separation was the great measure, according to which the Apostle gave his directions; and that makes him so much insist on this advice to the Philippians, that, whatever their attainments in Christianity were, they should “walk by the same rule and mind the same thing.”

Bp. Stillingfleet. (Serm. on Phil. iii. 16.)

He is right, that hath a right heart to his God, what forms soever he is for. *The Kingdom of God* doth not stand in *meats and drinks*, in stuffs, or colours, or fashions, in noises, or gestures; it stands in holiness and righteousness, in godliness and charity, in peace and obedience; and, if we have happily attained unto these, God doth not stand upon trifles and niceties of indifferencies: and why should we? Away then with all false jealousies and uncharitable glosses of each other's actions and estates. Let us all, in the fear of God, be entreated in the bowels of our dear Redeemer, as we love ourselves, our land, our Church, the Gospel, to combine our counsels and endeavours to the holding of “the unity of the Spirit in the bond of peace,” and labour and study, not how to widen, and gall, and rankle, but how to salve and heal these unhappy sores of the Church and State, by confining our desires within the due bounds, free from encroachments, from innovation; by a discreet moderation in all our prosecutions; by a meek relenting, even in due challenges; by a fair and charitable construction of each other's acts and intentions; and, lastly, by our fervent persuasions and prayers: and—so many, as are thus minded—“*Peace* upon them and upon the whole Israel of God,” this day and for ever! Amen.

Bp. Hall. (The Mischief of Faction and the Remedy of it. Serm. on Ps. lx. 2.)

One may edify another. *Edification* is eminently so, with respect

to the whole, as the Church is the House of God, and every Christian one of the "living stones," of which that spiritual building is compacted : and so he is to consider himself, as well as he is to be considered, as a part of it, and to study what may be for the edification of the whole, as well as for the good of any particular member of it. And how is that, but by promoting Love, Peace, and Order, and taking care to preserve it? So we find edification opposed to destruction, to confusion, to disputacity, and licentiousness ; and, on the contrary, we find peace and edifying, comfort and edification, union and edification, joined together, as the one doth promote the other. (2 Cor. x. 8 ; 1 Cor. xiv. 26 ; 1 Tim. i. 4 ; Rom. xiv. 19 ; 1 Thess. v. 11 ; Eph. iv. 12, 16.) And, therefore, as the good and edification of the whole is to be always in our eye, so it is the Rule, by which we ought to act in all things lawful, and to that end should comply with its customs, observe its directions, and obey its orders without reluctancy and opposition. *A Collection of Cases, &c.* (No. 6. The Case of Indifferent Things.)

We may talk what we will, but really it is our not practising our Religion, that makes us so contentious and disputatious about it. It is our emptiness of the Divine Life, that makes us so full of speculation and controversy. Was but that once firmly rooted in us, these weeds and excrescencies of Religion would presently dry up and wither : we should loathe any longer to feed upon such husks, after we once came to have a relish of that Bread. Ah ! how little satisfaction can all our petty notions and fine-spun controversies yield to a soul, that truly "hungers and thirsts after Righteousness !" How pitiful, flat, and insipid will they taste, in comparison of the Divine entertainments of the spiritual Life ! Were we but seriously taken up with the substantials of our Religion, we should not have leisure for the talking disputing Divinity. We should have greater matters to take up our thoughts, and more profitable arguments to furnish out our discourses. So long as we could busy ourselves in working out our salvation, and furthering the salvation of others, we should think it but a mean employment to spend our time in spinning fine nets for the catching of flies. *Abp. Sharp.* (Serm. on Rom. xiv. 19.)

20 From many testimonies of Scripture—Rom. xiv. 14, 20 ; 1 Cor. x. 23, 25, 27 ; Titus i. 15—we may conclude there is no unlawfulness or impurity in any of the creatures ; but that we may with security of conscience freely use them without sin. If we use them doubtingly against conscience, or indiscreetly against charity, or, otherwise, inordinately against sobriety, they become indeed in such cases sinful to us ; but that is through our default, not theirs, who sinfully abuse that, which we might lawfully use. And that abuse of ours neither defileth the things themselves, nor ought to prejudice the liberty of another, that may use them well. . . . Now the ground of this our right or liberty unto the creature is double : the one, GOD's ordinance at the first creation ; the other, CHRIST's purchase in the work of Redemption. At the Creation GOD made all things for man's use, as He did man for His own service ; and, as He reserved to Himself an absolute Sovereignty over man, so He gave unto man a sort of limited Sovereignty over the creatures (Gen. i. 19 ; Ps. viii. 6) ; which dominion over the creatures was one special branch of that glorious Image of GOD in us, after we were created ; and therefore was not and could not be absolutely lost by sin, but only decayed, and effaced, and impaired, as the other branches of that Image were. . . This right still remaineth, even in corrupt nature. . . But if by sin we had lost all that first title, we had to the creature, wholly and utterly, yet, as GOD hath been graciously pleased to deal with us, we are fully as well, as before. GOD the FATHER hath granted us, and GOD the SON hath acquired us, and GOD the HOLY GHOST hath sealed us, a new Patent. . . . The Blessed SON of GOD, "having made peace through the blood of His Cross," hath reconciled us to His FATHER, and therein also hath reconciled the creatures both to us and to Him ; "reconciling by Him," saith our Apostle, "*πάντα*, all things (not men only) unto Himself" (Col. i. 20). For GOD, "having given us His SON," "the heir of all things" (Heb. i. 2), "hath He not with Him given us all things" else ? . . . This Apostle setteth down the whole series and form of this Spiritual Hierarchy (if I may so speak), this subjection and subordination of the creatures to man, of man to CHRIST, of CHRIST to GOD (1 Cor. iii.

22, 23). "All are yours, and ye are CHRIST's, and CHRIST is God's." Strengthened with this double title, what should hinder us from possession? *Bp. Sanderson.* (Ad Populum. Sermon on 1 Tim. iv. 4.)

To divide for the Truth's sake is the spirit of Martyrdom: to divide for straws is the spirit of schism. *Cecil.*

S. Paul appeals to the *strong* for their charity in favour of the *weak*, by describing the latter by such terms, as gradually raise to a higher scale their claims upon us. 1. The weak Christian is *another man's servant* (ver. 4). 2. He is—and this is frequently repeated—*thy brother* (10, 13, 15). Then comes the endearing consideration; *him, for whom Christ Died*. Lastly, we have what seems to comprehend all; *the work of God*—God's own work by creation and Redemption, in time and in Eternity. ix. 21, 23. *J. F.*

21 Among many excellencies, which unite to recommend our holy Religion, there are few, that shew its benevolent spirit in a stronger light, than its requiring us not only to abstain from everything sinful ourselves, but carefully avoiding giving any occasion of sin to others. If the most innocent action we do will be thought a wrong one by any of our brethren, we are strictly bound either to omit it, if we can without considerable inconvenience; or, at least, to guard and explain it as well, as the nature of the case will permit; that so we may neither tempt him to censure us uncharitably, nor to imitate us against his conscience. . . . But, though we are concerned to vindicate all our actions from injurious charges, yet our virtuous actions especially. When things merely lawful are concerned, the damage may be small; but, if worthy deeds are vilified, Religion suffers deeply. *Abp. Secker.* (Sermon on Rom. xiv. 16.)

I have still chosen to forbear what might be probably lawful, than to do that, which might be possibly unlawful: because I could not err in the former; I might in the latter. If things were disputable, whether they might be done, I rather chose to forbear; because the lawfulness of my forbearance was unquestionable. *Sir M. Hale.*

Faith here is not meant that act or quality, by which a man is justified, but signifieth the same with knowledge, as 1 Cor. viii. 10,

and ver. 7. So that, in that chapter to the Romans, *weakness of conscience* is opposed to *faith*: here, in this chapter to the Corinthians, the same weakness is opposed to *knowledge*. . . . The *faith* here spoken of is a clear knowledge of what is *unlawful* and what only *indifferent*, together with a firm persuasion of mind of the lawful use of such indifferent things, all circumstances being duly observed in the using of them. . . . Now the argument, by which the Apostle abridges the liberty of the former sort of converts, in condescension to those of the latter sort, proceeds upon the strength of this assertion—that the lawfulness of men's actions depends not solely either upon the lawfulness of their subject-matter, nor yet upon the conscience of the doers of them considered in itself, but as considered with reference to the consciences of others, to whom, by the law of Charity, they stand bound so to behave themselves, as by none of these actions to give them occasion of sin. *Dr. South.* (Serm. on 1 Cor. viii. 12.)

22 That, which I have by diligent study satisfied myself to be the just interpretation of Holy Scripture, I am bound to adhere to in my own person, and to make my conduct and thoughts, as far as possible, conformable to it (ver. 22). But it by no means follows that I am bound to impose the same yoke upon others, whose judgments are different from my own, or that I have any right to try them by my own conscience in matters, concerning which a sincere difference of opinion may be entertained among members of the same common faith. We may be firmly persuaded of an opinion, and yet not authorized to require that persuasion in others. How instructive then to Christians of this age and of every age are the records we have, in the Apostolic writings, of religious disputes prevailing in the primitive Church! Most of them, we know, originated in the religious persuasions of the Jewish converts, persuasions formed long before the preaching of the Gospel: prejudices we call them, because we have the authority of an Apostle for discarding their obligation. Yet even he does not condemn them, except when they interfere with the fundamental Doctrines of Christianity. It was going far, for him, who had himself been a rigid observer of such things, to treat them, as matters of indifference. Yet

even he does not declare that they are altogether matters of indifference *to the individual*, whose conscience is not yet enlightened on the subject. And here lies the edifying character of the whole example. We have no right, he says, however convinced we may be of the little importance of these things, to disregard them, or to despise them, if by so doing we hurt the feelings or endanger the conscience of a weak brother. In this respect, they become at once invested with importance; inasmuch as the happiness or the safety of another may be involved in the question. *Bp. Copleston.* (Serm. on Text.)

We are all to guide our consciences by the Word, that is, by God's written Will; and we are all to guide our lives by our consciences. No man thinks his conscience to be erroneous; but thinks it to be according to the Will of God. Now, if we do not act accordingly, we sin as much, as if indeed it were informed according to the Will of God. Conscience is God's deputy and vicegerent in the soul; and what conscience saith, we think it is God that commands, whether it be, or not. And to act contrary to it is virtually and implicitly to disobey God; because we think what conscience speaks God speaks. And, therefore, it is very sad to fall under the entanglement of an erroneous conscience; for then we are under the sad necessity of sinning on both hands. If we act according to it, we sin; and, if we act not according to it, we sin. We should, therefore, heartily above all things beg and desire of God, who is the LORD of conscience, that He would rightly inform our consciences in those things, that are our duties; that so, guiding our lives by our consciences, we may guide them also according to His Will. ii. 15. *Bp. Hopkins.* (Serm. on 1 Thess. v. 22.)

23 The short and full aphorism of the Apostle is thus much in effect. Whosoever shall enterprise the doing of a thing, which he verily believeth to be unlawful, or, at leastwise, is not reasonably persuaded of the lawfulness of it, let the thing be otherwise, and in itself what it can be—lawful or unlawful, indifferent or necessary, convenient or inconvenient, it mattereth not—to him it is a *sin*, howsoever. . . . It is the primary and native signification of the word *πίστις* *faith*, derived

from the root *πειθω* to *persuade*. Because all kinds of faith whatsoever consist in a kind of persuasion, you shall therefore find the words *πιστεύειν*, which signifieth properly to *believe*, and *ἀπειθεῖν*, which signifieth properly *not to be persuaded*, to be opposed, as contrary either to other, in S. John iii. 36 and Acts xiv. 1, 2. [Observe this use of the term Rom. xiv. 2, 14, 22, 23.] . . . But it may be demanded what *measure of faith*, what *degree of persuasion* is necessary for the warranting of our actions, so as less than that will not serve? . . . Although we may desire (*ex abundanti*) a “full assurance of faith” (*πληροφωρεῖσθω*, ver. 5) in every weighty action we may enterprise, yet, ordinarily and in most things, we must content ourselves to take up with a conjectural, probable, and moral certainty; or else we shall find very few things left for us to do. *Fides logica* is not to be expected in all cases: in some, and those the worst, *fides ethica* must serve the turn: nay, I say further, and I beseech you to take notice of it, as a matter of special use both for the directing and quieting of conscience, that, ordinarily and in most things, we need no other warrant for what we do, than this only—that there is not, to our knowledge, any law either of nature (Rom. ii. 15) or Scripture, against them. . . . Those men, therefore, go quite the wrong way to work, to the fearful puzzling of their own and other men’s consciences, who use to argue on this manner—“This I have no warrant to do; for *where is it commanded?*”—whereas they ought rather to argue thus—This I have good warrant to do; for *where is it forbidden?* . . . We may with much safety conclude, that it is lawful for us to do all those things, concerning which there can be nothing brought of moment to prove them unlawful. Upon which ground alone, if we do them, we do them upon such a *persuasion of faith*, as is sufficient; provided we have not neglected to inform our judgments the best we could for the time past, and that we are ever ready to yield ourselves to better information, whensoever it shall be tendered unto us, for the time to come. *Bp. Sanderson.* (Ad Clerum. Sermon on Rom. xiv. 23.)

’Tis a *destroying* sin (ver. 15) to do a thing against the express judgment of the mind. And all the reason in the world: for,

since good or evil do not nor can move the will, as they are in themselves such, but as apprehended and according to the notion we have of them in the mind, 'tis certain, therefore, every motion of the will to good or evil, consequently every good or evil action, must be formally accounted such pure good or evil things; not in themselves, but in the apprehension of the mind; that is, according as our consciences dictate to us they are good or evil. And indeed no law of God or man, no rule of duty can be applied to us, but by the mediation of conscience: for, till that tell me such a thing is commanded and my duty, it is to me, as if there were no such command and it were not my duty; for, till then I am not conscious it is; I know nothing of it. This alone therefore doth propose and apply duty to us; and consequently, whether that, which it proposeth, be my real duty in itself or no, yet I must needs look on it as so, as having no direction in the world besides what to do or forbear, but what my conscience, some way instructed, tells me God or my Governours require. While therefore that does absolutely tell me such a thing is unlawful—whether it be so or no—while that persuasion lasts, the soul yet judges it unlawful; and consequently, if the heart embrace it, then it does deliberately embrace unlawfulness; which, though it be not in the things, is yet in the choice. . . . *Whatsoever is not of faith is sin.* Whatsoever is contrary to the persuasion or judgment of lawfulness; that is, in other words, what is against conscience, is sin. Conscience, therefore, is the rule, from which it is sin to recede. *Dr. Allestree.* (Serm. on Acts xxiv. 16.)

CHAPTER XV.

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please *his* neighbour for *his* good to edification.

1 With such admirable wisdom hath GOD tempered the body of His Church, that there might be a various love amongst the members—in the *strong* to the *weak*, a love of care ; in the weak to the strong, a love of reverence ; that the strong may learn to restore the weak, and the weak to imitate the strong ; that by those, who fall, the strong may learn to fear, and by those, that stand, the weak may learn to fight ; that the weak by the strong may be provoked to emulation, and the strong by the weak may be provoked to edification ; that they, who stand, may be for the praise of CHRIST's power and grace, and they who fall, for the praise of His patience and mercy ; and that, in the variety of different supplies unto the members, the fullness of the Head may be admired. Let not those, therefore, who have more eminent gifts superciliously overlook and despise their inferior brethren. Rather thus judge—the more thy gifts are, the greater must be thy service to the Church of CHRIST here, and the greater thine accounts at His Tribunal hereafter. The Apostle hath spent one whole Chapter upon this argument to persuade Christians from unbrotherly censuring of one another, upon difference of judgment in smaller things, pressing this duty by many reasons. . . . So then, whatever be the differences amongst true believers, who agree in the great things of GOD's Kingdom (ver. 17), the strong ought not to *despise the weak*, nor the weak to *judge the strong*. Neither ought to hurt, grieve, wound, offend the hearts of one another ; inasmuch as they are all fellow-servants to one common LORD, who will judge us all ; and inasmuch as we are owned by that LORD and accepted, the weak, as well as the strong ; that LORD, who doth not so much value us by the degrees of our knowledge, as by the sincerity of our love ; who doth not reap any benefit by the difference of our services, but is pleased and glorified by the uprightness of our hearts ; yea, possibly, is more pleased with the conscionable tenderness of the weak brother, that errs, than with the confident and inex-

pedient liberty of the strong brother, who doth not err. *Bp. Reynolds.* (Brotherly Reconciliation. Sermon on Phil. iii. 15, 16.) Some account it a sign of much advancement and spiritual proficiency to be able to sit in judgment upon the qualifications and actions of others, and to lavish out severe censures round about them ; to sentence one, weak and of poor abilities ; and another, proud and lofty ; and a third, covetous, &c. ; and thus go on in a Censor-like Magisterial strain. But, it were truly an evidence of more grace, not to get upon the Bench to judge them ; to sit down rather and mourn for them, when they are manifestly and really faulty ; and, as for these ordinary infirmities, to consider and bear them. These are the characters we find in the Scriptures of stronger Christians (Rom. xv. 1 ; Gal. vi. 1). This holy and humble sympathy argues indeed a strong Christian. *Nil tam spiritualem virum indicat, quàm peccati alieni tractatio.* “ Nothing truly shews a spiritual man so much, as the dealing with another man’s sin.” Far will he be from the ordinary way of insulting and trampling upon the weak, or using rigour and bitterness, even against some gross falls of a Christian ; but will rather vent his compassion in tears, than his passion in fiery railings ; and will bewail the frailty of man and our dangerous condition in this life, amidst so many snares, and temptations, and such strong and subtle enemies. . . . They, that have most of heavenly wisdom, are least rigid to those, that have less of it. I know no better evidence of strength in grace, than to bear much with those, who are weak in it. ii. 1, 19, 20 ; ix. 1, 2. *Abp. Leighton.* (Comment. on 1 S. Pet. iii. 8.)

In proof that S. Paul was not an enthusiast, it has been well remarked, that he everywhere lays a great stress on Moral observances. There is not of his Epistles, of which this may not be affirmed. Of the Epistle to the Romans, which treats principally of Justification by faith, at least four chapters are devoted to the enforcement of social duties. *Bp. Middleton.* (A Visitation Sermon on 1 Cor. i. 13.)

2 *Actus distinguuntur secundùm objecta.* Whatsoever the ways are, it is a part of every man’s intention to *please*, howsoever. It is the object especially, that maketh the difference. All men

strive to please ; but some to please themselves, some to please other men, and some few to please GOD. There be, that regard not either—the displeasure of GOD or man—so they may but please themselves. *Αὐθαδέεις* is S. Peter's word (2 S. Pet. ii. 9) : it signifies as much, as self-pleasers. . . . Besides these there are also S. Paul's *ἀνθρωπάρεσκοι*, men-pleasers (Eph. vi. 6 ; Col. iii. 32). And what is that a fault too ? To please other men, out of a Christian indulgence, by condescending to their weakness and gratifying them in the exercise of that liberty and power we have in things of indifferent nature, is so far from being a fault, that it is rather a commendable office of Christian Charity, which every man ought to practise. But then that must be only *in lawful things*, and so far forth, as may tend unto *edification*, and, subordinately, to a greater care of pleasing GOD in the first place. But, if we shall seek to please men beyond this, by doing for their sakes any unlawful thing, or leaving undone any necessary duty, by accompanying them in their sins, or advancing their designs in anything, that may offend GOD, then are we *ἀνθρωπάρεσκοι* men-pleasers, in an evil sense ; and our ways will not please the LORD. S. Paul, who in one place professeth men-pleasing—"even as I please all men in all things" (1 Cor. x. 33)—protesteth against it as much in another place—"If I yet pleased men, I should not be the servant of CHRIST" (Gal. i. 10)—taking it in the worst sense. *Bp. Sanderson.* (Ad Aulam. Sermon on Prov. xvi. 7.)

"Unto the Jews," says S. Paul, "I became as a Jew, that I might gain the Jews." How was this ? for we know how earnestly S. Paul opposed himself to the Jewish prejudice, that circumcision and keeping the ceremonies of the Law were at all necessary to salvation. How then did he "become as a Jew," to the Jews ? . . . Look at the Epistle to the Romans, and see how he speaks of them there : "I also am an Israelite." "I have great heaviness and continual sorrow in my heart." "I could wish that myself were accursed from CHRIST for my brethren." Look in the Acts of the Apostles, and see what trouble he took, how he went out of the way to shew them, that he revered the Mosaic ceremonies, and did not hold them wicked, though he would not have them reckoned part of the

Christian Law (See Acts xvi. 2; xxviii. 17). . . . As to the Gentiles, he put himself in their place, and said and did what their condition required; as, when writing to the Corinthians, he so greatly slighted human wisdom, which he knew they were inclined to think so much of; also, when speaking to the Athenians, he made use of their own poets, their own altars, their own customs, and the like (Acts xvii.); whereby to bring them to attend to the truth of CHRIST. But towards the people of Derbe and Lystra, who were in the very act of idolizing him, he spake with all vehemence, as the case required; seeing it was the only thing, which could hinder them from offering sacrifice to him (Acts xiv.) In neither case, did he flatter, or beguile, or at all encourage them in anything wrong; no, not with a view to greater good hereafter, as we in our short-sighted self-sufficient plans are so often tempted to do; but he used that gift, which GOD gave him, of entering into their minds and feelings, to edify them, whether by soothing or contradiction, as might be needed. And, as it was with him, in respect of Jew or Gentile, so also, in respect of rich and poor, and the other distinctions of life—to masters and servants, husbands and wives; in short, to all sorts of people he speaks as one, who had the power, by the Divine Spirit, which was in him, to feel not only *with* them, but *for* them; not only what they would like, but what their condition would most require. . . . Now S. Paul was a representative—what we may, in some sense, call a type—of the Church or Kingdom of CHRIST, in *action* and *warfare*. His teaching seems especially recorded, as the completest standard and model of *her* teaching. May it then be truly said that the Church is “made all things to all men?” Surely it may. The Mystical Body of our LORD JESUS CHRIST, animated by His Spirit, has a word of seasonable instruction and an aid of seasonable grace for every one—even the meanest—of His members. Surely there is no person, rich or poor, young or old, good or bad, wise or foolish, for whom the Church, as she speaks in our *Prayer Book*, has not a word of comfort or censure, of warning or encouragement, in their season. *Plain Sermons. Oxford.* (Vol. vi. Sermon on 1 Cor. ix. 22.)

Next to a good intention, I know nothing more apt to gain upon

men than that spirit of love and charity, which is so much recommended in the Gospel. This puts us upon all those innocent acts of gaining upon their affections and obliging them, which, of all things makes them the most apt to open their hearts to us, and receive benefit by our advices and good example. And here I can't but observe a singular piece of good Providence of God to prepare the way for the reception of the Gospel; in that He gave a power to the first preachers and propagators of it to work a great many beneficial and obliging miracles, by which the hearts of the people were first gained, and then their understanding came to be enlightened. But it was not by this miracle alone they gained so much upon mankind: we find a very obliging and condescending behaviour, joined with their other gifts, carefully avoiding the giving offence, either to the Jews, or Gentiles, or weak Christians. And this obliging practice S. Paul frequently recommends to others, and tells us that he followed it himself—*Let every one of us please his neighbour for his good to edification.* xiv. 19. *James Blair.* (Serm. on S. Matt. v. 16.)

Please to edification. In this truly Christian precept, which accords with the one already given at xiv. 19, have we not the well known *desideratum* of the heathen poet and philosopher amply supplied—and, in the most perfect manner—

“ Omne tulit punctum, qui miscuit utile dulci;
Lectorem delectando pariterque monendo ?”

Nothing indeed, but the grace of God in the Gospel, can unite in a man's character qualities, so often found apart. Heathenism is unable to form us to that humility, that disinterestedness, that feeling of universal benevolence, which produces this lowly combination, and which renders the life of the Christian, in regard to his *neighbour* (that is, towards all men within his reach and influence) at once courteous and amiable, exemplary and useful. *J. F.*

3 For even CHRIST pleased not Himself; but, as it is written, The reproaches of them that reproached Thee fell on Me.

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

3 The Apostle, having exhorted his brethren, in general terms (xiii. 14), to *put on the Lord Jesus*, now provides them with a fit occasion of performing that great duty in a matter, where CHRIST's example shone forth with exceeding lustre, during all the days of His sufferings. We are (as the Church teaches) to "follow the example of His great *humility*"—to "follow the example of His *patience*." In all our social intercourse, and, especially, when we are tempted to disdain the infirmities of a weak brother, we are to "learn" of the LAMB of GOD, who was "meek and lowly in heart." So doing, we shall "find rest" not only to our own souls, but procure rest and comfort to the souls of others. *J. F.*

Whosoever pretends to be a Christian (that is, to believe the doctrine and embrace the discipline of CHRIST), ought to walk (that is, is obliged to order the whole course of his life and actions), as CHRIST walked (that is, as CHRIST did live and converse in the world). It is the duty of every one professing Christianity to conform his life to the pattern of CHRIST's life, to follow His example, to imitate His practice. . . . The holy Apostles upon all occasions assume this supposition, when they would persuade their disciples to the practice of any virtue, or performance of any duty; enforcing their exhortations by representing the practice of CHRIST, as an unquestionable ground of obligation, and an effectual inducement thereto. Hence they incite them to holiness (1 S. Pet. i. 15); to charity (Eph. v. 2); to patience (1 S. Pet. ii. 21; Heb. xii. 1); to humility (Phil. ii. 2); to charitable compliance and inoffensive demeanour towards others, intimated by S. Paul (1 Cor. x. 33; and again Rom xv. 2). Thus do the Apostles take all occasion from the like practice of CHRIST to persuade the performance of duty; and the strength of their argument lieth upon the evidence of this supposition, that all, professing themselves Christians, are

especially obliged to imitate CHRIST's example. *Dr. Barrow.*
(Serm. on 1 S. John ii. 6.)

If we would at all enter into the mysterious sufferings of our Blessed LORD, we must give our chief attention to such indirect notices, as those in our text. . . . It might appear, on a cursory glance, that passages more strikingly descriptive of the endurances of CHRIST occur in the writings of David, and we might have thought, that S. Paul would have quoted one of these in preference: yet, let the passage be carefully examined, and you will almost be staggered with the intenseness of the woe, which seems condensed into so few syllables. *H. Melvill.*
(Serm. on Ps. lxi. 9.)

Few Psalms are so frequently quoted in the New Testament, as this (the lxi.); none, if we reckon the number of passages cited, rather than the number of times of citation. No Psalm tells us more clearly whither we must look, if we would discern in Whom the spirit of the utterances of the Davidic Psalms was most truly and thoroughly realized. The special prophetic image at ver. 21, "They gave Me gall for My meat, and in My thirst they gave Me vinegar to drink," which was, with certain limitations, in the case of CHRIST literally fulfilled, may be taken, as a Divine intimation, that it was He pre-eminently, above all other men, who should be "hated without a cause," and on whom, distinguished as He had been, by His zeal for God's house, *the reproaches of them that reproached God* should fall. And in His case, moreover, men might recognize in the fate of the traitor Judas, and the retribution, which fell upon the blood-stained Jewish nation, the visible fulfilment of the curses, to which the Psalmist had given vent. Ver. 9—11; viii. 36; x. 18; xi. 9, 10. *J. F. Thrupp.* (An Introduction to the Study and Use of the Psalms. In loco.)

- 4 The Divine authority of the Old Testament is asserted by the Apostles, whom we find everywhere in their writings citing the testimonies of the Law, and the Prophets, and the Psalms, appealing to them—"What saith the Scripture?"—"The Scripture hath concluded" so, or so—arguing out of them, oftentimes directly: thus not only the Apostles, but "Apollos mightily convinced the Jews" (Acts xviii. 24—28): sometimes *ab ab-*

surdo—"Do ye think the Scripture speaks in vain?" (S. James iv. 5.) In a word, the Apostles followed the way and method, which their Master taught them: they asserted that the Gospel was "promised by the Prophets," "witnessed by the Law and the Prophets," by "all the Prophets" (Rom. ii. 12; iii. 21; xvi. 26; Acts x. 43; xxiv. 14; xxvi. 28). Finally, lest any place should be left for doubting, concerning any part of the Old Testament, the Apostles have expressly asserted, concerning the Law, that it is "holy, just, and good" (Rom. vii. 12); that "the Prophets" are "holy," and "the Scriptures holy," that they are "the Oracles of God," "lively Oracles;" that God "spake by the Prophets," that "holy men of old spake, as they were moved by the HOLY GHOST" (Acts iii. 21; 2 Tim. iii. 15; Rom. iii. 2; Acts vii. 38; 2 S. Pet. i. 26). This is the sense of the New Testament, concerning the Old Testament. Supposing, therefore, the truth of the New Testament, the Divine authority of the Old is to be acknowledged. *Bp. Seth Ward.* (Against the Anti-Scripturists. Sermon on 2 Tim. iii. 16.)

These are those, who take Scripture-truths and fundamental truths to be tantamount and reciprocal, conceiving that everything asserted in Sacred Writ is fundamental, because *the whole Scripture was written for our learning*, and cannot be contradicted in any part, without giving the lie to the HOLY SPIRIT of GOD. But this opinion, however pious in appearance, is none of the most solid and judicious. It confounds the truth, or usefulness, of what is said with the importance, or necessity, of it; as if there were no difference between the weightier matters, and matters less weighty. Scripture contains points of an inferior moment, as well as those of a high nature; and all the truths contained in it are neither equally clear, nor equally important. There are many incidental verities, historical, geographical, genealogical, chronological, &c., which common Christians are obliged rather implicitly to admit, or not to deny, than explicitly to know, and treasure up in their minds. There may be thousands or millions of these inferior truths in Sacred Writ, which it may suffice to believe in the gross, under this one general proposition—Whatsoever Scripture declares, or teaches,

is infallibly true and right. If any person, without any ill meaning, should dispute, or deny, many of those occasional inferior points, misinterpreting the texts, and retaining, all the while, a just veneration for the Authority of Holy Scripture, he might be thought a bad critic or commentator, rather than a bad Christian : but, were the same person to dispute, or deny, the necessity of Holiness, or the doctrine of a Resurrection, or of a future Judgment—misinterpreting the texts, whereon these doctrines are built—he might be, and would be justly suspected, as guilty of profane levity and heretical pravity, notwithstanding any pretended veneration for Scripture he might presume to boast of. And what is the reason of the difference in the two cases now mentioned ? Plainly this : that in one case the main substance of the Christian Faith, worship, morality, would suffer little or no detriment ; but in the other case would suffer very much. Some truths are valuable for the sake only of greater, which they may accidentally be joined with, or resolve into ; while those greater are valuable for their intrinsic weight and worth. Hence it is, that Creeds, Catechisms, Confessions, and other Summaries of true religion, take in only the principal *Agenda* and *Credenda*, leaving out the truths of an inferior class, though Scriptural, and infallibly certain, and of the same Divine authority with the other. These inferior points may, by accident, become fundamental, if the denying them, in some certain circumstances, should inevitably carry with it a denial of the Divine authority of Sacred Writ ; but, that and the like accidental circumstances accepted, they are of slight moment in comparison ; neither would it be justifiable to break communion with any man for differing from us in things only of that kind. *Dr. Waterland*. (A Discourse of Fundamentals, being the substance of two Charges delivered to the Middlesex Clergy, in 1734 and 1735.)

How much important matter do we find condensed in this single verse ! What a light and glory does it throw on the Word of God ! It has been well noted, that we have here its authority, as it is *a written* word ; its antiquity, as it was written *aforetime* ; its utility, as it is written *for our learning*. We may also infer from what immediately follows its Divine origin : for, if

by means of the Holy Scriptures, and the accompanying lively power of the HOLY SPIRIT (Isa. lix. 21), GOD imparts to our souls *patience*, and *comfort*, and *hope*, it is, because He is Himself, as the Apostle here expressly teaches, *the God of patience and comfort*, and *the God of hope* (verse 13). He is the fountain of these gifts and graces, which by the channel of His inspired Word flow down into our hearts and lives, to strengthen them for His service. Nor must we fail to notice the gracious method of their communication, their regular development within us, as we find this to be the order of their course—1, *patience*; 2, *comfort*; 3, *hope*. From a calm sense of inward peace and comfort we are led on by the same Spirit to feel a blessed, and, it may be, a joyous hope. But, in order to this, there must always be in us the ground-work of *patience*, in our suffering or doing the Will of GOD. On no other soil will these heavenly plants take root; so as to grow, and bring forth fruit unto perfection. We have been told already (ii. 7) of a “patient continuance in well doing,” before we can receive the promise (conf. Heb. x. 36). We have been taught more explicitly already (v. 3, 4), that “tribulation worketh *patience*, and *patience* experience, and experience *hope*.” We may remember, too, how our Blessed SAVIOUR, in a remarkable manner commended to us this same temper and habit of mind, as fitting our souls to receive the full benefit of His Holy Word, when He said (S. Luke viii. 15), “That on the good ground are they, which in an honest and good heart having heard the Word, keep it, and bring forth fruit with *patience*.” J. F.

5 Now the God of patience and consolation grant you to be likeminded one toward another according to CHRIST JESUS:

6 That ye may with one mind *and* one mouth glorify God, even the FATHER of our LORD JESUS CHRIST.

7 Wherefore receive ye one another, as CHRIST also received us to the glory of GOD.

5 It is not the variety of opinions, but our own perverse will, who

think it meet that all should be conceited, as ourselves are, which hath so inconvenienced the Church. Were we not so ready to anathematize one another, when we concur not in opinion, we might in heart be united, though in our tongues we were divided; and that with singular profit to all sides. . . . For, since it is impossible, where Scripture is ambiguous, that all conceits should run alike, it remains that we seek out a way, not so much to establish an unity of opinion in the minds of all—which I take to be a thing likewise impossible—as to provide that multiplicity of conceits trouble not the Church's peace. A better way my conceit cannot reach unto, than that we should be willing to think that these things, which with some shew of probability we deduce from Scripture, are at the best but our *opinions*: for this peremptory manner of setting down our own conclusions under this high commanding form of *necessary truths* is generally one of the greatest causes, which keep the Churches this day so far asunder; whereas a gracious *receiving* of each other, by mutual forbearance in this kind, might peradventure bring them nearer together. *John Hales.* (Serm. on Rom. xiv. 1.)

It hath fared (as the learned Mr. Hales observed) with the Christian Religion in this matter, as it did with the Jewish of old. The great and principal Commandment, which God gave the Jews, and which (as they themselves teach) was the foundation of all their law, was to "worship the God of Israel, and Him only to serve." Yet, such was the perverseness of that people, that *this* was the Commandment, that, of all others, they could never be brought to keep; but they were continually running into idolatry, notwithstanding all the methods, that God made use of to reclaim them from that sin. What the worship of One God was to the Jews, *that* Peace, and Love, and Unity is to the Christians—even the great distinguishing Law and character of their profession. And yet, to the shame of Christians it may be spoken, there is no one Commandment in all CHRIST's Religion, that has been so generally and so scandalously violated among His followers, as this. Witness the many bitter feuds and contentions, that have so long embroiled Christendom, and the numerous sects, and parties, and com-

munions, into which, at this day, it is divided. x. 9, 10. *Abp. Sharp.* (Serm. on Rom. xiv. 19.)

- 6 Whereas he nameth two instruments, wherewith we are to *glorify God*—the one inward, the *mind*; the other outward, the *mouth*—he nameth the inward first. The *mind* must be first and before the *mouth* in this service (Isa. xxix. 13; S. Matt. xv. 8; Jer. xxi. 2). . . . But then observe, that, though the *mind* is to go first, yet the *mouth* must bear a part too. We may not think we *glorify God* sufficiently, if “with the heart we believe” in Him, unless “with the mouth” also we be ready to “confess Him” (x. 10). David therefore professeth very often in the Psalms that he would perform his service to GOD with his “mouth and lips” (Ps. li. 15; lxiii. 5; xxxix. 4; xlv. 1). . . . Heart and tongue, mind and mouth, both must join together; and, if there be anything else in us (Ps. xix. 14; ciii. 1) besides, that can contribute any furtherance to the work, it must be in us too: and all little enough to glorify our Maker. . . . Observe, thirdly and principally, (for the weight of the amplification lieth most here,) that GOD is much *glorified* by unity, peace, and concord. This observation ariseth from the main scope of the words. He had exhorted them at large to study to be *like minded*, and he prayeth, in the verse next before, that GOD would grant them so to be. Why so? one might say, or, to what end all this? Even for this end, saith he, *that ye may with one mind and with one mouth glorify God*: which argument were of very little force, if *unity* and *likemindedness* were not a thing very very subservient to GOD’s *glory*. What an honour is it to the GOD of Israel, when “all Israel” cometh, “as one man,” to do Him worship! (1 Cor. xiv. 25.) *Bp. Sanderson.* (Ad Aulam. Serm. on Text.)

All the Christians in the world are, in the Scripture-style, called but one assembly (*Ecclesia*), to intimate that, though they are distant in places, yet they ought to be but one, both in affections and manner of worship. GOD Himself has ordained it to be so; and that, with respect to His own glory: for so He commands Himself to be honoured, so to be praised, as being never well pleased with the worship of His people, but when it proceeds from unity of spirit, demonstrated by the decency of a

mutual resemblance. S. Paul (Rom. xv. 5) argues that both agreement of *hearts* and agreement of *worship* are expressly necessary to the glory of GOD. Upon which passage Calvin makes this reflection; *Non est ergo quòd jactet quispiam, se Deo gloriam daturum suo more, &c.* "Therefore," says he, "let no man boast within himself, that he will glorify GOD after his own manner; for GOD hath such regard to the concert—(harmonious agreement. See Gr. at S. Matt. xviii. 19)—of His service, that He will not have His glory set forth by the mouths of those, that separate and disagree." Thus that Author. . . . No man doubts, but that the glory of GOD is concerned in the credit of His Religion: and yet, how highly is Religion discredited by the divisions of those, that profess it! xvi. 17. *Dean Young.* (A Friendly Call to our Dissenting Brethren. Sermon on S. John xvi. 31, 32.)

It is not always a matter of indifference by what title we address GOD in prayer. The title is, in a measure, significant of the views, with which we regard Him. To regard Him merely as a wise, a just, a holy, an almighty Being, as the Governor of the universe, or as the Judge of man—this, though a just, is not the proper Christian view of the Most High. Taught by CHRIST, we draw nigh to Him in the spirit of adoption, "crying, Abba Father." We approach His Throne, as children: we feel the sentiments of filial confidence, of holy boldness, of grateful affection, of lively hope, and of thankful exultation. We address Him, as *The Father of our Lord Jesus Christ*, and, in that character, as our own FATHER through CHRIST, who was partaker of our flesh—as the FATHER of CHRIST, and therefore the FATHER of love and mercy—as the FATHER of CHRIST, and therefore the Author and Giver of all spiritual blessings in Him. What hopes does not this title express! May our hearts be deeply affected by it, whenever we bow our knees to GOD in prayer! *John Venn.* (Sermon on Eph. iii. 14—19.)

The duty required of a Christian is blessing, praise, and thanksgiving: to whom? to GOD, to GOD only, to the only GOD: there is but one. But this one GOD is such a tree, as hath divers boughs to shadow and refresh thee; divers branches to shed fruit upon thee; divers arms to spread out, and teach, and

embrace thee. And here He visits thee as a *Father*—from all eternity, a *Father of Jesus Christ*; and now *thy FATHER* in Him, in that, which thou needest most—"a *FATHER* of mercy," when thou wast in misery; and "a *GOD* of comfort," where thou foundest no comfort in this world; and "a *GOD* of all comfort," even of spiritual comfort, in the anguishes and distresses of thy conscience. xv. 30. *Dr. Donne.* (Serm. on 2 Cor. i. 3.)

8 Now I say that *JESUS CHRIST* was a minister of the circumcision for the truth of *GOD*, to confirm the promises *made* unto the fathers :

9 And that the Gentiles might glorify *God* for *His* mercy, as it is written, For this cause I will confess to Thee among the Gentiles, and sing unto Thy Name.

10 And again He saith, Rejoice, ye Gentiles, with His people.

11 And again, Praise the *LORD*, all ye Gentiles; and laud Him, all ye people.

12 And again, *Esaias* saith, There shall be a root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust.

8 What a healing and reconciling argument between the conflicting members of this Church was this—that the call of the *Gentiles* formed a part of the *promises* made directly to the Jews; as if the Jews without the Gentiles, united together with them in the same Body, could not be "made perfect" (Heb. xi. 40). And by how many Scriptures *written aforetime* was this argument of peace and love sustained! Within the narrow space of ten verses, the Gentiles are here designated for the promised *mercy* no less, than eight times. The mention of their despised name is thus repeated, as if to assure them, in their cast-off state of loneliness and despondency, that the blessing is really theirs; and that they are *to rejoice with the people of the God* of Abraham, of Isaac, and Jacob, to whom the promise came,

that in their seed "all the nations of the earth should be blessed." Yea, and to rejoice more abundantly : for so it is written of them (Isa. liv. 1), "Sing, O barren, thou that didst not bear ; break forth into singing, thou that didst not travail with child : for more are the children of the desolate than the children of the married wife, saith the LORD." Nor is this enough, in GOD's great mercy towards these "sons of strangers." They have *an Apostle*, miraculously raised up, in order to do them special service, to *minister the Gospel of God* to them, to invite, and then to receive them, into the Church ; to watch over them, too, and preserve them, when received into it, lest they should lose "the liberty, wherewith CHRIST had made them free" (Gal. v. 1). But the chiefest of all their mercies was seen in this—that the SON of GOD, *Jesus Christ*, was a *Minister of the Circumcision*—with an ultimate view to their conversion—to *confirm the promises made to the fathers*. These promises of the Gospel were, we know, of Universal extent and application ; GOD, in them, not being "the GOD of the Jews only," but "also of the Gentiles." iii. 29 ; i. 1—6 ; xvi. 25, 26. Shall not the Jews gladly and faithfully execute their trust, in behalf of the Gentiles ? and shall not the Gentiles, for their part, humbly and thankfully acknowledge their everlasting debt of gratitude to the Jews ? and shall not the great design of this Epistle be thus answered, both ways, in their *receiving one another*, and *with one mind and one mouth glorifying God, even the Father of our Lord Jesus Christ* ? J. F.

- 9 The casting off of *the Gentiles* was at Babel (Gen. xi.), when there were four punishments inflicted on them—1. Destroying their building ; 2. Confounding their tongues ; 3. Scattering them ; 4. The loss of true religion with the loss of the Hebrew tongue. And now all the world are heathen, but one family of Heber ; and so, to Abraham ; which was to all the world, as Gideon's fleece to all the earth. . . . A strange mysterious providence ! As their calling was a mystery, so indeed was their casting off. . . . How great a mercy does the Apostle speak ! "The creature itself shall be delivered," &c. (Rom. viii. 21). In this text we have night and day, darkness and light : what the Gentiles were, as Gentiles ; and what, as called.

Set the contraries one against another—bondage, liberty—corruption, glory. For so it is in the Greek; ἐλευθερίᾳ δόξης, “the liberty of glory,” which is not amiss rendered, as we do, “the glorious liberty”—(so some do that Eph. i. 6, “to the praise of His glorious grace”). But it bears a greater emphasis, to take it, as the Greek hath it; “into the liberty of the glory of the children of God.” *Dr. Lightfoot*. (Explanation of divers difficult places of Holy Scripture. Decad. ii. 3.)

No one can attentively review the large collection of New Testament-citations from the Book of Psalms without perceiving, that they were written upon a Divine, preconcerted, prophetic plan, and contain much more, than at first sight they appear to do. They are beautiful without, but all glorious within; like “apples of gold in pictures, or network, of silver” (Prov. xxv. 11). The brightness of the casket attracts our attention, till, through it, upon a nearer approach we discover its contents. And then indeed it may be said to “have no glory, by reason of the glory that excelleth” (2 Cor. iii. 10). Very delightful are they in their literal and historical sense, which well repayeth all the pains taken to come at it. But, that once obtained, a farther scene begins to open upon us, and all the blessings of the Gospel present themselves to the eye of faith. So that the expositor is, as a traveller ascending an eminence neither unfruitful nor unpleasant, at the top of which when he is arrived, he beholds, like Moses from the summit of mount Nebo, a more lovely and extensive prospect lying before it, and stretched away to the “utmost bounds of the everlasting hills.” He sees valleys covered with corn, blooming gardens, and verdant meadows, with flocks and herds feeding by rivers of water, till, ravished with the sight, he cries out, as S. Peter did at the view of his Master’s glory, “It is good for us to be here!” *Bp. Horne*. (Preface to a Commentary on the Book of Psalms.)

The words used by David to express his thankfulness to God for having “delivered him from his cruel enemies,” and raised him to the throne over *all* Israel, S. Paul, writing by the Spirit, applies to our great Mediatorial King, who, after His corresponding deliverance from His and our enemies—sin and death, the grave and hell—was exalted to the same ancestral throne in a mystical

sense, being made "Head of the *heathen*," and "LORD of *all*," ruling, in His Church, over *Gentile*, as well as Jewish believers. We behold Him now, in this character, *confessing to God among the Gentiles, and singing unto His Name*, who had thus enlarged the borders of His Dominion. But we may carry back our thoughts to an earlier type, a deeper mystery, for another verification of these wondrous words. In the person of our Immanuel, there was not only the Kingly Power to be sustained, but the Priesthood also: and this, in both its distinct offices; the one, on earth; the other, in heaven. Our LORD, then, having purged our sins by the Sacrifice of Himself, and so completed, once for all, the Levitical Priesthood, entered upon His own peculiar, intransitive, unchangeable Priesthood, "after the order of Melchizedeck." Of that Patriarchal Kingly Priest we read (Gen. xiv. 19, 20) that he "Blessed Abraham," and then "Blessed the Most High GOD," who had delivered Abraham's enemies into his hand. After this similitude, CHRIST, now enthroned on high, by virtue of His Priestly Intercession, first "blesses the seed of Abraham"—the Gentiles, made His spiritual seed and heirs of the promise, through faith (Acts iii. 26; Gal. iii. 14, 26, 29)—and then He "blesses the Most High GOD"—*confesses* Him, gives Him thanks, *sings unto His Name*—for His mercy shewn in thus adding the Gentiles to His Church, by means of whose conversion and salvation the Glory of GOD was further so signally proclaimed unto Angels and men. (Conf. Ps. cx.) At the third verse of this chapter we have seen our LORD in His Mediatorial state of humiliation and suffering; we have heard His bitter complaint, *The reproaches of them that reproached Thee are fallen upon Me*. View Him now, exalted after this humiliation, and comforted after all His sorrow: view Him now, in the height of His glorified Humanity. Hear Him, again, in the Person of His Church, addressing the same Eternal Father: but how different is the declaration! *I will confess to Thee among the Gentiles, and sing unto Thy Name*. He "sees at length the travail of His soul, and is satisfied." He professes, in the joy of His spirit, "Behold I, and the children, which GOD hath given Me!" (Heb. ii. 12, 13.) "My praise is of Thee in the great congre-

gation" (Ps. xxii. 25). For Thou hast said, "Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." Ps. ii. 8.

J. F.

10 CHRIST was *Desiderium nationum*, that is, *Desideratus pro nationibus*. The faith of God's people desired His Coming, not for themselves, but for others also. "God persuade Japheth to dwell in the tents of Sem" was the prayer of the Patriarchs. "Let the people praise Thee, O LORD: let all the people praise Thee." "Let the ends of the world see the Salvation of God." The Jews received these promises, not for themselves only, but "unto us they did minister" the blessings of the Gospel. They were feoffees in trust, to whom the promises and covenant was committed for the good of others also. He was to be "a joy to all people." The Jews were not to engross this oil of gladness to themselves, but to borrow vessels of their neighbours, and to pour it into them. Thus Solomon describes the care of God's people for the Gentile conversion; "We have a little Sister, and she hath no breasts: what shall we do for our little Sister, when she shall be spoken for?" (Cant. viii. 8). The Patriarchs were desirous to "raise up seed" to their dead brethren the Gentiles: they would not be *discalceati* in Israel; but men "shod with the preparation of the Gospel," desiring to gain the Gentiles to the Gospel "of peace" (x. 15). . . . Here is *promissio de gaudio Ecclesiæ*: desire fulfilled and accomplished turns into joy; and that's the happy condition of the Christian Church. We are in a state of fruition: the Church before CHRIST was in a state of expectation. "Let the hearts of those rejoice, that seek the LORD." *Gaudium quærentium*—'tis a great deal less, than *gaudium invenientium*: they saluted the promises afar off; we possess and embrace them. iii. 2, 21, 26. *Bp. Brownrig.* (Serm. i. on Christmas Day. Hagg. ii. 1.)

This glory of the Gospel may teach us what admiration and acceptance it should find amongst men, even as it doth with the blessed Angels themselves. This is "a faithful saying, and worthy of all acceptance,"—worthy to be received "with all readiness of mind," worthy to be gazed upon, like the star of

the wise men, "with exceeding great joy," worthy to be enamelled in the crowns of Princes, and to be written in the soul of every Christian with a beam of the sun—"that JESUS CHRIST came into the world to save sinners." And indeed the faithful have ever found *beauty* in the *feet* of those, that bring them glad tidings of their King (viii. 15); that is, in the coming of this Word of Grace and Salvation unto them; which is the usual phrase of the Scripture, setting forth more abundantly the mercy of the LORD, who did not choose one fixed place for His Gospel to reside in, and unto which all nations, who would have benefit by it, should take the pains to resort, as He did for the Jews at Jerusalem; but hath made it an itinerary Salvation, and hath sent it abroad to the very doors of men, who else would never have gone out of doors to seek it. . . . The Angels themselves (to whom one might think the joys of men should seem but small) call it *χαρὰν μεγάλην*, "a great joy" (S. Luke ii. 10). It is the joy of a treasure, infinitely more worth than all, which a man hath besides (S. Matt. xiii. 44). A joy of a triumphal harvest (Isa. ix. 3, 4) and of "victorious spoils," wherein there is not only an escape from dangerous hazard, but a large reward of peace and plenty. It is "a full joy" (S. John xv. 11); there is no sorrow mingled with it: nay, it is "all joy" (Rom. xv. 3), and therefore there is nothing but sorrow without it. "All joy" in itself, and "all joy" in the midst of opposition too—a joy in the heart, like gold in the mine, which turneth everything about it into joy. Divers temptations take not away one scruple of it, no more than fire doth of gold: it is "all joy" still. "My brethren," saith the Apostle, "count it all joy when ye fall into divers temptations" (S. James i. 2). It turneth the reproaches of men into riches; nay, in the midst of all other tribulations it is our peace and our glory. Heb. xi. 26; Mic. v. 5; Rom. v. 3. *Bp. Reynolds.* (An Exposition of Ps. cx.)

- 11 This being the natural state of men, destitute of Divine help and direction, doth it not greatly need another light to guide it in this darkness; a helpful hand to relieve it from these inconveniences? Can then that Infinite Goodness hear mankind groan under so lamentable oppressions; and not pity it? Can

He behold His own dear offspring, the flower of His Creation, lying in so comfortless, so remediless a distress, without affording some relief? Can such a spectacle delight that gracious eye? or, can He forbear long to remove it out of His sight? His goodness makes it highly improbable He should. . . . That He should for a while connive at men's ignorance, and suffer them to grope after the Truth (Acts xvii. 27, 30), to try them, as He did the Israelites in the wilderness, how they would behave themselves in the using their talent of natural light, to make them sensible of their natural infirmity; more ready to embrace, more able to value the redress, vouchsafed unto them; to commend His extraordinary grace to them—that, for such purposes, unsearchable wholly by our shallow understanding, He should, I say, for some time forbear with a full evidence to declare all His mind, is not so strange, or unlikely. viii. 22; S. Matt. vii. 11; S. Luke x. 28, 29. *Dr. Barrow.* (Exposition of the Creed. Art. 1.)

'Tis a sad thing to consider, that so Divine and Angelical a Service, as that of *Praise* and *Thanksgiving*, which is so highly professed in the Sacred writings, and which “the man after God's own heart” was so very eminent and remarkable for, the burden of whose devotions lay in *Anthems* and *Allelujahs*, should be so neglected and so little regarded, as it is; that that, which is so much the business and employment of Heaven, should be so little valued upon earth; and what the Angels esteem so Divine a Service should have so little share in the devotions of men. There are but few, even of the devouter sort, that are duly sensible of the excellency of Praise: and those, that have a considerable sense of it, are generally very backward to the duty, and very cold in the performance. Our necessities often call us to our prayers, and supply us with devotion in them; but, as for Praise, it seems a dead and heartless service, and we care not how seldom or how indifferently it be performed: which common backwardness of ours the Scripture also supposes by its earnest and frequent exhortation to this duty. iv. 20; ix. 5; xi. 33, 34. *J. Norris.* (Discourse on Ps. l. 23.)

12 The Prophet *Isaiah* is thus accounted for by the Jewish Doctors and ancient Christian writers—that he was of the Royal

family, his father Amos being a younger brother of Amaziah king of Judah ; that therefore, having had a Princely education, his style is most refined, and his conceptions strong and lofty above others ; that his subject is very copious, comprehending Gentiles, as well as Jews, so that there is scarce anything to be found in other prophets, which is not well treated of by him ; that he hath prophesied of CHRIST and His Church so particularly, that his discourse looks more like a history of things past than a prediction of that, which was to come. S. Jerome, who had often read him, and considered him very carefully, says he deserves the name of an Evangelist rather than of a prophet ; and indeed he is oftener quoted throughout the New Testament than any one of the rest of the prophets. By passages out of him the Gospels are so enlightened, that the Evangelical expositor must understand Isaiah, and the interpreters of Isaiah must understand the Gospels, at the same time. For he tells how CHRIST should be born of a pure virgin, should be sought out and adored by the wise men of the Gentiles ; and our LORD's preaching, working of miracles, Passion, Death, Resurrection, Ascension, and coming to Judgment at the last Day, are not so much recited by him in words, as drawn to the life in a very exact picture ; so that his Prophecy deserves in a special manner that title of a *Vision*, which he gives it. He is full, not only of the prophetic, but Apostolic spirit : and we might venture to call his discourse "The Gospel, according to Isaiah." x. 19, 21. *Wm. Reading.* (Sermons preached out of the First Lessons, &c. First Sunday in Advent.)

CHRIST is (1) the very *Root* of all our happiness ; the root, in which our very life is hid. "Our life is hid with CHRIST in God" (Col. iii. 3)—the root (2) and foundation, upon which we all are built. We are all, but so many twigs of this great Vine-root, so many "branches" from Him (S. John xv. 5)—the root (3), whence all good springs up to us, all flowers of art, of nature, all the "staves" of comfort, and "rods" of hope, all the branches of grace and glory : no name properer to Him in all these respects. Nay (4), even the very *root of Jesse* too, from whom Jesse had his original, from whom Jesse's family throve into a kingdom, from whence his youngest son's sheep-hook sprang into a sceptre

—the root of *David* himself too; so says He of Himself (Rev. xxii. 16). Why then say we, or why says the Prophet, *the root of Jesse*? Why? not without reason neither: Jesse was but a poor man in Israel: my family—what is it, says David himself (1 Sam. xviii. 18); yet from Jesse would GOD raise up CHRIST, that we might know that GOD can bring anything out of anything. He can raise empires out of sheep-cotes: so He did Cyrus; so He did Romulus—the one, the founder of the Persian monarchy; the other, of the Roman. He raised the first Governor of the Jews out of a bulrush-basket, and the first states of the Christian Church out of a fisher-boat. iv. 17; ix. 17. *Dr. Mark Frank.* (Serm. i., on Christmas Day. Isa. xi. 10.)

The “Rod” the “Branch of Jesse,” the “righteous Branch of David,” were the known titles of the MESSIAH, or Son of David. And it was His glory, while He lived upon earth, to make others, like Himself, “trees,” or “plants of Righteousness.” This expression, as it standeth here, joined with others plainly descriptive of Evangelical benefits and comforts, unfoldeth to us the true nature of those wonders, which Isaiah foretold should be wrought in the wilderness, and which he hath represented under so rich a variety of poetical imagery; such as streams of water, breaking forth in the deserts, causing them to blossom, as the rose; myrtles, coming up instead of briars; cedars, pines, and olive-trees, instead of thorns. . . . Here we behold a fruitful nursery of a new kind of plants, prepared for the celestial Paradise. There are men of humble, peaceable, contrite hearts; such as poverty and disease had rendered those, who came to be healed by CHRIST, such as the consideration of our sins and infirmities should render us all. To such is the Gospel of the Kingdom preached; and they with joy receive it. “Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall inherit the earth. Blessed are they that mourn, for they shall be comforted.” xi. 16, 17. *Bp. Horne.* (On the Life and Death of S. John the Baptist. s. 7†)

13 Now the God of hope fill you with all joy and

peace in believing, that ye may abound in hope, through the power of the HOLY GHOST.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of JESUS CHRIST to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the HOLY GHOST.

13 S. Paul, wishing well to the Church of Rome, prayeth for them after this sort ; *the God of hope fill you with all joy in believing.* Hence an error groweth, when men in heaviness of spirit suppose they lack faith, because they find not the sugared joy and delight, which indeed accompany faith, but so, as a separable accident ; as a thing, that may be removed from it : yea, there is a cause, why it should be removed from it. The light would never be so acceptable, were it not for that usual intercourse of darkness. Too much honey doth turn to gall ; and too much joy, even spiritually, would make us wantons. Happier a great deal is that man's case, whose soul by inward desolation is humbled, than he, whose heart is by abundance of spiritual delight lifted up and exalted above measure. Better it is sometimes to go down into the pit with him, who, beholding darkness and bewailing the loss of inward joy and consolation, crieth from the bottom of the lowest hell, " My God, My God, why hast Thou forsaken Me ?" (Ps. xxii. 1), than continually to walk arm in arm with Angels, to sit, as it were, " in Abraham's bosom," and to have no thought, no cogitation, but " I thank my God it is not with me, as it is with other men" (S. Luke xviii. 11)* No : GOD will have them, that shall " walk in light," to feel now and then what it is to " sit in the shadow of death." A grieved

spirit, therefore, is no argument of a faithless mind. viii. 23; xii. 15. *Hooker*. (The Certainty and Perpetuity of Faith in the Elect. Serm. on Hab. i. 4.)

Abound in hope. The promise that CHRIST hath made to those, that love Him, is, that they shall live with Him eternally. This is "the full assurance of hope," which those Hebrews were exhorted to "hold fast unto the end." (Heb. vi. 11.) And what is there, that can give our souls a greater fulness? What will more effectually exclude all sense of want and emptiness, than the "full assurance of hope," which our LORD hath wrought in us? This is riches enough. What can the heart desire more? What can it long for, but only to be filled more and more with this good hope, through the grace of GOD in CHRIST JESUS? The sails of a ship are not more swelled with a fresh gale of wind, nor the channels of water more raised at full sea, nor the air more full of light, when the sun shines, than that soul is filled, and, as it were, swollen with inward comfort, which feels these good hopes in GOD grow strong within it, and earnestly expects the glory of the LORD JESUS. And there is room then for no other desire, but only that it may have a greater fulness of this "blessed hope;" and so it shall, by the means of that grace, which first introduced it. For, you may observe, what a connection there is between all these things, and how they are interwoven with each other. A sense of CHRIST's great love to us, and a sense of our true love and dutifulness towards Him, begets hope in us. This hope doth exceedingly cheer and refresh the heart: and this again begets more love to our LORD, and makes us more constant in every good work; which will again be the nurse of hope and more abundant comfort. Read those words of the Apostle (2 Thess. ii. 16, 17), "Now our LORD JESUS CHRIST Himself, and GOD even the FATHER, who hath loved us and given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work." Here you see the love of GOD is the fountain of our hopes; and "the GOD of hope" (that is, who hath given us good hope) is He, that comforts Christian souls, and also establishes them in obedience to Him; and, consequently, obedience being confirmed, hope must needs receive a

new stability therewith. For He, that doth so much to make us obedient, cannot fail, we may think, to do more, when we are such, as He would make us. He will take a delight in what He Himself hath wrought, and perfect His own Image, not only in wisdom and goodness, but in bliss and happiness. . . . *The God of hope*.—He, who hath given us good hope, doth by that very Name send great *joy* into faithful souls; and then, this *joy* causes them still more to *abound in hope*; it being the beginning of that, which they hoped for. v. 2; viii. 24. *Bp. Patrick*. (Fifteen Sermons on Contentment. i.)

Every kind of *faith*—that, which embraceth Divine truths; that, which applieth God's mercy; that, which ensureth God's promises; that, which confideth in God's Providence—each of them—is a clear spring of *joy*, ever standing open to us, which he that drinketh shall “never thirst.” . . . We should find delight in the contemplation of all God's attributes, of His works, of His Word; in thankful resentment of all God's benefits; in willing obedience to all God's laws. Joy is a proper fruit, moreover, growing on the practice of humility, of justice, of temperance, of devotion, of every virtue and grace: and I could more particularly shew, how from a patient submission to God's afflicting hand, from penitential contrition of heart for our sins, from a pious solicitude in working out our salvation may spring most sweet consolation, so tempering those ingredients, as to render their bitterness very savoury. xiv. 6. *Dr. Barrow*. (Serm. on 1 Thess. v. 16.)

14 S. Paul's conviction of the great progress, they had made in *all goodness* and spiritual *knowledge*, may have furnished the ground of his beautiful prayer for them in the preceding verse. Theirs he would have to be no ungrounded *hope*, no presumptuous *joy*, no false *peace*; but such a hope, and joy, and peace, as God alone could impart *through the power of the Holy Ghost*, working His wonders of grace in them: for GOD, we know, does not “give that which is Holy unto dogs, neither does He cast His pearls before swine.” It was the Apostle's practice to connect the privileges of his brethren with their Christian characters, and to keep “the children's food” for its proper owners. The expression at ver. 17 in ch. xiv. (a parallel to ver. 13 in

this) bears on this remark. Having described the kingdom of GOD as consisting of "righteousness, and peace, and joy in the HOLY GHOST," he immediately adds, "For he, that in these things, *serveth* (δουλεύων) CHRIST, is acceptable to GOD and approved of men." *J. F.*

- 16 There was need of a greater degree of illumination to certify the Apostles that the Gentiles were to be "fellow-heirs and partakers of the promises of CHRIST," than the bare putting them in mind of those short hints our SAVIOUR had given them concerning this matter would amount to. And accordingly we find, that S. Peter had need of a Vision (Acts x.) to instruct him in this matter; and even that extraordinary Revelation seemed scarce sufficient to convince him of this truth. For afterward, notwithstanding the Vision he had formerly seen, he relapsed again into his old notions and separated himself from the Gentile converts at Antioch (Gal. ii.): which is a pregnant instance how much need the Apostles had of an extraordinary degree of clearness and evidence, fully to instruct and convince them in those points of Christianity, that were opposite to the opinions they had formerly embraced, and that something more was requisite to that purpose, than just to remember what our SAVIOUR had said upon this subject. For even that Vision itself did not fully explain to S. Peter GOD's counsel and purpose; and 'tis likely he thought there was no more implied by it, than that he should receive those Gentiles, who voluntarily offered themselves. The first, that were sent to preach the Gospel to the Gentiles, were S. Paul and S. Barnabas, when the HOLY GHOST separated them for this purpose. And 'tis upon this account that S. Paul calls himself *the Apostle of the Gentiles* (xi. 13), and says in express terms that the salvation of the Gentiles, by their being incorporated into the Church and making one body with the Jews, was a doctrine, which was but then newly *revealed* to the Apostles and Prophets by the SPIRIT (Eph. iii. 5, 6). And we may observe that the same S. Paul sometimes expresses the knowledge of the Gospel, with which the HOLY SPIRIT furnished the Apostles and inspired persons of those times, by the word ἀποκάλυψις, to imply that in several respects it was not so much a revival of what our

SAVIOUR taught them, while He was upon earth, as a piece of knowledge entirely new, and a distinct Revelation. xvi. 25, 26 ; 1 Cor. xiv. 6, 26, 30 ; ii. 10 ; Eph. i. 17 ; iii. 5. *Wm. Lowth.* (A Vindication of the Divine Authority and Inspiration of the Old and New Testament. Ch. ii. s. 3.)

The *offering up* of true converts, or sincere penitents, to God by their Pastors, who have laboured successfully in the blessed work, is another very acceptable Gospel-sacrifice. . . . The authorized Ministers perform the office of proper Evangelical Priests at the Eucharist. . . . They offer up to God all the faithful, who are under their care and ministry, and who are *sanctified by the Spirit.* *Dr. Waterland.* (A Review of the Doctrine of the Eucharist. Ch. 12.)

GOD looks on us in mercy, because He sees in us "the mind of the Spirit" (viii. 27) ; for whoso has this mind has holiness and righteousness within him. Henceforth all the thoughts, words, and works, as done "in the Spirit," are acceptable, pleasing, just before GOD ; and whatever remaining infirmity there is in him the presence of the Spirit hides it. That Divine influence, which has the fulness of CHRIST'S Grace to purify us, has also the power of CHRIST'S Blood to justify. . . . Scripture is full of texts to shew that Salvation is an inward gift. For instance, what is it, that rescues us from being reprobates ? "Know ye not that JESUS CHRIST is *in you*, except ye be 'reprobates ?'" (2 Cor. xiii. 5.) What is our hope ? "CHRIST *in us* the hope of glory." (Col. i. 27.) What is it, that hallows and justifies ? "the Name of the LORD JESUS and the Spirit of our God" (1 Cor. vi. 11). What makes our offerings acceptable ? *being sanctified by the Holy Ghost.* What is our life ? "The Spirit is life, because of righteousness" (viii. 10). How are we enabled to fulfil the Law ? "The righteousness of the Law is fulfilled in us, who walk not after the flesh but after the Spirit" (viii. 4). Who is it makes us righteous ? "The fruit of the Spirit is in all goodness, righteousness, and truth." (Eph. v. 9.) *J. H. Newman.* (Serm. on 1 Cor. i. 30, 31.)

17 I have therefore whereof I may glory through JESUS CHRIST in those things which pertain to God.

18 For I will not dare to speak of any of those things which CHRIST hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God : so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of CHRIST.

20 Yea, so have I strived to preach the Gospel, not where CHRIST was named, lest I should build upon another man's foundation :

21 But as it is written, To whom He was not spoken of, they shall see : and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you.

18 How much did JESUS work by one S. Paul *to the obedience of the Gentiles by word and deed !* How did he pass from Jerusalem round about through Phenice, Syria, and Arabia, through Asia, Achaia, and Macedonia, even *to Illyricum, fully preaching the Gospel of Christ !* How far did others pass, beside S. Paul, that he should speak, even of his time, that "the Gospel was preached to every creature under heaven !" (Col. i. 23.) Many were the nations, innumerable the people, which received the Faith in the Apostle's days ; and in not many years after, notwithstanding millions were cut off in their bloody persecutions, yet did their numbers equalize half the Roman empire ; and, little above two hundred years after the death of the last Apostle, the Emperors of the world gave in their names to CHRIST, and submitted their sceptres to His laws, that "the Gentiles might come to His light, and kings to the brightness of His rising," that "kings might become the nursing fathers, and queens the nursing mothers of the Church." i. 8 ; x. 18. *Bp. Pearson.* (An Exposition of the Creed. Art. 2.)

The great efficacy and power of the Gospel was abundantly seen

in the great alteration, which it wrought in all those, who were the hearty embracers of it. The Philosophers did very frequently and deservedly complain of the great inefficiency of all their moral precepts upon the minds of men; and that by all their instructions, *politiora, non meliora, ingenia fiunt*, men improved more in knowledge than in *goodness*. But now Christianity did not only enforce duties on men with great power and authority . . . but it awed their souls with the Majesty of that God, from whom the Scriptures came. . . . Nor did it only turn men from one way of worship to another, which is a matter of no great difficulty, but, together with that, it turned men from their lusts and sensuality to a holy and unblameable life. For, being more in love with their sins than with their opinions, it must needs be a greater power, which draws them from the practice of habitual sins, than that, which only makes them change their opinions, and alter the way of worship they were brought up in. This is that, which Origen throughout his books against Celsus triumphs in, as a most signal evidence of the Divine Power in the Doctrine of CHRIST. . . . It wrought, too, upon all sorts and kinds of persons, to manifest to the world that there was no distemper of men's souls so great, but there was a possibility of remedy for it; and not only so, but pregnant and visible instances were given of the power and efficacy of it. i. 14—16; vi. 17; xvi. 26. *Bp. Stillingfleet*. (Orig. Sacrae. B. ii. ch. ix.)

- 19 S. Paul in his Epistles asserts in positive and unequivocal terms his performance of miracles, strictly and properly so called. (Gal. iii. 15; ii. 8; 2 Cor. xii. 12; 1 Cor. ii. 4, 6; Eph. iii. 7; 1 Thess. i. 5.) These *signs, wonders, and mighty deeds* (σημεῖα, καὶ τέρατα, καὶ ἐνδύμεις) are the specific appropriate terms throughout the New Testament, employed when public miracles are intended to be expressed. This will appear by consulting among other places the texts referred to in the note,¹ and it cannot be known that they are ever employed to express anything else. These words not only denote miracles, as opposed

¹ S. Mark xvi. 20; S. Luke xxiii. 8; S. John ii. 11, 23; iii. 2; iv. 48, 54; xi. 49; Acts ii. 22; iv. 30; v.

12; vi. 8; vii. 16; xiv. 3; xv. 12; Heb. ii. 4.

to natural effects, but they denote visible, and, what may be called, external miracles, as distinguished, 1st, from *inspiration*. If S. Paul had meant to refer only to secret illuminations of his understanding, or secret influences upon his will and affections, he could not with truth have represented them, as "signs and wonders, wrought by him;" as "signs and wonders wrought amongst them." 2ndly, from *visions*. These would not by any means satisfy the force of the terms, "signs, wonders, and mighty deeds;" still less could they be said to be wrought by him, or wrought amongst them; nor are these terms and expressions anywhere applied to visions. When our author alludes to the supernatural communications, which he had received either by vision or otherwise, he uses expressions, suited to the nature of the subject, but very different from the words we have quoted. He calls them "revelations;" but never "signs, wonders, or mighty deeds." "I will come," says he, "to visions and revelations of the LORD;" and then proceeds to describe a particular instance, and afterwards adds, "lest I should be exalted above measure through the abundance of the revelations there was given me a thorn in the flesh" (2 Cor. xii. 7). Upon the whole, the matter admits of no softening qualification or ambiguity whatever. If S. Paul did not work actual, sensible, public miracles, he has knowingly in these letters borne his testimony to a falsehood. I need not add, that in two also of the quotations he has advanced his assertion in the face of those persons, amongst whom he declares the miracles to have been wrought. *Dr. Paley*. (Horæ Paulinæ. Conclusion. vii.)

I lay the greatest stress upon the evidence of S. Paul's Epistles, because the very matter and manner of the composition of them carry with them the force of demonstration, that the author of them was in earnest; not to mention that his appeal to the *miracles* he wrought, in the texts I have quoted, (2 Cor. xii. 1, 2; 1 Cor. xv. 8; 2 Cor. xii. 13; Gal. iii. 5; 1 Cor. xiv. 18) was with no desire of publicity and authority, or handing down the memory of those miracles to posterity, but merely for the sake of the argument in hand. The very mention of them, one may say, was accidental: so far was he from any design to

impose the narrative of false miracles upon the world. *Wm. Paley.* (Evidences of Christianity. Sermon 2, on S. John xx. 31.)

If there be any moral certainty for matter of fact, it is morally certain, that our SAVIOUR and His Apostles wrought many miracles. It is morally certain, that GOD would not suffer many miracles to be wrought to confirm an imposture. It is morally certain, therefore, that Christianity is no imposture. And, as for all the objections against this Religion, they are of no avail for this plain reason; because they are arguments against matters of fact. For, when once it is morally certain, that a thing *has* been—that these several miracles *have* been wrought—all the arguments and objections in the world cannot prove, that it has not been. . . . Our SAVIOUR'S Command to the Apostles, "Go, and teach all nations," would have been as ridiculous without a certainty of Divine assistance, as if He had bid them, "Go, and subdue all nations by the force of arms." *Jer. Seed.* (Moral Certainty a sufficient ground for the belief of Christianity. Sermon on 1 S. Pet. i. 16.)

For five and thirty years after his conversion, S. Paul seldom stayed long in one place, from *Jerusalem*, through *Arabia*, *Asia*, *Greece*, round about to *Illyricum*, to *Rome* and even to the utmost bounds of the Western world, *fully preaching the Gospel of Christ*; running, says S. Jerome, from ocean to ocean, like the Sun in the heavens, of which 'tis said, "his going forth is from the end of the heaven, and his circuit unto the ends of it;" sooner wanting ground to tread on, than a desire to propagate the Faith of CHRIST. Nicephorus compares him to a bird in the air, that in a few years flies round the world; Isidore the Pelusiot, to a winged husbandman, that flew from place to place to cultivate the world with the most excellent rules and institutions of life: and, while the other Apostles did, as it were, choose this or that particular province, as the main sphere of their ministry, S. Paul overran the whole world to its utmost bounds and corners, planting all places, where he came, with the Divine doctrines of the Gospel. Nor, in this course, was he tired out with the dangers and difficulties, that he met with; the troubles and oppositions, that were raised against him.

i. 13. *Dr. Cave.* (*Antiquitates Apostolicæ. The Life of S. Paul. S. viii. 6.*)

Fully preached. The Commission is, "Preach the Gospel." And that is, first, *Evangelium solum*—preach the Gospel only; add nothing to the Gospel: and then, *Evangelium totum*—preach the Gospel entirely, defalk nothing, forbear nothing of that. First, then, *we* are to preach, *you* are to hear, nothing, but the Gospel. And we must neither post-date our Commission, nor inter-line it. Nothing is Gospel now, which was not Gospel then, when CHRIST gave His Apostles their Commission. . . . The next is, of all the Gospel, nothing but it; and yet all it: add nothing, defalk nothing: for, as the Law is, so the Gospel is—*Res integra*, a whole piece; and, as S. James says of the integrity of the Law, "Whosoever keeps the whole Law, and yet offends in one point, he is guilty of all" (ii. 10): so he, that is afraid to preach all, and he, that is loth to hear all, the Gospel, he preaches none; he hears none. i. 15, 16; vi. 17.

Dr. Donne. (Serm. on S. Mark xvi. 16.)

20 The sound of his preaching was louder, than that at his conversion—outvoiced the thunder: for it "went into all lands," as if himself alone meant to execute the whole Commission, "Preach the Gospel to every creature," which he did almost; not only preaching to those places, *where Christ is not named* without the other Apostles' "line;" but even, where the rest employed themselves, he wrought as much as they: in Asia, as S. John; at Antioch, as S. Peter; yea, and at Rome too, having as much to do in their foundation. *Dr. Allestree.* (Consecration Serm. on Acts xiii. 2.)

In all, that concerns the diffusion of the Gospel and the conduct of the Ministerial office, one naturally turns in the first instance to the history of S. Paul. . . . There is a topic, on which he earnestly insists—the prosecution of this work of the Ministry, in adherence to the settled distribution of districts, and with careful recognition of the claims of his predecessors in each field of labour. It is certain he regarded this matter, as of high importance. "We will not," saith he, "boast of things without our measure, but according to the measure of the Rule, which God hath distributed to us." "We stretch not ourselves be-

yond our measure.” “Not boasting of things without our measure, that is, of other men’s labours.” “Not to boast in another man’s line of things made ready to our hand” (2 Cor. x. 13—16); or, as he expresses it elsewhere, avoiding *to build on another man’s foundation*. It is impossible not to admit this to be of real consequence, when we perceive how anxiously and repeatedly he impressed it. Inspiration and experience combined to press its importance on S. Paul; nor are we wise, if we hesitate to hear and obey his judgment. Your Society, by placing its Ministers at the disposal of the Church, and, more especially, in subordination to the appointed Pastors of each Parochial district, has fully acknowledged the Apostle’s principles of Missions and Ministry. You have thereby avoided what doubtless he sought to avoid—the possible interruption of harmony between Ministers and people; the interruption, scarcely less pernicious, of the habitual convictions of the people themselves—evils, which greater evils may sometimes possibly justify; but which it is surely better to avoid, wherever the great object of all our ministration can be otherwise, as efficiently, nay, more efficiently obtained. *Wm. Archer Butler*. (Serm. in behalf of the Additional Curates’ Fund. 2 Cor. x. 15, 16.)

The ἀλλοτριος ἐπίσκοπος (1 S. Pet. iv. 15) was the officious meddler in another man’s charge; a busy Bishop in another man’s diocese; an intrusive presbyter in another’s parish, thrusting his sickle into another man’s harvest. *Norris*.

It was in the power of S. Paul to model most of the Churches he formed, so as to favour his own ambition; for he preached the Gospel in parts of the world, where no other Apostles had been, *where Christ was not named*, till he brought the knowledge of Him, *avoiding to build upon another man’s foundation*. Now, had he been an impostor, would he have confined himself to just the same Gospel, as was delivered by the other Apostles, where he had such a latitude to preach what he pleased, without contradiction? Would he not have twisted and warped the doctrines of CHRIST to his own ends, to the particular use and experience of his own followers, and to the peculiar support and increase of his own power? That this was not done by

S. Paul, or by any other of the Apostles, in so many various parts of the world as they travelled into, and in Churches absolutely under their own direction; that the Gospel, preached by them all, should be one and the same; the Doctrines, agreeing in every particular, without any one of them attributing more to himself, than he did to the others, or establishing anything, even in point of Order or Discipline, different from the rest, or more advantageous to his own interest, credit, or power, is a most strong and convincing proof of their not being impostors, but acting under Divine inspiration. *Lord Lyttleton*. (Observations on the Conversion and Apostleship of S. Paul.)

- 21 S. Paul does not mention, or allege, the Law and the Prophets in one and the same manner to Jews and *Gentiles*. To Felix the Roman Governor he says of himself, "believing all things which *are written* in the Law and the Prophets" (Acts xxiv. 14); but to King Agrippa, "saying none other things, than those, which the prophets and Moses *did say* should come" (xxvi. 22). And thus he distinguishes in his Epistles. In that to the Hebrews are many passages from the Old Testament, but not a single instance, in which it is quoted, as *written*: but in his other Epistles he rarely uses any other form, than "It is written," or, "The Scripture saith." Thus he cites it to the Romans; the chief variations from which mode are in the three chapters, ix., x., xi., which principally relate to the Jews; and even then he seldom fails to name the prophet, whose words are adduced. To the Galatians and in both Epistles to the Corinthians, with one or two exceptions, he urges the words of the Old Testament as *written*. To the Philippians, Colossians, and Thessalonians, if I mistake not, he makes no direct quotation from it. In the Epistle to the Ephesians, he refers to it twice; and there indeed in both places under the form, "He saith." But he himself had spent above two years in teaching them with the utmost diligence and attention (Acts xix. 8, 10), and wrote his Epistle to them some years after, when he might have full assurance that he spoke to those, who "knew the Law." . . . Thus we see, that S. Paul has one mode of citing the Old Testament to the Hebrews, and another to the Churches, of which the Gentiles were members; that, in the former cases,

he agrees with S. Matthew ; in the latter, with S. Mark and S. Luke.¹ And, in this respect, there is so much uniformity of the Apostle and two Evangelists, that we may justly conclude it was not accidental, but designed by him and them, for the same purpose of suiting their style to the small measure of Scriptural knowledge, which they might well suppose many of their readers to possess. By which means the unlearned or new-converted Gentiles were instructed that what was offered to them, as the Word of God, which “came in old time,” was to be found in the Books of *Scripture*, and, if Judaizers crept in and perplexed them with doctrines of an oral or traditional Law, they were furnished with this reply to such teachers—“When the Apostles and Evangelists, who have been our more immediate guides, propose to us any part of the Mosaic economy, they allege only what is *written*, and what they carefully inform us to be so.” Verses 3, 4, 9; xvi. 26. *Dr. Townson.* (Discourse iv. s. ii. 5.)

23 But now having no more place in these parts, and having a great desire these many years to come unto you ;

24 Whensoever I take my journey into Spain, I will come to you : for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and

¹ S. Matthew, writing to the Hebrews, who were well versed in the Old Testament, introduces the words from it, as *spoken* ; often, when CHRIST alleges it ; always, when he refers to it himself. (See i. 22 ; ii. 15, 17, 23 ; iii. 3 ; iv. 14 ; viii. 17 ; xii. 17 ; xiii. 35 ; xxi. 4 ; xxvii. 9, 35.) But S.

Mark and S. Luke, writing to those, who were, for the most part, wholly unacquainted with the Old Testament, present it to them, as *written*. (See S. Mark i. 2 ; xv. 28. S. Luke ii. 22, 23 ; iii. 4 ; xx. 42 ; xxiv. 44, 45—on this last text see Dr. Whitby.)

Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of CHRIST.

24 This large circuit of the whole world was one of the prerogatives of the Apostles: they were not restrained to any diocese or province, as Bishops now are; but, as the Spirit led them, and they saw cause, they might every one plant and water the Church everywhere. It is true that, for conveniency and expedition of their message, they divided themselves into several quarters; but without excluding each the other. In this sense, was S. Peter the Apostle of the Jews; S. Paul, of the Gentiles: yet did S. Peter preach to the Gentiles, and S. Paul to the Jews. The Power of Orders, in their successors, is not limited in itself actually: all, that are Ordered, are enabled to exercise their function in any part of the world, and they may be sent to convert any nation; and it is, for the more orderly government and edification of the Church, that the exercise of every man's Order is restrained to a certain charge; and without leave, or a case of great necessity, those, that break these Canons, offend grievously; and there be not a few, that offend that way. I hope that you, which are now to be Ordered, will not prove such. xi. 13. *Bp. Lake.* (Ordination Serm. on S. Matt. xxviii. 18—20.)

Our Apostle, being now, after two years' custody, perfectly restored to liberty, remembered that he was "the Apostle of the

Gentiles," and had, therefore, a larger Diocese than Rome, and accordingly prepared himself for a greater circuit; though which way he directed his course is not absolutely certain. By some he is said to have returned back into Greece and the parts of Asia, upon no other ground, that I know of, than a few intimations in some of his Epistles that he intended to do so. By others he is thought to have preached both in the Eastern and Western parts; which is not inconsistent with the time he had, after his departure from Rome. But of the latter we have better evidence. Sure I am, an author beyond all exception, S. Paul's cotemporary and fellow labourer—I mean Clemens—in his famous Epistle to the Corinthians, tells us that, "being a preacher both in the East and West, he taught Righteousness to the whole world, and went to the utmost bounds of the West." . . . Probable it is, that he went into *Spain*; a thing, which himself tells us he had formerly once and again resolved on: certain it is, that the ancients do generally assert it, without seeming in the least doubt of it. Theodoret and others tell us, that he preached, not only in *Spain*, but that he went to other nations, and brought the Gospel into "the isles of the sea;" by which he undoubtedly means Britain, and therefore elsewhere calls the Gauls and Britons among the nations, which the Apostles, and, particularly, the "tent-maker," persuaded to embrace the Law of CHRIST. Nor is he the only man, that has said it: others have given us their testimony and suffrage in this case. *Dr. Cave.* (*Antiquitate Apostolicæ. Life of S. Paul. S. 7.*)

Let nothing *fill* us, but CHRIST; no, nor in part conduce to it, farther than CHRIST is in it, or with it: CHRIST—His Spirit, His Presence, Grace, and Peace only should "fulfil our joy." . . . Word, Sacrament, Prayer, Christian Communion, so far as this "water of Life" is contained in them, and conveyed by them, are "full wells of salvation" (Isa. xii. 3). . . . And so S. Paul, in enjoying Communion with the Saints at Rome, speaks of being *filled with their company*: yet, his word is ἀπὸ μέρους. It's only "in part," or, as our English renders it, *somewhat filled*: and this so far, as CHRIST, according to His promise (S. Matt. xviii. 20) is "in the midst of them." The fullest

ordinances can only so far fill our hearts with joy and gladness, as CHRIST is in them. Ver. 29. *Dr. Tuckney.* (Serm. on Prov. viii. 21.)

26 It is a high act of mercy to deny ourselves in necessities and other advantages, that we may be the better able to succour others in distress. This must necessarily have been the case with the *Macedonian* Christians, who "to their power, nay, beyond their power," expressed their mercy to the Churches of Judea (2 Cor. viii. 3). . . . The particulars of the mercy, that is to be shewn to the bodies or temporal concerns of our distressed neighbours, are commonly comprehended in the Latin verse—

Visito, poto, cibo, redimo, tego, colligo, condo.

(See Acts xxviii. 8, 9; S. James i. 27; Rom. xii. 20; Acts xvi. 34; xx. 10, 12; ix. 39; xvi. 15; viii. 12; S. Matt. xxv. 35, 36). . . . But this is not all: mercy must also be shewn to the souls of our necessitous brethren, as we find them oppressed with sin and ignorance; and the particulars of this mercy also we find summed up in that old verse—

Consule, castiga, solare, remitte, fer, ora.

(See Heb. xii. 12, 13; Eph. v. 11; 1 Cor. v. 5; 2 Cor. i. 4; S. Matt. xviii. 21, 22, 25; Rom. xv. 1, 14; S. James v. 16; S. Matt. v. 44; S. James v. 20.) *Dr. Horneck.* (Serm. on S. Matt. v. 7.)

27 The accomplishment of this prophecy (Zech. viii. 23) has laid us under obligations to the Jews, which exceed all calculations. Not only may we say, *If we have been made partakers of their spiritual things, our duty is also to minister unto them in carnal things*; but, "if their ancestors have communicated to us their spiritual things, and we enjoy the inestimable benefit, while the descendants of our benefactors are destitute of them, and perishing for want of them, we owe that debt to them, which the others have caused us to contract." "I beseech thee for my son Onesimus—I do not say how thou owest unto me even thine own self besides" (Philem. 10, 19). Surely we Gentiles ought to be, as the good Samaritan to the poor perishing Jews. The Apostle counted himself to be "a debtor

both to the Greeks and the Barbarians, both to the wise and unwise;" not that he had received any peculiar favour from them, but because they were his brethren, as partakers of the same human nature; because the Law of God commanded him to "love his neighbour as himself;" because of the distinguishing and abundant mercy and grace, vouchsafed him by the Divine SAVIOUR, for which he was bound to shew his gratitude by promoting the glory of his Benefactor, in seeking the conversion of sinners unto Him: and because of "the Ministry, which he had received of the LORD JESUS, to testify the Gospel of the Grace of God," and to "preach among the Gentiles the unsearchable riches of CHRIST." But, had he himself been a Gentile, and had Jews been employed to bring him out of his awful condition, as a proud blasphemer and a bloody persecutor, to the Blessedness of being the redeemed friend and honoured Minister and Apostle of CHRIST, he would doubtless have said, "I am indeed a debtor to the Gentiles, and to all men; but what is this debt to that, which I owe to the Jews?—the Author of my Blessedness, a Jew; the instruments of my Blessedness were Jews also!" *Thomas Scott.* (Serm. on Zech. viii. 23.)

Our LORD, in sending His twelve Apostles to preach the Gospel, tells them, "Freely ye have received, freely give" (S. Matt. x. 8). Now, though this expression is by later writers extended to both the Sacraments, that they should be free, according to those words of Tertullian, that "these things of God cost nothing;" yet, from the Commission given to cure diseases, cast out devils, and raise the dead, to which this passage is connected, and from that saying of S. Irenæus, that "the Church did all these miracles, neither seducing any man, nor taking money of them; for, as she has received them freely of God, so she freely ministers them"—from hence we may conclude, that the gratuitous dispensation here enjoined relates only to those miraculous gifts, and that the words are abused by those, who plead them against the lawfulness of Ministerial maintenance. Indeed our SAVIOUR, in this very mission of His Apostles, has said enough to signify, that it is His pleasure His Ministers should be maintained by their hearers in the exercise of their

calling. For He commands these His first Ministers to “provide neither silver, nor gold, nor brass in their purses, nor scrip” for carrying of victuals, “nor two coats, nor shoes, nor staves;” and He gives this reason why He sent them forth so naked, because “the workman is worthy of his hire:” which shews, as plain as words can speak, that He designed they should be supported in their Ministry by those, among whom they resided. How otherwise could they live? S. Paul, no doubt, had an eye to this in 1 Cor. ix. 14, when he says, “The LORD hath ordained that they, who preach the Gospel, should live of the Gospel.” xvi. 2, 6. *Wm. Reading.* (Sermons preached out of the First Lessons, &c. Third Sunday after Epiphany.)

28 Here was to be the blessed effect, and also the suitable return in gratitude, of the grafting of the Gentiles—“the wild olive-tree”—into the native stock of Jewish privilege and prerogative. Being “made partakers of the root and fatness of the olive-tree”—the abundant means of grace and spiritual life, with which the Israel of God was endowed—here was *the fruit*, which the Apostle was so anxious to receive from the Gentiles; the blessed harvest, in which he himself was first to share, in the joy it would afford him; and then to seal and secure, for the benefit, *in carnal things*, of the poor Saints his brethren at Jerusalem. Under the expression of *sealing*, the idea seems to be conveyed to us of S. Paul’s strict and conscientious fidelity in the discharge of this Sacred trust of Charity; for, in this, he would walk orderly, according to his own rule, “Let not your good be evil spoken of” (xiv. 16), “Provide things honest in the sight of all men” (xii. 17). *J. F.*

29 In this place of the Book of Numbers, vi. 22, we may observe three material differences between the Priest’s *Blessing*, and all others; making much for the dignity and authority thereof. 1. They are expressly required to Bless the LORD’s people: they have such a commission and charge given unto them, touching the same, as the like is not given to any throughout the whole Scripture: “Speak unto Aaron and his sons,” &c. 2. To them is given a prescript Form; and only to them, and to no other. We read of Solomon and other religious kings, who have blessed the people publicly, but not *conceptis verbis*,

in any prescript Form, as did the Priests. 3. To their Benediction a promise of the LORD's Blessing is annexed in such sort, as the like is not made to any other. . . . They had, then, a special charge to Bless ; a special Form, how to do it ; a special promise, if they do it : they should not Bless in vain ; but the LORD, whose Name they *thrice* invoked in the Blessing (Conf. 1 Cor. xvi. 23), promised to confirm and ratify their act, to the benefit of the people. The Priests pronouncing the Blessing, as they were appointed, He engaged Himself to do according to their prayer, and to bless them actually and really. Now this part of the Priest's Office was not Ceremonial, but Moral, and of perpetual use. . . . When CHRIST sent preachers abroad into the cities, whither He would come, He appointed them to Bless the places, when they came, and shewed them to do it (S. Luke x. 5). "Into whatsoever house ye enter, first say, Peace to this house." There's a brief Form of Blessing appointed unto them to use . . . whereby we see, that, as it pertained to the Priest, under the Law, to Bless the people, so it likewise belongeth to the Ministers of the Gospel ; and, as the Priestly Benediction of old was not merely verbal but effectual, so to the Blessing, pronounced by the Ministers of CHRIST, a promise of like efficacy is annexed. *Dean Hickes.* (The Sacerdotal Benediction. Sermon on 2 Chron. xxx. 27.)

We must not expect to be so filled, as to have an absolute or perfect plenitude ; a plenitude without a diminishing preposition before it (*of His fulness*, S. John i. 16) ; *plenitudinem*, properly speaking, it will not be ; *de plenitudine* : that's the proper speech—somewhat taken *from* fulness, a kind of ablative secondary, proportional one. We are not capable of other : somewhat taken off the height, somewhat bated of the perfection of it. With this fulness it was, that the Blessed Virgin, the Protomartyr S. Stephen, S. Peter, S. Barnabas, and other Saints are said in Holy Scripture to be full or filled, full of grace, or full of faith, or full of the HOLY GHOST ; full, as the bucket, not as the spring ; full, as the streams, not as the ocean ; full, as the measure, not as the immeasurable ; full with a fulness of abundance, not of redundance ; of sufficiency, not of efficiency ; full enough for ourselves, but not for others. i. 11,

12. *Dr. Mark Frank.* (Serm. iii. on Christmas. S. John i. 16.)

30 Now I beseech you, brethren, for the LORD JESUS CHRIST's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me ;

31 That I may be delivered from them that do not believe in Judæa ; and that my service which *I have* for Jerusalem may be accepted of the saints ;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace *be* with you all. Amen.

30 The Saints are very covetous, yea, ambitious of the auxiliary prayers of their brethren ; and those, not the meanest among them neither. Indeed, as any is more eminent in grace, so more greedy of his brethren's help : the richer the tradesman, the more he sets at work for him. S. Paul himself is not ashamed to beg this boon of the meanest Saint. *Now I beseech you, brethren, for the Lord Jesus' sake and for the love of the Spirit, that ye strive together with me in your prayers to God for me.* Did you ever hear a beggar at your door, or prisoner at the gate, beg more passionately ? *For the Lord Jesus' sake, for the Spirit's sake*—if ever you felt any warmth in your hearts from the Blood of CHRIST, or *love of the Spirit*, comforting of you—*strive*, wrestle with me, till we together have got the victory, prevailed with GOD for this mercy. i. 9 ; x. 1. *Gurnall.* (The Christian in Complete Armour. Eph. vi. 18. Ch. xix. s. 2.)

The benefit, which Ministers might hope to receive from the prayers of their people, is very great, and such, as Ministers cannot, without wrong to themselves, but earnestly solicit for ; but the fruit of it doth also redound to the people ; so that they cannot deny what is asked of them, without being highly injurious to themselves. A favour, thus useful to their Pastors,

thus advantageous to themselves, thus subservient to the glory of GOD, we may justly hope that all good Christians, for their Ministers' sakes, for their own sakes, for CHRIST's sake, will not overlook. And, if the affections of the people be not wanting herein to their Guides, the Church has taken care that they should not want proper words, wherewith to express their kind affections. (See Prayers for the Ember Weeks, &c.) . . . We have nothing, therefore, further to desire, than that these requests may not only drop from your lips, but come from the very bottom of your hearts; that you would satisfy your own consciences, that you do not utter these words in mere compliance with a received Form, by making these same requests for us in secret, as well as in public; in your closets, as well as in the Church; that, when the Minister prays with a loud voice, that "The LORD would be with you," ye would not barely answer him with your tongues, but with your souls, that the same GOD would be "with his spirit." Then might we hope, that your prayers would "help together" with ours for us; and our prayers "help together" with yours for you; that GOD would hear us, when we pray to Him to "save His people;" and that He would hear you, when you pray that He would "bless" them, who are His peculiar "inheritance." *Bp. Smalridge.* (Serm. on 2 Cor. i. 11.)

On others what more easily, or more fruitfully, bestowed than our prayers? If we give counsel, they are the simpler only, that need it; if alms, the poorer only are relieved: but by prayer we do good to all. *Hooker.*

32 *That I may come unto you with joy.* Some apprehension, not to say, fear of troubles, awaiting him at Jerusalem, the abode of his most powerful and malicious enemies, may have rendered him so anxious to secure betimes the spiritual help of his brethren at this critical period. Mark the weight and solemnity of his appeal—I beseech you for the Lord Jesus' sake and for the love of the Spirit. Observe the sort of prayers he would have ascend with his own to the Throne of Grace (*συνανρωρισασθαι*). But his mind is supported by a good hope through grace, that he would be delivered from them that did not believe in Judea: and then, how much would the joy of that deliverance be heightened

by the fact of his sharing it with the very persons, who had prayed for him, and whom he so long and *greatly desired* to see face to face! That desire was granted, about three years after the time of his writing this Epistle. On his way to the Imperial city, certain of his brethren went forth, in the gladness of their hearts, to welcome him; at the sight of whom—a fact very significant, in connection with the verses before us—S. Paul “thanked God, and took courage” (Acts xxviii. 15). We may conceive from this touching incident what he must have felt on his meeting them, afterwards, in a body; how he was then *comforted together with them* by their mutual faith (i. 12); how with them he was *refreshed*; how he again *thanked God*, even more than at the first, *and again took courage*. In their united offerings of praise and thanksgiving to God for all His deliverances, in their many fervent expressions and exchanges of reciprocal affection, we may behold the Apostle at one of the most interesting periods of his eventful life; one, moreover, of the highest importance to the progress of Christianity and the triumph of the Faith: for “*Paulus Romæ apex Evangelii.*”

J. F.

It is truly a great satisfaction, which the company of those we love is wont to yield us. The very remembrance of them is so delightful, that Gregory Nazianzen doubts not to say, that this is “the very utmost bound and term of human felicity;” or, if you will call it so, “of the blessedness of this life. . . . The very sight of the countenance of our friends is sometimes able alone to scatter a cloud, that was on our spirit: their words are healing medicines; their kindness and hearty love is a reviving cordial; their zealous concernment for our good puts life and vigour into us; and their fervent desire for our happiness adds strength to our hopes, and is able to recover them out of a swooning fit. . . . Nothing could design us a greater benefit, and project to give a greater relish to all the enjoyments (and miseries too) of life, than the Christian Religion, which intended to make all, that believe on CHRIST, our friends, and incline them to embrace us with the love of brethren and sisters, or, as the members of the same body do one another. And, though Christianity hath not obtained this happy end, yet look how

many good and virtuous souls there are, so many well-willers you have to pray for you, to pity you, to relieve you, to assist you with their counsel, and all other ways, that are in their power: for (as the same Greg. Naz. speaks) "they are all friends and kindred to each other, who live according to God, and walk after the rule of the same Gospel." *Bp. Patrick.* (Fifteen Sermons upon Contentment: ii.)

- 33 The titles of GOD be divers, as be His acts; and His acts are, as His properties be—they proceed from. And lightly, (? likely) the title is taken from the property, which best fits the act, it produceth. As when GOD proceedeth to punish, He is called "the righteous GOD;" when to shew favour, "the GOD of mercy;" when to do some great work, "the GOD of power" (Ex. ix. 27; 2 Cor. i. 3; Ps. lxxxix. 8). . . . Of His power there is no question: of His peace there may be some. I shall tell you, why. For, all the Old Testament through, you shall observe GOD's great title is "the LORD of Hosts," which in the New you shall never read; but, ever since He rose from the dead, it is, instead of it, *the God of peace*—To the Romans, Philippians, Thessalonians, &c., and now, in my text, to the Hebrews—and still *the God of Peace*. It is not amiss for us, this change. For, if "the LORD of Hosts" come to be "at peace" with us, His Hosts shall be all for us, which were against us, while it was no peace; so as, make but GOD the God of peace, and more needs not. For His peace will command His power, straight. viii. 31, 32. *Bp. Andrewes.* (Serm. xviii. On the Resurrection. Heb. xiii. 20, 21.)

The Priest prays, and wishes well to the people; and they pray, and wish well to the Priest. And such mutual salutations and prayers as this, when Priest and people interchangeably pray each for other, are excellent expressions of the Communion of Saints; both acknowledging thus that they are all One Body, and each one members one of another, mutually caring for one another's good, and mutually praying for one another: which must needs be, if well considered and duly performed, excellent incentives and provocations to charity and love one of another; and, as S. Chrysostom observes (Hom. iii. in Col.), if these solemn and mutual salutations were religiously performed, it

were almost impossible that Priest and people should be at enmity. For can the people hate the Priest, who blesses them, who prays for them—"The LORD be with you?"—or, "Peace be with you" (which was anciently the Bishop's salutation, instead of "The LORD be with you")—or, can the Priest forget to love the people, that daily prays for him, "And with thy spirit?" *Bp. Sparrow.* (A Rationale of the Book of Common Prayer. Of S. Athanasius's Creed.)

Connect ver. 5 and 6. There is another sort of God's peace, which is in "the unity of the Spirit" (Eph. iv. 3). When we pray, and preach, and prophesy, and say *Amen*, with one heart, and mouth, and spirit, when we do all things with decency and order, after one fashion, with uniformity unite and agree so; then our peace looks like the *peace of God*, who is "not the Author of confusion," but of Peace, even such a peace (1 Cor. xii. 33). The peace of GOD is the peace of order and uniformity. And His peace is *in believing* too; when we all agree in "the unity of the *Faith* and of the knowledge of the SON of GOD" (Eph. iv. 13). Diversities of faith and of opinions, however they may seem to knit sometimes in an outward community, cannot yet challenge to that external agreement the title of *the peace of God*. There must be among us an unity of *Faith*, as well as an uniformity of *Order*, to make up this peace. Men are not left to believe, as they list; nor to take up what opinions they please: as there is but "one LORD," so there is but "one Faith," saith our Apostle (Eph. iv. 5): where there is more, the unity of the Spirit will not be kept; the *bond of peace*—whatever is pretended for the prophesying liberty—will not hold them together, where opportunity is presented to break it with advantage. *Dr. Mark Frank.* (Serm. on Col. iii. 15.)

CHAPTER XVI.

I COMMEND unto you Phebe our sister, which is a servant of the Church which is at Cenchrea :

2 That ye receive her in the LORD, as becometh saints, and that ye assist her in whatsoever business she hath need of you : for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila my helpers in CHRIST JESUS :

4 Who have for my life laid down their own necks : unto whom not only I give thanks, but also all the Churches of the Gentiles.

1 Some persons, regarding this chapter, as containing little more than a register of *names*, treat it with comparative indifference ;¹ thereby defrauding their souls of much good. We would rather wait for the parting Blessing (ver. 24), the kiss of Peace (ver. 16), and the hymn of Glory (ver. 27), which close and crown the great spiritual feast we have enjoyed : or, at least, we would “gather up the fragments, that are left, that nothing be lost.” How substantial that feast has been, the nature of these fragments will declare. An able writer gives this happy turn to the subject before us—“As this concluding portion consists chiefly of *salutations*, the interest of the Epistle to the stern investigator of doctrines may terminate with the *Amen*, at the end of the preceding chapter. But, if we read in a spirit of Christian Charity, there is as much to interest us here,

¹ S. Chrysostom, in his day, had cause to complain of the same neglect shewn by many to the conclusion of this Epistle. Hence he bestows special pains in explaining it. “It is possi-

ble,” he writes, “even from bare *names* to find a treasure :” and then he at once proceeds to disclose what the treasure is.

as in any part of this important and pregnant composition. The Apostle begins by commending to the Christian kindness and assistance of his friends at Rome a *sister* in CHRIST, *Phebe* by name, *a servant of the Church at Cenchrea*. He then very particularly salutes them, and bids them salute one another; and finally conveys the salutations of the brethren with him. All this might by many be deemed unnecessary and irrelevant; nay, beneath the dignity and high import of the doctrines of salvation, so largely and clearly set forth in this Epistle. But what is doctrine without Charity? This is altogether the spirit of the world, not the spirit of CHRIST. Let us beware of this harsh and unbending spirit, which would lop off from the religion of JESUS, as useless excrescences, or even deformities, all the courtesies and all the sympathies of life. We have not so learned CHRIST. When CHRIST by His Word has raised the damsel to life, they think the whole business is concluded. But no. Having first manifested His power, He also manifests His condescension; commanding that ‘something should be given her to eat.’ When He has restored the widow’s son, and the dead man has sat up, and begun to speak, they expect Him to proceed into the city. But no. He had first to gratify the kind and generous feelings of His heart—‘And He delivered him unto his mother.’ Some might see no occasion for this. But our LORD was pleased to restore the son to his widowed parent, after He had performed the miracle, as well as to say to her, ‘Weep not,’ before He began it. And in the very spirit of his Divine Master does S. Paul add to all the weighty doctrines and discussions of this Epistle what some persons would call the superfluous verses of the present chapter. He commends his sister in CHRIST to the care of the Romans.” *J. F.*

- 2 Tertullian says well that the whole Church of GOD is one household: he says every particular Church is *Ecclesia Apostolica*, *quia soboles Apostolicarum*; an Apostolical Church, if it be an offspring of the Apostolical Churches. . . . The Church then was, and should be, as one household; and in this household, says Tertullian, there was first *communicatio Pacis*, a peaceable disposition, a charitable interpretation of one another’s actions (xiv. 6): and then there was *appellatio Fraternitatis*, says he,

that, if they did differ in some things, yet they esteemed themselves sons of one Father, of GOD, and by one mother, the Catholic Church; and did not break the bonds of brotherhood, nor separate from one another, for every difference of opinion (xiv. 10). And, lastly, says he, there was *contesseratio Hospitalitatis*, a warrant for their reception and entertainment in one another's houses, wheresoever they travelled (xii. 13). *Dr. Donne.* (Serm. on Gen. xviii. 25.)

- 3 In matters of religion, women have evermore had a great hand, though sometimes on the left, as well as on the right hand. Sometimes their abundant wealth, sometimes their personal affections to some Churchmen, sometimes their irregular and indiscreet zeal, hath made them great assistants to great heretics; as S. Jerome tells us of Helena to Simon Magus; and so was Lucilia to Donatus: so another to Mahomet; and so others to others. But so have they also been great instruments for the advancing of true Religion, as S. Paul testifies on their behalf at Thessalonica, "of the chief women not a few" (Acts xvii. 4) —great and many. For many times women have the proxies of greater persons than themselves in their bosoms; many times women have voices, where they should have none; many times the voices of great men in the greatest of Civil or Ecclesiastical assemblies have been in the power and disposition of women. Now, if women were brought up according to S. Jerome's instructions, that by seven years of age they should be able to say the Psalms without book; that, as they grew in years, they should grow in the knowledge of the Scriptures; that they should love the Service of GOD at Church, but not *sine matre*, not go to Church when they would, but when their mother could go with them; *nec quærent celebritatem Ecclesiarum*, that they should not always go to the greatest Churches, and where the most famous preachers drew the most company; if women have submitted themselves to as good an education, as men, GOD forbid, their sex should hinder them, for being examples to others. *Dr. Donne.* (Serm. on S. Matt. xxviii. 6.)

- 4 The highest act of mercy is to lay down our lives for our brethren; and of this S. John speaks, as a Christian duty: "Hereby perceive we the love of GOD, because He laid down His life for

us, and we ought to lay down our lives for the brethren" (1 S. John iii. 16). This act of mercy is chiefly to be shewn in times of public danger, when it is so, that by dying we may save a multitude of Christians alive, or contribute signally to the welfare and prosperity of God's Church, or preserve some eminent instruments of God's glory, who may do much good in their generation. The ancient Christians were loth to be outdone by heathens in their heroic attempts; and, since there was much talk in heathenish history of Pylades offering to die for Orestes, though that were only an effect of carnal affection, and perhaps of vain glory too, yet they thought themselves unworthy of the Name they bore, if they did not, whenever there was an occasion, show a readiness to die one for another. . . . This act of mercy, tis true, is out of the common road, and there is seldom occasion to practise it; but, if there should be an opportunity, it is a glorious death, and such, as a pious man would even be glad of; it being a transcript of the Death of the Son of God for us: and mercy can go no higher. v. 7. *Dr. Horneck.* (Serm. on S. Matt. v. 7.)

The Church, in the language of the New Testament, doth always signify a company of persons professing the Christian faith; but not always in the same latitude. Sometimes it admitteth of distinction and plurality; sometimes it reduceth all into conjunction and unity: sometimes the Churches of God are diversified, as many; sometimes, as many as they are, they are all comprehended in one. For first, in general, there are often the Churches, by way of plurality—"The Churches of God," *the Churches of the Gentiles*, "the Churches of the Saints." In particular, we find a few believers, gathered together in the house of one single person, called a *Church*; as *the Church in the house of Priscilla and Aquila*, the Church in the house of Nymphas, the Church in the house of Philemon—which Churches were nothing else, but the believing and baptized persons of each family, with such, as they admitted and received into their houses to join in the Worship of the same God. *Bp. Pearson.* (An Exposition of the Creed. Art. ix.)

5 Likewise *greet* the Church that is in their house.

Salute my wellbeloved Epenetus, who is the firstfruits of Achaia unto CHRIST.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the Apostles, who also were in CHRIST before me.

8 Greet Amplias my beloved in the LORD.

5 There is a singular character, given to some above other, in the Apostle's salutations, as there peculiar. "Salute such a one, and *the Church of his house*." . . . I understand this, not to be spoken of their families, as it is commonly expounded,¹ but of the congregation of the Saints, there wont to assemble for the purpose of Divine duties. Whence, if it be granted, it will follow: first, that the Churches then used to assemble, not in mutable and promiscuous, but in definite and appropriate places. Secondly, that those, who were saluted with that appendix, were such, as, in their several cities, had bestowed and dedicated some part, or some place, within their dwellings to be an Oratory for the Church to assemble in, for the performance of Divine duties, according to the rule of the Gospel. Nymphas at Colosse (iv. 15—17); Philemon at Laodicea—for there Archippus, who was saluted with him was Bishop; as Philemon was, afterwards, of the neighbouring city Colosse)—*Aquila* and *Priscilla*, first at Rome, till Claudius banished them with the rest of the Jews from thence (Acts xviii. 2); afterwards, at Ephesus (ibid. ver. 19), whence S. Paul wrote that First Epistle to the Corinthians 1 Cor. xvi. 19. *Jos. Mede.* (Discourse on 1 Cor. xi. 22.)

Is there not a gradual ascent from a Church Œconomical to a Church Œcumenical? What are cities, kingdoms, states, but families dilated, multiplied? A domestical Church is a National contracted; a National Church is a domestical enlarged. A parochial intervenes; of a larger extent than a domestical;

¹ The members of the family seem to be referred to, under the name *brethren*, which are with them (ver. 14): all the saints which are with them

(ver. 15). At 2 Tim. iv. 19, distinct mention is made of the "household of Onesiphorus."

of a lesser than a National. Such was the Church at Cenchrea. *Bp. Thomas.* (Apology for the Church of England. P. 98. Edit. 1679.)

A question may arise, as to the nature and limits of Christian liberty, and what extent of meaning may be conceded to the term *Church*. Even so early as the times of the Apostles we read of various Churches, as the Church of Jerusalem, of Ephesus, of Antioch, and others; whence it is manifest that there may be as many Churches of CHRIST, as there are distinct nations and districts in the Christian world. We read, indeed, of very small congregations, privately assembled, being so denominated, as *the Church in the house* of Nymphas, and elsewhere; and hence some would infer, that the name may be applied to every assembly of professing Christians among ourselves: they allege that the term has nothing in it exclusive, meaning simply a Christian congregation; but they do not observe, or studiously overlook, the obvious difference in the case of persons, assembled together in private devotion, but holding communion with the great body of Christians and even receiving the greeting of the Apostles, and in the case of others, who fly to the conventicles because they abhor both us and our doctrine. In short, all pretences of professing Christians, that they are members of a Church, with which they pertinaciously refuse communion, are futile and absurd. The ends, proposed by Almighty wisdom in having a Visible Church on earth, can be furthered only by its visible members; and, as the power of discerning spirits no longer exists, they only can be known, as its members, who are so in outward acts. The Scriptural notion of a Church is, that it is *one*; having indeed many branches, which are separated by distance of place, but not by discordancy of doctrine, or by breach of charity. *Bp. Middleton.* (A Visitation Sermon on 1 Cor. i. 13.)

It would be singularly curious and instructive to trace, if it were possible, the rise and growth of any single Christian community, more especially that of *Rome*, at once in the whole Church and in the lives of the Bishops; the first initiatory movements, in the conquest of the world and of the Mistress of the world, by the Religion of CHRIST. How did the Church enlarge her

sphere in Rome? How, out of the population (from a million to a million and a half) slowly gather in her tens, her hundreds, her thousands of converts? By what process, by what influences, by what degrees, did the Christians creep onward towards dangerous, towards equal, towards superior numbers? How did they find access to the public ear, the public mind, the public heart? How were they looked upon by the Government (after the Neronian persecution)—with what gradations, or alternations, of contempt, of indifference, of suspicion, of animosity? When were they entirely separated and distinguished, in general opinion, from the Jewish communities? When did they altogether cease to Judaize? From what order, from what class, from what race, did they chiefly make their proselytes? Where, and by what channels, did they wage their strife with the religion—where, with the philosophy of the times? To what extent were they permitted, or disposed, to hold public discussion? Or, did the work of conversion spread in secret from man to man? When did their Worship *emerge from the obscurity of a private dwelling*, or, have its edifices, like the Jewish synagogues, recognised, as Sacred fanes? Were they—to what extent and how long—a people dwelling apart within their own usages, and retiring from social communion with their kindred, and with the rest of mankind? *Dean Milman.* (History of Latin Christianity. B. i. ch. 1.)

- 6 While the Apostle shews himself to be no respecter of persons in greeting alike individual Jewish and Gentile Christians—male and female equally too—his overflowing charity reaches even to the domestics in the families of the faithful, and perhaps to the poor strangers, lodged under their roofs. He twice notices the persons *with them*; distinguishing such with the honourable title of *brethren* and of *saints*, and thus carrying out his own rule—"Mind not high things, but condescend to men of low estate." (xii. 16). It is very instructive to observe, that, throughout the commendations, bestowed by him on so many various persons, he omits all mention of their external rank, personal qualifications, success in seeking to do good. He simply dwells on these two facts; that they *laboured*, and that they *suffered*. What an epitome of a Christian—a primitive Christian! *J. F.*

It was anciently said, that whatsoever good work a man doth with *labour*, the labour vanisheth, but the good remains with him, that wrought it; and whatsoever evil thing he doth with pleasure, the pleasure flies, but the evil still resteth with the actor of it. Goodness makes labour sweet, while evil turneth pleasure to a burden. The Creation, which was God's work for six days, hath both published and perpetuated His glory ever since While we are working what is good, we are but scattering seed, which, after all our harrowing, will ripen up to happiness for ourselves; like well placed benefits, they redound to the collator's honour. *Beneficium dando accepit, qui digno dedit.* By giving he receives a benefit, that lays it on the well deserving man. *O. Feltham.* (Cent. ii. 15.)

- 7 If I were to render an account of my belief, concerning the first founders of a Church at Rome, I should have recourse to that passage (Acts ii. 10), that there were at Jerusalem at the Feast of Pentecost, when the HOLY GHOST was poured out on the Apostles, "strangers of Rome, Jews and proselytes." Did not some of these believe, and returning to Rome carry the Gospel thither with them? If any doubt it, I shall name two of them, that did (Rom. xvi. 7). The Apostle from Corinth saluting the Church, that was then at Rome, among others named there, salutes *Andronicus and Junius, my kinsmen and fellow prisoners, who are renowned among the Apostles, and who were in Christ before me.* Here are two men, that were very highly respected among the Apostles; and that, before Paul was an Apostle. And where and when could this possibly be, but at that time at Jerusalem, these being of those, that are mentioned in those words, "There were then at Jerusalem strangers of Rome, Jews and proselytes?" By these men and some others, that we cannot name, we may believe that the Gospel was first planted in Rome, and a Church first founded there. And I must believe, that the Church by them planted there was watered by Paul; and that, before he ever came to Rome. That ye may think a solecism to say, that he watered the Church of Rome, before he ever came at it: but the Church came to him. For, if you observe (Acts xviii. 2,) that Claudius had expelled all the Jews out of Rome, and that the Apostle met with *Priscilla and Aquila,*

and divers others of that Church, mentioned Rom. xvi., you must conclude that, when they returned to Rome again, after the death of Claudius—as it is plain they did—they returned fully furnished with the doctrine and instructions of that blessed Apostle: and so there is a Church there thus pure, and holy, and in the right way; and renowned, as the Apostle tells us (i. 8,) through the world: but how long it so continued, is not easily determined; but that it did not always so continue, is as easily proved. The Apostle gives us cause to suspect that some corruptions were crept in then, even in his own time when (xvi. 17,) he speaks of *divisions and scandals*, as it seems, among them, *contrary to the doctrine they had learned*. And in his Epistle to the Philippians, (i. 14, 15,) written from Rome, he intimates that some preached the Gospel, as it seems, there, not purely, but *of strife and contention*. Dr. Lightfoot. (Serm. 2 S. Pet. ii. 15.)

“The divine and admirable disciples of the Apostles,” says Eusebius (Hist. Eccl. L. iii. c. 37), “built up the superstructures of those Churches, the foundations whereof the Apostles had laid in all places, where they came: they everywhere promoted the publication of the Gospel, sowing the seeds of that heavenly doctrine throughout the whole world. For, their minds being inflamed with the love of a more Divine philosophy, according to our LORD’s counsel, they distributed their estates to the poor, and leaving their own countries took upon them the office of *Evangelists*; preaching CHRIST, and delivering the Evangelical Writings to those, who had not so much as heard of the Christian Faith. And, no sooner had they founded the Faith in any foreign countries, and ordained guides and pastors, to whom they committed the care of those new plantations, but they presently betook themselves to other nations, ratifying their doctrine with the miraculous powers of that Divine Spirit, that attended them; so that, as soon as ever they began to preach, the people universally flocked to them, and cheerfully and heartily embraced the worship of the true God, the great Creator of the world.” In the number of these Evangelical Missionaries, that were of the first Apostolical Succession, were Silas, Sylvanus, Crescens, *Andronicus*, Trophimus, Marcus, Aris-

tarchus, &c., as, afterwards, Pantæus, who went into India, Pothinus and Irenæus, from Smyrna into France,—each successively becoming Bishop of Lyons—and infinite others, mentioned in the Histories and Martyrologies of the Church, who “counted not their lives dear unto them, so that they might finish their course with joy,” and make known the mystery of the Gospel to the ends of the earth. *Dr. Cave.* (*Patres Apostolici*, or the History of the Lives of the Primitive Fathers, &c. Introd.)

9 Salute Urbane, our helper in CHRIST, and Stachys my beloved.

10 Salute Apelles approved in CHRIST. Salute them which are of Aristobulus' *household*.

11 Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the LORD.

12 Salute Tryphena and Tryphosa, who labour in the LORD. Salute the beloved Persis, which laboured much in the LORD.

13 Salute Rufus chosen in the LORD, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of CHRIST salute you.

9 Hence (from the Chersonese) taking ship, S. Andrew sailed cross the sea to Sinope situate in Paphlagonia, the Royal seat of the great king Mithridates, to encourage and confirm the Churches, which he had lately planted in those parts, and there he ordained *Philologus* (ver. 15), one of S. Paul's disciples, Bishop of that

city. Hence he came to Byzantium (since called Constantinople), where he instructed them in the knowledge of the Christian Religion, founded a Church for Divine worship, and ordained *Stachys*, whom S. Paul calls his *beloved Stachys*, first Bishop of that place. This matter is expressly asserted not only by Nicephorus Callistus, but by another Nicephorus, Patriarch of Constantinople, and who therefore may be presumed knowing in his predecessors in that See. *Dr. Cave.* (*Antiquitates Apostolicæ.* The Life of S. Andrew.)

- 11 *To be in Christ* means here, as in other places, where 'tis said of Churches, households, and of single persons, to be Christians. But it means Christians, not in judgment and opinion only, but in life and practice; such, as are *in Christ* by S. Paul's character and description of it—"If any man be in CHRIST, he is a new creature" (2 Cor. v. 17)—he lives the life of CHRIST, as a member does the life of that, of which it is a member; and so he "walks, not after the flesh but after the Spirit." For, as members live by the virtue of the influence of spirits from the head into them, and walk after its directions, so those, that are in CHRIST—His members—they must walk, live, act, and practise, by the Spirit of CHRIST; guided, not by carnal appetite, the lusts and desires of the flesh, but by CHRIST's directions. ii. 28, 29; viii. 1, 10. *Dr. Allestree.* (Serm. on 1 Cor. xv. 57.)
- 12 The furtherance, and promoting, and advancing of the Gospel by all holy means hath a special prerogative; it is called *the work of the Lord*. S. Paul graces Timothy with this testimony, "He works the work of the LORD, as I do." (1 Cor. xvi. 10.) Epaphroditus has this commendation, that for the work of the LORD "he was nigh unto death." (Phil. ii. 30.) And this, 'tis not the duty of the Minister only; but every good Christian must, within the compass of his calling, be a true labourer in this holy work. See S. Paul's salutation to them at Rome: *Tryphena and Tryphosa laboured much in the Lord*. As the Hebrew women wrought for the furnishing of the Tabernacle, so every Christian must, in his rank and station, labour to promote the work of the Gospel. *Bp. Brownrig.* (Serm. 1 Cor. xv. 58.)

All the Presbyters S. Paul speaks of (1 Tim. v. 17) are to be

honoured ; but especially those, who take extraordinary pains in propagating the Gospel. For, though all preach, yet all do not κοπιᾶν, take such great pains in it, as is intimated in κοπιῶντες. For κοπιᾶν is to take bodily labour and travel, *usque ad lassitudinem* : so Budæus renders it. And so, it is likely, S. Paul here means ; “ Honour the good presbyters, but especially them, that travel for disseminating the Gospel.” And the word is often so used in Scripture. S. Paul, ἀλλὰ περισσότερον πάντων ἐκοπίασα, “ I have travelled in the word more than they all” (1 Cor. xv. 10). Not that S. Paul preached more than all the Apostles ; for most certainly they made it their business as well as he. But he travelled further (Rom. xv. 19) and more than they all for the spreading of it. And thus it is said of the good women, that travelled with the Apostles, for supply of the necessities of their diet and household offices : They *laboured much in the Lord* : κοπιᾶν is the word for them too. So it is said of *Persis*, of *Mary*, of *Tryphæna*, of *Tryphosa*, those women were κοπιῶσαι ἐν Κυρίῳ that travelled with the Apostolical men and Evangelists. *Bp. J. Taylor.* (Episcopacy asserted, S. 51.)

The abstract idea given us of the characters, recorded on this monument of enduring glory, is that they were, for the most part, *labourers* and *sufferers*. But, added to this, there is a mention of degrees, and accordingly a proportionate measure of praise. Some *laboured in the Lord* ; others *laboured much in the Lord* (so ver. 12). Andronicus and Junius were Paul’s *fellow-prisoners* ; but Priscilla and Aquila for Paul’s life *laid down their own necks*. Thus, to compare things new and old, Deborah, in her list of worthies, tells us of “ the Governors of Israel, who offered themselves willingly among the people ;” but of Zebulon and Naphtali, that their tribes “ jeopardied their lives unto the death, in the high places of the field.” (Judg. v. 9, 14, 18. Comp. also, 2 Sam. xxiii. 8, &c.) *J. F.*

13 The Gospel of S. Mark was written at the request and for the use of the Christian Church at Rome, which was at that time the grand metropolis and common centre of all civilized nations . . . In ch. xv. 21, having mentioned Simon the Cyrenian, he adds that he was “ the father of Alexander and *Rufus* ;” because both

these persons resided at Rome, and were known to be Roman Christians. And perhaps the young man, mentioned in ch. xiv. 51, 52, was a Roman, whose curiosity might lead him to know the cause of the tumult, and being a stranger might be the sooner suspected, and therefore apprehended. He had perhaps often told the story at Rome, and the Evangelist thought proper to confirm it. In this light it makes a good argument. All internal marks of this sort confirm the report of the ancients, that S. Mark wrote his Gospel chiefly for the use of the Romans.

Bp. Percy. (Key to the New Testament.)

The meaning of the word *chosen* in the text (S. Matt. xx. 16) is much the same with eminent, or extraordinary; in such a sense, as S. Paul is called "a chosen vessel;" and Christians, "a chosen generation:" so we read of chosen men of Israel, choice cedars, choice city, choice gold, choicest vines and the like; meaning excellent, or eminent, in their respective limits. There are but few such chosen or eminent Saints, in comparison of the whole number, *called*; yet they, and they only, shall be reckoned of the *first* rank in God's Kingdom, whether they came in soon or late. ix. 6. *Dr. Waterland.* (Serm. on S. Matt. xx. 16.)

Mother (*sister*, ver. 15; *kinsmen*, ver. 7). The condescension (shown in the Epistles of the New Testament) to every variety of station, their addresses to every age and relative condition; in short, the infinitely diversified *reality* of their appeals; all are as fresh, as applicable to the exigencies of our own existing nature, as if they were fruits gathered into the storehouse of truth only yesterday. What is Ephesus, or Corinth now? Where is Philippi, or Colosse? How little does it matter what or where! Their spiritual possessions all are here! The wives and husbands, fathers and children, masters and servants, all the accountable stewards of God's grace, to them committed, *these* are with us. The Letters, which instructed them, are ours, and shall remain for ever the light unto salvation of Christian brethren, "even as many as the LORD our GOD shall call." *J. Miller.* (Bampton Lectures, Lect. 6.)

15 How many women do we read of in the Gospel, who, in all the duties of assiduous attendance on CHRIST, liberalities of

love and respect, nay, even in zeal and courage, surpassed even the Apostles themselves! We find His Cross surrounded, His Passion celebrated, by the avowed tears and lamentations of devout women, when the most sanguine of His disciples had denied, yea, forswore, and all had forsaken Him. Nay, even death itself could not extinguish their love. We find the devout Maries designing a laborious, chargeable, and perhaps hazardous respect to His corpse. And, accordingly, 'tis a memorable attestation CHRIST gives to their piety by making them the first witnesses of His Resurrection, the prime Evangelists to proclaim those glad tidings, and, as a learned man speaks, "Apostles to the Apostles." Nor is the devotion of that sex to be found only in the Sacred records: the Primitive times have left many memorials of their life; and the Martyrologies are full of female sufferers, of all ages and conditions, who by the fervour of their zeal had overcome the timorousness of their nature, and wearied the cruelty of their persecutors. And, as women helped to augment the number of Martyrs, so did they of Confessors also, in a stout owning and diligent practice of Christianity. Queens and Empresses knew then no title so glorious, as that of a nursing Mother to the Church: they have often exchanged their palaces for little cells and oratories, and valued not their own diadems, in comparison with their SAVIOUR'S Crown of thorns. *The author of the Whole Duty of Man, &c.* (The Ladies' Calling, Pref.)

The Doctors have many (though not adverse, yet diverse) readings of this Verse. Ps. cl. 1. There are, especially three—"Praise God in His Saints; praise God in His Sanctity; praise God in His Sanctuary." S. Jerome, Augustine, Prosper, and others, as well ancient interpreters as modern, translate here "Praise God in His Saints." For, if He must be praised in *all* His creatures, how much more in His new creatures? If in the witless worms and senseless vapours (Ps. cxlviii.), much more, doubtless, (as Theodoret here collects) in men, in holy men, in *Saints*, upon whom He hath, out of His unsearchable riches of mercy, bestowed the blessings of the life present, and of that which is to come. First, Almighty GOD is to be blessed for giving His Saints such eminent gifts of grace, for the good of

His Church, and for the setting forth of His glory. Every "good and perfect gift is from above, descending from the FATHER of Lights" (S. James i. 17) : a good thought in a Saint is *gratia infusa* ; a good word in a Saint is *gratia effusa* ; a good deed in a Saint is *gratia diffusa* : through His grace, which is the "GOD of all grace," Saints are whatsoever they are. Wherefore, "praise the LORD in His Saints : " often remember their virtues, as their true *reliques*, and, as it were, bequeathed *legacies*, to GOD's people. So the wise man. (Ecclus. xlv.) "Let us now commend the famous men in old time, by whom the LORD hath gotten great glory : let the people speak of their wisdom, and the congregation of their praise" . . . Thus, in stedfastness of faith and godliness of life, (non *legere modo*, sed *degere* Sanctorum vitas, as one wittily) to be followers of them, as they were followers of CHRIST, is, as blessed Latimer was wont to say, the right worshipping of GOD in His Saints. Again, forasmuch as there is a *communion of Saints*, as we confess in the Creed, a knot of fellowship between the dead Saints and the living, it is our duty to praise GOD for their good, in particular, as they pray to GOD for our good, in general. It is required on our part, I say, to give GOD most humble thanks for translating them out of this valley of tears into Jerusalem above, where they be clothed with long white robes, having palms in their hands, and crowns of gold on their heads ; ever living in that happy kingdom, without either dying, or crying (Rev. xxi. 4) : and this also (in the judgment of Augustine, Jerome, Hugo, Raynerius, and others) is to "praise GOD in His Saints." *Dean Boys*. (Serm. on Ps. cl.)

- 16 S. Chrysostom (in his comment on 1 Cor. xvi. 20) observes, that *the kiss* doth not only unite those, that are divided, but it likewise makes an equality between those, that are unequal : which is a necessary thing to all friendship. By this peace, he says, (in his comment, Rom. xvi. 16) the Apostle takes away all, that disquieted them, and makes, that the great will not despise the less, nor the less will not envy the great ; but both pride and envy will be cast out—this kiss being of that nature, that it sweetens, smooths, and equals all things. And I may observe also, that the next words of the Apostle (ver. 17) are an en-

treaty to *mark all them who cause divisions among them*; as if he should have said, "Salute one another, and so embrace, that he may be looked upon as no Christian, that causes *divisions and offences* among you." *Bp. Patrick.* (*Mensa Mystica*, Sect. i. ch. 6.)

The entertainment and increase of Christian love, of due esteem one of another, and affection one to another, is no matter of empty compliment, but is the very stamp and badge of JESUS CHRIST upon His followers. It is therefore to be most carefully preserved entire; and unhappy are they, that do by any means willingly break it. Oh, let us beware of doing so, and "follow peace" (xii. 18) even when it seems to fly from us. This peace, that is the portion of those in CHRIST, is indeed with them, and with GOD. But through Him it is likewise *one with another*, and in that notion it is to be desired and wished greatly with the other. They, that are in CHRIST, are the only heirs and children of true peace. Others may dream of it, and have a false peace for a time, and wicked men may wish it to themselves and one another; but it is a most vain hope, and will come to naught. But to wish it to them, that are in CHRIST, hath good ground: for all solid peace is founded on Him, and flows from Him. v. 1; viii. 1. *Abp. Leighton.* (Comment on 1 S. Pet. v. 12—14.)

They *kissed, in symbolum concordiae*: upon which custom Justin Martyr says, *Osculum ante Eucharistiam*, before the Communion the congregation kissed to testify their unity of faith in Him, to whom they were then Sacramentally to be united, as well as spiritually; and Tertullian calls it *Osculum signaculum Orationis*, because they ended their public prayers with that seal of unity and concord. Let every congregation kiss Him so: at every meeting to seal to Him a new band—a new vow—that they will never break, in departing from any part of His true worship. *Dr. Donne.* (Sermon on Trin. Sunday, Ps. ii. 12.)

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our LORD JESUS CHRIST, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our LORD JESUS CHRIST *be* with you. Amen.

17 This brief sentence against heretical teachers—*mark and avoid them*—derives a peculiar force from the context. The Apostle is here employed in making salutations of peace, and uniting the brethren together in love. But there is an exception. From one, from one only class of persons, they are to stand aloof—to offer them no “kiss,” to wish them no “God-speed” (2 S. John 10). Could the evils of false doctrine, could the danger of associating with heretical teachers and wilful schismatics, could the duty of maintaining in all its purity “the Faith, once delivered to the saints,” be more powerfully set forth, more effectually taught, more earnestly impressed upon us? *J. F.*

(Refer to ver. 5, 6.) Beloved, let me caution you against the easy mistake, that you are “standing fast in one spirit,” if, in truth, you are sunk into indifference. Men are apt to believe that they agree in religion, and even take credit to themselves for the agreement, when the subject does not sufficiently interest them to afford any cause of dissension. Unity is, indeed, precious in the sight of God; but remember, that religious unity supposes that we are really religious: in no other case, does it deserve the name; and, in candour, I must submit, that better are differences, where all are in earnest, than the mere semblance of Christian agreement, where the great and vital doctrines of the Gospel are little regarded. *Bp. Middleton.* (Serm. on Phil. i. 27.)

It is necessary for every man to consider seriously and impartially,

whether he does not retain the same good opinion of perverse and professed heretics and unbelievers, as if they were not chargeable with heresy and infidelity, notwithstanding that such an opinion of them is plainly inconsistent with the Love of GOD?—whether he does not allow them an entire liberty of conversing with him, and take pleasure in their conversation; and that without the least design or expectation of reclaiming them, notwithstanding the appointment of the HOLY SPIRIT, that such persons should be “rejected” (Titus iii. 10); notwithstanding that the same HOLY SPIRIT hath given us this direction, “If there come any unto you, and bring not this doctrine, receive him not into your house, nor bid him GOD speed: for he, that biddeth him GOD speed, is partaker of his evil deeds” (2 S. John 10); and notwithstanding that the Love of the Truth cannot consist with taking delight in the open adversaries of it?—whether he does not by his encouragement of them in anywise embolden them to persist in their errors, and, by consequence, contribute to their destruction?—whether by that encouragement he does not advance their reputation and esteem; and, by so doing, plainly render them more capable of spreading their pernicious doctrines, and of seducing their brethren?—and whether his being in the least instrumental to the propagation of “damnable heresies” among his brethren, whereby they may bring upon themselves “swift destruction,” be not a most plain and dangerous violation of Charity? *Dr. Lupton.* (Sermon before the Sons of the Clergy. 1 Cor. xiii. 13.)

If all Christians must *avoid* them, then, I am sure, GOD is not with them. *Dr. Allestree.* (Serm. on Hosea iii. 5.)

18 As S. Paul wrote by the Spirit of GOD, and had the gift of discerning of the spirits of men, he could tell his brethren, with a certain and well grounded assurance, the insides of men; that they were men of carnal minds and profligate consciences, using fair and plausible speeches to beguile others, for their *own* humour, or pleasure, or interest, or vanity. Such indeed is the general character of heresiarchs of all kinds; but yet, without very clear and sufficient grounds appearing in overt acts, men ought not to take on them the liberty of an Apostle, in pronouncing upon the inward *motives*, that heretics are led by. It

is sufficient to pass sentence upon the quality of the doctrine, and to condemn it, as subversive of the Gospel, if it really be so, and to renounce communion with its open favourers and abettors; so much, at least, is manifestly implied in the advice to *avoid* them, or turn from them. Receive them not, as Ministers of CHRIST; nor own them, as brethren: for *they serve not the Lord Jesus Christ*; but their *fair speeches* and false colourings are fitted to *deceive* unwary souls. Therefore *avoid* them, shun them, discountenance them; and that openly—for so “they, which are approved, will be made manifest;” and not otherwise. 1 Cor. xi. 19. *Dr. Waterland*. (The Importance of the Doctrine of the HOLY TRINITY Asserted, &c. Ch. 4.)

These are they, who, as S. Peter speaketh, “make merchandise of men’s souls;” *nummularii Sacerdotes*, as Cyprian calleth them; Doctors of the Mint, who love the image of Cæsar more, than the Image of GOD; who had rather see the one in a piece of gold, than the other renewed and stamped in a mortal man. . . . Serpents they are to deceive; and the curse of serpents is upon them; “upon their *belly* they go, and they eat dust all the days of their life.” For a wonderful thing it is, to see how the love of the world will transform men into any shape; sometimes to fawn, like a dog; sometimes to rage, like a lion; and then to lurk, like a fox. *Farindon*. (Serm. on Gal. i. 10.)

Though the “faith” of the Romans was at this time so famous that it was “spoken of throughout the whole world” (i. 8), yet they were not so happy, as to be free from *divisions*. . . . Schisms and divisions are found in all those Churches, which are recorded in the New Testament: and, if we descend to succeeding ages, we shall find too many. Epiphanius and S. Augustine reckon up no fewer than a hundred heresies, even in those best and purest ages of Christianity. All this, I hope, will suffice to prevent any sinister opinion of the Church of England, which at this time is torn in pieces by schisms and divisions. This indeed ought to be matter of lamentation to us, and engage our most ardent prayers for the peace of Jerusalem. But, sure, it cannot be managed, as an argument against our Church, but the blow will reach other Churches too. . . .

Let not therefore your present divisions lessen your esteem of the Church of England. The best of Churches are subject to these misfortunes, and will be so to the end of the world. For, as our SAVIOUR speaks, "It is impossible, but that offences will come;" and S. Paul tells us, that "there must be heresies among you, that they which are approved may be made manifest among you." *John March.* (Serm. on 1 Cor. xi. 19.)

It is not to be looked for, that all good men should agree in all things; neither is it fit we should (as our adversaries do) put the truth into compromise, and to the saying of an Achitophel, whose counsel must be accepted, "as if a man had enquired at the oracle of God." We all agree that the Scriptures of God are a perfect rule of our faith: we all subscribe to the Articles of Doctrine, agreed upon in the Synod of the year 1562, "for the avoiding diversities of opinions, and the establishing of consent, touching true religion." Hitherto, by God's mercy, have we already attained: thus far, therefore, let us "mind the same thing." (Phil. iii. 15, 16). Let not every wanton wit be permitted to bring what fancies he list into the pulpit, and to disturb things, that are well ordered They, who forsake the fellowship of the Saints and by a sacrilegious separation break the bond of peace, little consider how precious the peace of the Church ought to be in our eyes—(to be redeemed with a thousand of our lives); and of what dangerous consequences the matter of schism is unto their own souls. For, howsoever the schismatic *secundum affectum*, as the schoolmen speak, in his intention and wicked purpose, taketh away from the unity of the Church—even as he, that hateth God, doth take away goodness from Him, as much as in him lieth—yet *secundum effectum*, in truth and in very deed, he *taketh away the unity of the Church only from himself*: that is, he cutteth himself off from being united with the rest of the body; and, being dissevered from the body, how is it possible, that he should retain Communion with the Head? *Abp. Ussher.* (Serm. on 1 Cor. x. 17.)

19 We have already noted the remarkable parallel between the first clause of this verse and i. 8. S. Paul wishes his brethren to be *wise*, in "proving all things," (especially, in proving false teachers), and in "holding fast that which is good." (1 Thess. v.

21). He wishes them also to be *simple concerning evil*; as unwilling to do harm to others, as to receive it themselves; to be "blameless and harmless, the sons of God without rebuke" (Phil. ii. 15), in the midst of *divisions* and *offences*. He wishes them to live happily, under that "testimony of a good conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, they have their conversation in the world." (2 Cor. i. 12). This was his own rule (Acts xxiv. 16); this also proved his own "rejoicing." But why speak we of our intercourse with men, when this same grace will carry us above all earthly relations, and make us acceptable, through CHRIST, in the sight of God? And have we not already learned this in the course of the Epistle? The "Jew inwardly," or the "Israelite indeed," is he, in whom "there is *no guile*," (S. John i. 47), who has received "the circumcision of the heart," in the cutting off all its native duplicity, "whose praise is not of men, but of God" (ii. 28, 29). The justified sinner, unto whom "the LORD imputeth no sin," is he, "in whose spirit there is no guile." (iv. 7, 8; Ps. xxxii. 1, 2). Indeed we may trace some connection between this excellent grace, and the promise, made in the next verse: for, while the curse of the ALMIGHTY rests on all falsehood and hypocrisy, the *simple concerning evil*, they, who in childlike singleness of heart and conscious innocency put their trust in Him, enjoy His special protection. *Satan* shall be *bruised under their feet*, and the weakest things shall overcome the most mighty. *J. F.*

True wisdom and greatness of mind raise a man above the need of using little tricks and devices. Sincerity and honesty carry one through many difficulties, which all the arts he can invent would never help him through. For, nothing doth a man more real mischief in the world, than to be suspected for too much craft; because every one stands upon his guard against him, and suspects plots and designs, where there are none intended; insomuch that, though he speaks with all the sincerity that is possible, yet nothing he saith can be believed . . . It was the great glory of Christians that their enemies could reproach them for nothing, but their Religion; that they were, in all other things, good and honest men—only they were Christians; and

then true religion is likely most to prevail in the world, when men's other virtues commend their religion, and not where zeal for their religion is their only virtue, when righteousness, and peace, and humility, and charity, and temperance, and patience, and a constant integrity make men inquire after a religion, which produces such fruits as these. Then it will appear that Apostles and preachers are "*wise, as serpents,*" as to the promoting the honour of their doctrine, when by the innocency and simplicity of their lives they are "*harmless as doves.*" *Bp. Stillingfleet.* (Serm. on S. Matt. x. 16.)

This is *χρηστότης συνέθει κεκραμμένη*, says Nazianzen; inoffensiveness, tempered with much intelligence—the simplicity of the dove, mitigating the subtlety of the serpent. To say all in a little, sin is supported by stratagems; but justice, by grave knowledge. Therefore love wisdom, because it comes from GOD; practise innocency, because it comes from CHRIST; hate subtlety, because it is the badge of the serpent; abhor mischief, because it is the work of the devil. *Bp. Hacket.* (Serm. on S. John iii. 14.)

That, which *Christian simplicity* prohibits, is the mixing arts and unhandsome (shabby) means for the purchase of our ends; witty counsels, that are underminings of our neighbour, destroying his just interest to serve our own; stratagems to deceive, indefinite and insignificant answers with fraudulent design; unjust and unlawful concealment of our purposes; fallacious promises, and false pretences; flattery and unjust and unreasonable praise, saying one thing and meaning the contrary; pretending religion to secular designs; breaking faith; taking false oaths, and such other instruments, framed by the devil, and sent into the world to be perfected by man. Christian simplicity speaks nothing but its thoughts, and, when it concerns prudence that a thought or purpose should be concealed, it concerns simplicity that silence be its cover, and not a false vizard: it rather suffers inconvenience than a lie: it destroys no man's right, though it be inconsistent with my advantages: it reproves freely, palliates no man's wickedness: it intends what it ought, and does what is bidden, and uses courses regular and just; sneaks not in corners, and walks alway in the eye of God

and the face of the world. *Bp. J. Taylor.* (The Great Exemplar. Part ii. Disc. vii. s. 10.)

- 20 He is called *the God of Peace*, and He hath called us unto peace. (1 Cor. vii. 15.) Our High Priest is "the King of Salem," that is, the King of Peace. (Heb. vii. 2). He requires us to "follow the truth in peace," to "preserve the unity of the Spirit in the bond of peace." (Eph. iv. 3.) Peace—'tis the high and honourable title of our Master; the choice livery and cognizance of us His servants. Peace—'tis both our badge and our pledge; our badge, by which we shall be known to be Christians—"Hereby shall all men know us to be His disciples"—and 'tis our pledge, by the retaining of which He will own us hereafter, if we be "found of Him in peace." (2 S. Pet. iii. 14; xv. 33.) *Bp. Brownrig.* (Serm. Heb. xiii. 20.)

Satan is a more powerful, subtle, deep, wily, working adversary than the world. Where shall I have protection and security against him?—I answer; In that promise to man and curse to the serpent, "The Seed of the woman shall bruise thy head, and thou shalt bruise His heel." He, thy "head;" He shall tear out thy sting, and crush thy projects and machinations against His Church: but thou only "His heel:" the vital parts shall be above thy reach. And this CHRIST did, not for Himself, but for us. *The God of peace*, saith the Apostle, *shall bruise Satan under your feet.* He shall be *under* our feet; but it is a greater strength than ours, which shall keep him down. The victory is God's; the benefit and insultation, ours. If he come, as a serpent, with cunning craftiness to seduce us, CHRIST is a stronger serpent; a Serpent of brass, (S. John iii. 14); and what hurt can a serpent of flesh do unto a serpent of brass? If, as a lion, with rage and fiery assaults, CHRIST is a stronger lion, "a Lion of the tribe of Judah," the victorious tribe. Who shall go up for us against the Canaanites first? "Judah shall go up." (Judges i. 2.) If he come, as an angel of light, to persuade us to presume, and sin, the mercy of CHRIST begets fear: (Ps. cxxx. 4:) "the love of CHRIST constraineth us." (2 Cor. v. 15.) Satan can but allure to disobedience, but CHRIST can "constrain" us to live unto Him. If he come, as an angel of darkness, to terrify us with despairing suggestions, because we have

sinned, "If any man sin we have an Advocate," and, "who shall lay anything to the charge of GOD's elect? It is CHRIST that is dead, yea, rather that is risen again, who also sitteth at the right hand of GOD to make intercession for us." *Bp. Reynolds.* (The Life of CHRIST. Sermon 1 S. John v. 12.)

Comfort thyself in this; that, in spite of all the malice of hell, thou art safe. Dost thou not know, that there stands by thee the victorious "Lion of the tribe of Judah," whom that infernal ravener dare not look in the face? Dost thou not remember that, when the sentence was pronounced of eternal enmity between the seed of the woman and the seed of the serpent, it was with this doom, "It shall bruise thy head, and thou shalt bruise His heel" (Gen. iii. 15). Lo! a bruise of a man's heel is far from the heart; but a bruise of the serpent's head is mortal: there his sting, there his life lies. Neither did the Seed of the woman CHRIST JESUS this for Himself, who was infinitely above all the power and malice of the devil; but for us the impotent and sinful seed of man. *The God of peace shall bruise Satan under your feet*, saith the blessed Apostle—"under *your* feet," not under His own only, of whom the FATHER had said long before, "Sit Thou on My right hand, till I make Thine enemies Thy footstool" (Ps. cx. 50). Yea, what do I speak of the future? Already is this great work done: for the LORD of Life, "having spoiled principalities and powers," hath "made a show of them, openly triumphing over them on His Cross" (Col. ii. 15). Lo! all the powers of hell were dragged after this Glorious Conqueror, when He was advanced upon that triumphant chariot. Look therefore, my son, upon their hellish forces, as already vanquished; and know, that "in all these things we are more than conquerors, through Him that loved us" (Rom. viii. 37). Only do thou, by the power of thy faith, apply unto thyself this great work, that thy victorious SAVIOUR hath done for the salvation of all the world of believers. *Bp. Hall.* (The Balm of Gilead. Ch. 17, s. 3.)

What a comfortable assurance is this to a person, struggling under a severe contest with a powerful and malicious adversary, to know beforehand that the time will *shortly* arrive, when he shall have a complete and effectual victory! This encourages

him to maintain the battle, till that period, when he shall be no more subject to any assaults, but shall enjoy an uninterrupted tranquillity. . . . The promise comes in towards the close of an Epistle, which lays open the peculiar glory and precise nature of the Christian Religion. The faith and conflict of the Christian are described in the foregoing chapters, as they are felt and exercised in actual experience; and, to cheer the spirits of those, who are actually engaged in those things, and who might be tempted to think they should never obtain the victory, he adds, *The God of peace shall bruise Satan under your feet shortly.* . . . Satan is vexed to think of losing his slaves. With what envy and spite may we conceive that implacable spirit to view a soul, now in a state of Justification and peace with God, and in fellowship with JESUS, and walking in the way of holiness! How does he plot, day and night, to discomfort a child of light! What clouds of confusion, what distracting, terrifying, hardening, and blasphemous thoughts does he endeavour to inject into him! what difficulties does he lay in his path of duty! and what persecution from without doth he raise! with what divisions, and schemes, and evil suspicions, does he strive to oppress the whole body of CHRIST'S Church militant here on earth during the whole of their pilgrimage! *Joseph Milner.* (Serm. on Text.)

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* Epistle, salute you in the LORD.

23 Gaius mine host, and of the whole Church, saluteth you, Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our LORD JESUS CHRIST be with you all. Amen.

21 With this I compare Acts xx. 4. "And there accompanied him into Asia Sopater of Berea, and, of the Thessalonians, Aristarchus and Secundus, and Gaius of Derbe, and Timotheus, and, of Asia, Tychicus and Trophimus." The Epistle to the Romans

was written just before S. Paul's departure from Greece, after his second visit to that peninsula; the persons mentioned in the quotation from the Acts are those, who accompanied him in that departure. Of seven, whose names are joined in the salutation of the Church of Rome, three, namely, *Sosipater*, *Gaius*, and *Timothy*, are proved by this passage in the Acts to have been with S. Paul at the time. And this is perhaps as much coincidence, as could be expected from reality; much less, I am apt to think, than would have been produced by design. Four are mentioned in the Acts, who are not joined in the salutation; and it is in the nature of the case probable that there should be many attending S. Paul in Greece, who knew nothing of the converts at Rome, nor were known by them. In like manner, several are joined in the salutation, who are not mentioned in the passage referred to in the Acts. This also was to be expected. The occasion of mentioning them in the Acts was their proceeding with S. Paul upon his journey. But we may be sure that there were many eminent Christians with S. Paul in Greece, beside those, who accompanied him into Asia. Of these *Jason* is one, whose presence on this occasion is very naturally accounted for. Jason was an inhabitant of Thessalonica in Macedonia, and entertained S. Paul in his house upon his first visit to that country (Acts xvii. 7). S. Paul, upon this his second visit, passed through Macedonia on his way to Greece, and, from the situation of Thessalonica, most likely through that city. It appears from various instances in the Acts to have been the practice of many converts to attend S. Paul from place to place (xv. 24). It is therefore highly probable, I mean that it is highly consistent with the account in the history, that *Jason*, according to that account, a zealous disciple, the inhabitant of a city at no great distance from Greece, and through which, as it should seem, S. Paul had lately passed, should have accompanied S. Paul into Greece, and have been there with him at the time. *Lucius* is another name in the Epistle. A very slight alteration would convert Λούκιος into Λουκάς—Lucius into *Luke*, which would produce an additional coincidence: for, if S. Luke was the author of the history, he was with S. Paul at the time; inasmuch as, describing the voyage which took place soon after the writing of

this epistle, the historian uses the first person; "*We* sailed away from Philippi" (Acts xx. 6). *Dr. Paley*. (Horæ Paulinæ. Ch. i. n. 2.)

- 22 S. Paul appears to have generally employed some one to write his Epistles, either from his own mouth, or another copy he gave him; but then, to avoid the abuse of it, he always wrote a little—probably his Benediction—in his own hand, expressly to prove it to be his own, and to guard the people, he wrote to, against any imposition. "The salutation of me Paul with my own hand, which is the token in every Epistle: so I write" (2 Thess. iii. 17). Generally, the person, by whom it is sent, is mentioned in the ending of the Epistle. No one, therefore, would present the Epistle, but that person; and he must be known, as coming from S. Paul. A great number of persons are saluted by name, who, as well as the whole Church, would no doubt see the letter; and, particularly, the first Epistle to the Thessalonians is directed to be "read in all the Churches." Now this very circumstance, in my judgment, made a forgery impossible: any such forgery, during S. Paul's lifetime, must have been discovered by his subsequent communication with the Church; and, if such Epistle was not produced till after his death, then this plain objection must have overthrown its credit—"Here it is directed, in the very body of the letter, that it be publicly read in the Church: and the Church has never heard, or seen, or been told of it, till now." My last reflection is this. In all S. Paul's Epistles there is an earnestness and vehemence—I might call it an enthusiasm, and a passionate style—which, I will undertake to say, none could counterfeit; nor could such be found in any man's writings, who was not thoroughly and entirely convinced of the truth of his religion. Let any one read S. Paul's Epistles with this view, I am convinced he will confess that the author of these Epistles—be he who he would—was really persuaded of the truth of what he wrote: not to mention the obscurity in many, or in most indeed, of his Epistles, which a forger would have avoided. *Dr. Paley*. (Evidences of Christianity. Part i. Sermon on S. John xx. 21.)
- 23 *Quartus a brother*. Common terms are sometimes the most necessary to be explained; there being none of more uncertain and equivocal signification to the greatest part of mankind.

Every one, for instance, at the first hearing, thinks he perfectly understands what is meant by conscience, liberty, honour, and loyalty. There are few words, in the use of which men more generally agree; but in the signification whereof they are observed more to differ. . . . *Brethren* is the ordinary appellation of Christians, which S. Paul uses in all his Epistles, and may be thought so very easy and obvious in its signification, that it is unnecessary to say anything by way of explication of it. There may be, however, no impropriety in the question, whether all Christians do really understand it, according to the power and full force of the word, as denoting the strict obligation Christians are under to all mutual offices of kindness, humanity, and respect from their partaking of the same common rights and privileges of the Gospel, their being “Baptized into one Body by one Spirit,” and, in a word, by virtue of that celestial union, which is between the Church and CHRIST the Head of it—a relation so sacred and endearing, that it obliges us indifferently to consider all men—whatever circumstances of life they are under—as objects of our love and esteem. For, as the Apostle argues, “there is neither Jew nor Greek, bond nor free, but all are one in CHRIST JESUS.” *Dr. Fiddes.* (Serm. on Rom. xii. 1.)

24 (xv. 5, 13, 33; xvi. 20). Prayer is the usual closure and conclusion of S. Paul’s Epistles to the Churches, the solemn testimony of his love, by which he seals up his affection to them. And, if we observe the method and order of his writings, we shall find them to move and to turn on these three hinges.

1. *Docet*: he teaches and instructs them in some needful saving truths to be believed. . . . 2. *Hortatur*: having planted the truth of Doctrine in matters of faith, he waters it with exhortation to a firm profession and holy practice suitable to that Doctrine, to which they have been delivered. . . . 3. *Precatur*: he winds up all—both Doctrine and Exhortation—with a religious and fervent Prayer for them. He knows that planting, by instruction, and watering, by exhortation, will be unsuccessful, except prayer obtain an increase from GOD. Instruction, exhortation, prayer, are the three main duties and functions of him, that will approve himself, as S. Paul was, a faithful servant in the House of GOD. *Bp. Brownrig.* (Serm. ii. on Easter-day. Heb. xiii. 20.)

His Divine doctrine and exhortations the Apostle closes with prayer, as we follow this rule in public after the Word preached. So S. Paul frequently did, and so CHRIST Himself (S. John xvii.) after that Sermon in the preceding chapters. It were well, if both Ministers and people would follow the same way more in private, each for themselves, and each for the other. The want of this is mainly the thing, that makes our preaching and hearing so barren and fruitless. The Ministers of the Gospel should indeed be as the Angels of GOD, going betwixt Him and His people; not only bringing down useful instructions from GOD to them, but putting up earnest supplications to GOD for them. In S. Luke x., the Disciples are sent forth and appointed to preach; and in ch. xi. we have them desiring to be taught to pray—"LORD, teach us to pray." And without this there can be little answer or success in the other; little springing up of this seed, though Ministers sow it plentifully in preaching, unless they secretly water it with their prayers and their tears. And people, truly, should keep some correspondence in this duty; and that, if other obligation will not persuade, even for their own advantage: for it returns unto them with interest. If much of the Spirit be poured forth on Ministers, are they not the more able to unfold the spiritual mysteries of the Gospel, and to build up their people in the knowledge of them? Oh, that both of us were more abundant in this rich and sweet exercise! *Abp. Leighton.* (Comment. on 1 S. Pet. v. 10.)

S. Paul shuts up his Epistles with *Grace*, begins them with it too (i. 7). S. Peter doth the like, and ends them with *Grace* also. And, as friends, when they part, loth to leave one the other, double their Adieu—(*Vale vale, inquit Iola*)—bid each other Farewell; yet part not so, with once shaking hands, but begin to talk afresh, and then bid Farewell again, twice, or thrice haply; so doth S. Paul here, cry to the Corinthians, "GOD be with them;" at Verse 11, *χαίrete*, "Farewell;" and again, in the same verse, after but a few words more, "GOD be with you:" and yet again once more, both more fully, and more passionately—"The Grace of our LORD JESUS CHRIST, and the Love of GOD, and the Communion of the HOLY GHOST be with you all. Amen." (Conf. Phil. iii. 1; iv. 8.) *Dr. Richard Clerke.* (Serm. on 2 Cor. xiii. 14.)

25 Now to Him that is of power to stablish you according to my Gospel, and the preaching of JESUS CHRIST, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith;

27 To GOD only wise, *be* glory through JESUS CHRIST for ever. Amen.

¶ Written to the Romans from Corinthus, *and sent* by Phebe servant of the Church at Cenchrea.

25 Because want of the knowledge of GOD is the cause of all iniquity amongst men, as, contrarywise, the very ground of all our happiness and the seed of whatsoever perfect virtue groweth from us, is a right opinion touching things Divine; this kind of knowledge we may justly set down for the first and chiefest thing, which GOD imparteth unto His people; and our duty of receiving this at His merciful hands for the first of those religious offices, wherewith we publicly honour Him on earth. For the instruction therefore of all sorts of men to eternal life, it is necessary that the sacred and saving truth of GOD be openly published unto them: which open publication of *heavenly mysteries* is, by an excellency, termed *Preaching*. . . . Moses and the Prophets, CHRIST and His Apostles, were in their times all preachers of GOD's truth; some, by word; some, by writing; some, by both. This they did partly, as faithful witnesses, making mere relation of what GOD Himself had revealed unto them; and partly, as careful expounders, teachers, persuaders thereof. The Church, in like case, preacheth still; first publishing by way of testimony, or relation, the truth, which from them she hath received, even in such sort, as it was received, written in the Sacred volumes of Scripture; secondly, by way of Explication, discovering the mysteries which lie hid therein. *Hooker*. (Eccl. Pol. B. v. ch. xviii. 1; xix. 1.)

If you look into the Sacred writers, you will find that the

whole design of the Gospel, the dispensation of Providence in the salvation of mankind, is styled a *mystery*—the “hidden Wisdom of God, which was kept secret since the world began.” A mystery it is called, because it was “kept secret since the world began,” God not having opened or declared His gracious purpose before the Coming of CHRIST. With respect to this time of secrecy and silence, the Gospel is called a mystery; but, upon the Revelation of it by JESUS CHRIST, it is no longer looked upon as a mystery, but as the manifestation of God’s Will and Goodness to men. . . . The Scripture has indeed revealed wonderful things to us, and, for the truth of them, has given us wonderful evidence; so that they are well qualified to be the objects of our faith. For such God designed them, and not for the exercise of our vanity and curiosity, or, as you call it, of our reason. If it is not reasonable to believe God upon the Gospel evidence, there is an end of all mysteries: but, if it is reasonable, there must be an end of all farther inquiries. And I think common sense will teach us, not to call God to account, or to pretend to enter into the reason of His doings. *Bp. Sherlock.* (Discourse iii. Part iii. S. Matt. xi. 6.)

As neither the Jewish nor Christian revelations have been Universal, and as they have been afforded to a greater or less part of the world at different times, so likewise at different times both revelations have had different degrees of evidence. . . . If we put the case, that, for the present, it was intended Revelation should be no more than a small light, in the midst of a world greatly overspread, notwithstanding it, with ignorance and darkness; that certain glimmerings of this light should extend and be directed to remote distances in such a manner, as that those, who really partook of it, should not discern from whence it originally came; that some, in a nearer situation to it, should have its light obscured, and in different ways and degrees intercepted; and that others should be placed within its clearer influence, and be much more enlivened, cheered, and directed by it—but yet, that even to these it should be no more, than “a light shining in a dark place”—all this would be perfectly uniform and of a piece with the conduct of Providence in the distribution of its other blessings. If the fact of the case really were, that some have received no light at all from the

Scripture, as many ages and countries in the heathen world; that others, though they have, by means of it, had essential or natural religion enforced upon their consciences, yet have never had the genuine Scripture-Revelation, with its real evidence, proposed to their consideration . . . and, lastly, that others have had Christianity offered to them in its genuine simplicity and with its proper evidence—but, however, that these persons are left in great ignorance in many respects, and have, by no means, light afforded them enough to satisfy their curiosity, but only to regulate their life. . . . I say, if we were to suppose *this* somewhat of a general true account of the degrees of moral and religious light and evidence, which were intended to be afforded mankind, and of what has actually been, and is, their situation in their moral and religious capacity, there would be nothing in all this ignorance, doubtfulness, and uncertainty, in all their varieties, and supposed disadvantages of some, in comparison of others, respecting religion, but may be paralleled by manifold analogies in the natural dispensations of Providence at present, and considering ourselves merely in our temporal capacity. *Bp. Butler.* (The Analogy of Religion, &c. P. ii. c. 6.)

The Covenant of Grace, made with lapsed man in and through JESUS CHRIST, commenced from old time, as S. Paul testifies; though not clearly revealed nor fully executed, till the days of the Gospel; but *considered* as executed from the beginning, so far forth, as to be available for the remission of sin, in all ages, to men fitly qualified, according to the terms of it. Col. i. 26; 1 S. Pet. i. 20. *Dr. Waterland.* (A Review of the Doctrine of the Eucharist. Ch. xi. s. 2.)

26 'Tis probable our SAVIOUR appeared at the time He did, because one great proof of His mission and the truth of His Religion was to be taken from the accomplishment of the *prophecies* concerning Him. Now, the greater distance of the time there was from the prediction to the event, the stronger the more unexceptionable were the proofs drawn from it. Wise men may have a great insight into the events, which lie not far from them, or have some visible connection with the causes, which ordinarily produce them; but to foresee facts, many ages distant, of a contingent nature, facts, which exceed the settled and ordinary powers of nature—such as were the wondrous

works which JESUS CHRIST did, and the Resurrection from the dead—this, I say, is the peculiar prerogative of GOD, who by His knowledge has a perfect view of the whole chain of causes at once, and by His power can make things, which “are not,” or which do not appear to have any natural efficiency to produce such effects, “to bring to nought,” or to co-operate to, “things that are.” But there was this further reason, why the prophecies concerning CHRIST were given out so long before the accomplishment, that a succession of prophets at different times, and of different characters, as to their genius and way of writing, and who for this reason could not be suspected of combining together to deceive the world, should severally speak of the things pertaining to the kingdom of CHRIST. By this means also the expectations of the people of Israel concerning the MESSIAH were continually awakened, and kept up, and raised by gradual steps, as the time of His appearance drew near, still higher and higher. For these reasons it seemed agreeable to the Wisdom of GOD, before His SON appeared in the world, to speak of Him unto the fathers by the prophets “at sundry times and in divers manners.” *Dr. Fiddes.* (Serm. on 1 Tim. i. 15.)

We rejoice to find, in the Old Testament, intimations of every article of the Faith, which we profess. The doctrines of the fall of man, of our Redemption by CHRIST, of His Divine nature, incarnation, life, passion, death, resurrection, ascension, and intercession—of a Trinity of Persons in the Godhead, of the HOLY GHOST, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting—are all partially, though not fully, revealed in the Old Testament, and progressively revealed; the light breaking in upon the world, as the light of the rising sun leaps from one hill-top to another, until at last hills and valleys alike shine out in the full light of day. Lastly, we may rejoice with greater joy in the abundance of the Revelation of the New Testament. There we have promises, sufficient to cheer, and restore, and comfort us, in our pilgrimage through life; we have precepts, sufficient to guide us in our perplexed and difficult path; we have examples, sufficient to encourage us, when we are weak and faint-hearted, that we may follow the footsteps of those, of whom “the world was not worthy.” And thus,

by attending to the promises—as the word of invitation—to the precepts—as the voice of authority—and to the examples—as the voice of sympathy and warning—we shall attain the end of our faith, even the salvation of our souls. *Bp. Medley.* (Serm. on Gal. iii. 17.)

All nations. The institution, which began after its Author's removal from the earth with a hundred and twenty disciples (Acts i. 15)¹ assembled in a small room at Jerusalem, by the end of thirty years had spread itself much throughout Judæa, Galilee, and Samaria. Now passing over among the Gentiles, and amongst them converting numbers, and continually spreading at Iconium, Lystra, Derbe, in Antioch, Syria, and Cilicia, at Thessalonica and Berea, "persuading and turning away much people" from the religion of their ancestors at Ephesus and throughout all Asia, founding Churches, or regular societies of professed Christians, in Alexandria, Athens, Cyprus, Cyrene, Macedonia, Philippi, Perga, Phœnice, Ptolemais, Puteoli, Rome, Lydda, Saron, Tyre; which were all considerable cities; and accounts of converts at all these occur in the Acts of the Apostles, though this Book contains little besides the history of S. Paul and a small part of the acts of S. Peter. Six of these societies, it may be presumed, were considerable, as S. Paul addressed an Epistle to them (each of them). Seven ancient Churches were also distinguished, or accosted by name, in the Book of the Revelation: so that S. Paul might truly say, as he did about this period, that the Gospel had been "preached to every nation under heaven;" that is, throughout every part of the Roman empire, by themselves or others. i. 8; x. 18. *Dr. Paley.* (Propagation of Christianity. Part 1. Serm. on Rom. x. 10.)

Lo! he saith not, to *the obedience* of reason, but of *faith*; and that faith doth more transcend reason, than reason doth faith. . . . It is reason makes me a man: it is *faith*, that makes me a Christian. The wise and bountiful God hath vouchsafed to hold forth

¹ It has been calculated, upon such evidence, as the subject admits of, which of course excludes all certainty, that the Church of Rome, at the beginning of the reign of Diocletian, be-

fore the last most destructive persecution, numbered among its members about fifty thousand persons. See *Dr. Routh. Reliq. Sacræ. vol. iii. p. 43.*

four several lights to men, all which move in four several orbs, one above another—the light of sense, the light of reason, the light of faith, the light of ecstatical or Divine Vision. And all of these are taken up with their own proper objects. Sense is busied about these outward and material things; reason is confined to things intelligible; faith is employed in matters spiritual and supernatural; Divine Vision in objects celestial and infinitely glorious. None of them can exceed their bounds, and extend to a sphere beyond his own. What can the brute creature, which is led by mere sense, do or apprehend in matters of understanding and discourse? What can mere man, who is led by reason, discern in spiritual and supernatural things? What can the Christian, who is led by faith, which is “the evidence of things not seen,” attain unto in the clear Vision of GOD and Heavenly Glory? . . . I will follow my sense so far, as that will lead me, and not suffer myself to be beaten off from so sure a guide. Where my sense leaves me, I will take myself to the direction of reason, and in all natural and moral things shall be willingly led by the guidance thereof. But, when it comes to supernatural and Divine truths, when I have the Word of GOD for my assurance, farewell reason, and welcome Faith; as, when I shall have dispatched this weary pilgrimage, and from a traveller shall come to be a *comprehensor*, farewell faith, and welcome Vision. In the mean time, I shall labour, what I may, to understand all Revealed truths; and, when I cannot apprehend, I shall adore, humbly submitting to that Word of the great and holy GOD, “My thoughts are not your thoughts, neither are your ways My ways, saith the LORD: for as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.” Isa. lv. 8, 9. *Bp. Hall*. (Satan’s Fiery Darts Quenched. Decade i. Temptation 4.)

Let us take our LORD’s Sermon on the Mount, that “top-pitch of Divine Philosophy,” as Dr. Hammond (from S. Chrysostom) calls it, and by its plain practical verdict, more especially as pronounced in the *Beatitudes*, let us test the *obedience of our faith*, the degree of edification we have derived from the Epistle to the Romans. Does the searching and affecting account here given of human depravity and disobedience (iii. 9, 10), with the consciousness we must all have of our personal share therein,

make us *poor in spirit*? Does a deep sense of remaining corruption and infirmity, as best expressed in the Apostle's sore complaint, "O! wretched man that I am, who shall deliver me from the body of this death?" (vii. 24) cause us to *mourn*? Or, do we *mourn* for others? When the unbelief and wickedness of the ungodly is exposed to our view, have we any "heaviness and continual sorrow" (ix. 2); and is it our "heart's desire and prayer to God" for them, "that they might be saved" (x. 1)? When we read how "God commendeth His Love towards us" (v. 8), in that He "spared not His own SON" (viii. 32), but "set Him forth to be a propitiation through faith in His Blood, to declare His Righteousness for the remission of sins that are past" (iii. 25), do we *hunger and thirst after this Righteousness*? And, if GOD has so freely and graciously shewn us "mercy," (xv. 9), are we constrained thereby to shew ourselves *merciful*?—and *meek*, because CHRIST "pleased not Himself," but was patient under the reproaches of men (xv. 3)?—and *pure in heart*, because "to be carnally minded is death" (viii. 6)—and *peacemakers*, because "being justified by faith we have peace with God" (v. 1), and ought, "as much as lieth in us, to live peaceably with all men" (xii. 18)? We have been reminded of the bloody persecutions of the Church in those days, when Christians were "killed all the day long, and accounted as sheep for the slaughter" (viii. 36)—and cannot we consent to the least self-sacrifice or act of mortification, for the sake of the LORD? Or, if called to suffer *for righteousness' sake*, is it no support and comfort to our souls, that the inseparable Love of GOD is specially promised to persons thus *persecuted* (viii. 35), and that therefore, of a surety, *their's is the Kingdom of Heaven*? If these things "be in us," and, much more so, if they "abound" in us, we may rest assured—and thank GOD for it—that we have not erred in that interpretation, which is most important and necessary unto us all, of this difficult Epistle. From the evident fruits of the Spirit, thus growing up in our hearts and lives, after the seed sown, we may humbly trust, that the Heavenly Husbandman has Himself sown that seed deep within us, and Blessed His Word to the good of our souls. *J. F.*

27 It hath been the custom of the Church of CHRIST to end some-

times Prayers, and Sermons always with words of glory—that sacred Hymn of Glory, than which nothing doth sound more Heavenly in the ears of faithful men. *Hooker.* (Eccel. Pol. B. v. ch. xlii. s. 11.)

As containing an enlarged view of the dealings of the ALMIGHTY with mankind, in the creation of the world and the redemption of His Church, this Epistle, as we might have expected, manifests, beyond any other, the essential attributes of the Deity in the above relations. (i. 17, 18, 20; ii. 5; iii. 4, 26; v. 8; viii. 27, 29; ix. 21; xi. 29, 33; xiii. 1; xv. 5, 13, 33). Among these various attributes, all of them equal objects of our adoring admiration, the *Wisdom* of God seems here singled out, as the attribute chiefly illustrated in the Epistle. Referring, in the first place, generally, to *the mystery* of our redemption, it is there seen in those particular methods of God's good Providence, by which the Jews, and after them the Gentiles, were gradually made ready to receive the Gospel, in the "fulness of time," under the most befitting circumstances, and "on the demonstration of the Spirit and of power"—the evidence of *prophecy* and *miracles*; the first of which was chiefly applicable to the Jew, and the latter, in the same degree, to the Gentile. (Conf. xv. 18, 19). These were the eternal counsels of infinite wisdom, that knows how to give the best possible effect to the designs of infinite love, and to the works of infinite power, in the redemption of mankind (i. 16; v. 8). Such wisdom belongs to God only: "as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." (See 1 Cor. ii. 7—9). A close and instructive parallel will be found at Eph. i. 8—10; where the Apostle extends his views, and speaks of God's "*abounding towards us in all wisdom and prudence, having made known unto us the mystery of His will, &c.*" He carries, indeed, the contemplation of the wondrous mystery beyond the sphere of this lower world, and declares, that "*now,*" by the preaching of the Gospel, "unto the principalities and powers in heavenly places is known by the Church the manifold *Wisdom of God.*" iii. 9, 10. *J. F.*

As Moses, speaking of the Author of our creation, reckons up the Name of God three times (Gen. i. 27); as in the blessings of the

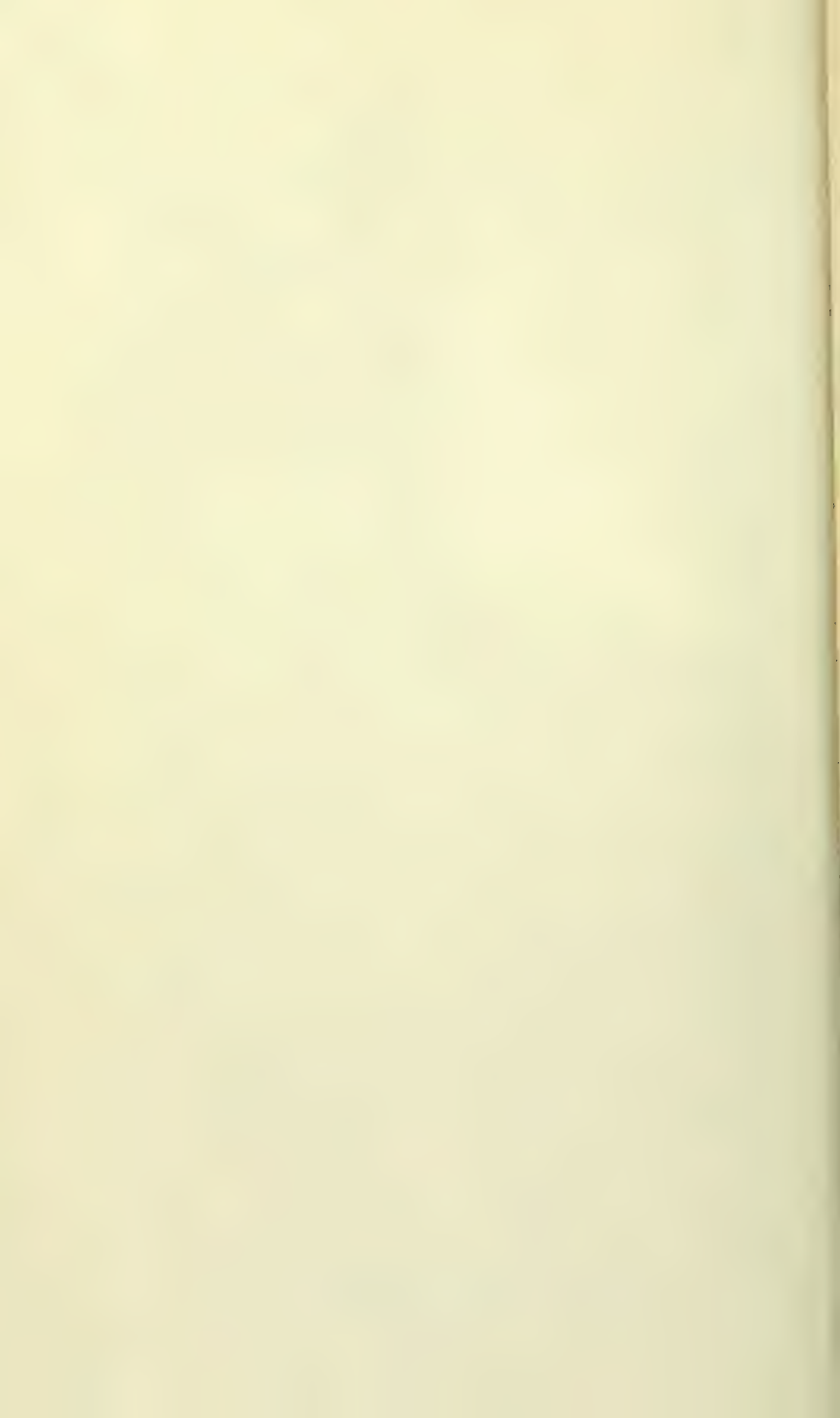
Law the Name of GOD is thrice repeated (Numb. vi. 24—26); and, as the angels cry, “Holy, Holy, Holy,” (Isa. vi. 3), to teach that there are three Persons in the Godhead—which the heathens themselves have compassed—so, CHRIST in the New Testament doth by these words, *Kingdom*, *Power*, and *Glory*, signify these three Persons, which afterwards He expresseth by the Name of FATHER, SON, and HOLY GHOST (S. Matt. xxviii. 19). If we consider them separately, although they may all be ascribed to any Person of the Deity, yet the Kingdom is to be ascribed unto CHRIST (1 Cor. xv. 35); Power to the HOLY GHOST (Rom. xv. 13, 19); and Glory to the FATHER (Rom. vi. 4); that we, setting ourselves in CHRIST’s kingdom, that is, His Church, by the power of the HOLY GHOST (xv. 13, 16), may be partakers of that Glory, which GOD the FATHER hath prepared for us. i. 21; iii. 23; iv. 20. *Bp. Andrewes.* (Serm. 18th on the LORD’s Prayer.)

This same *Jesus* at the end (viii. 39) fixes and fastens all. The love of GOD in *Jesus* will “never leave us, never forsake us.” Keep but that devoutly in our hearts, and piously in our mouths; and we need fear nothing. Come what can, it sweetens all. Methinks, S. Paul seems to find a kind of delight and sweetness in the very repeating it, he so often uses it, begins and ends his Epistles with it, garnishes them all through with it, scarce uses the very name of *Christ* without it; as if it even sweetened that; at least, made it sweeter, and made the Oil and Chrism, with which CHRIST Himself was anointed, run more merrily and freely to the very skirts of His clothing. So that now is there any one sad? Let him take *Jesus* into his heart; and he will take heart presently, and his joy will return upon him. Is any one fallen into sin? Let him call heartily upon this Name; and it will raise him up. Is any one troubled with hardness of heart, or dulness of spirit, or dejection of mind, or drowsiness in doing well? In the meditation of this Name—*Jesus*, a SAVIOUR—all vanish and fly away. Who was ever in such fear, that it could not strengthen? who in any danger, that it could not deliver? who in so great anxiety, that it did not quiet? who in any despair, that it did not comfort and revive? That we are not sensible of it is our own dulness and experience (? inexperience). If we would but seriously meditate

upon it, we should quickly find it otherwise. Nothing would please us, where this Name was not. No discourse would please us, where it was not sometimes to be heard. No writings delight us, if this Name were left out. All the sweetest rhetoric and neatest eloquence would be dull without it; our very prayers would seem imperfect, which ended not in this very Name. Our days would look dark and heavy, which were not lightened with the Name of the "Sun of Righteousness." Our nights but sad and dolesome, which we entered not with this sweet Name, when we lay down without commending ourselves to God in it. *Dr. Mark Frank.* (Serm. on S. Luke ii. 21.)

Let us make it the chief care and business of our life, to "shew forth the praises of Him, who hath called us out of darkness into His marvellous light," and to give to Him "the *glory* that is due unto His Name"—the *glory* of His Power, by worshipping and serving Him with reverence and godly fear; the *glory* of His Goodness, by loving Him with all our hearts; the *glory* of His Righteousness, by observing all His laws; the *glory* of His Wisdom, by submitting to His will; the *glory* of His Truth, by believing all that He hath revealed to us in His Holy Word; the *glory* of His Mercy, by living with a sure trust and confidence on Him for all things necessary to our salvation by JESUS CHRIST; and the *glory* of all His Perfections, by our constant admiring and praising the wonderful works, that He hath done: that, when we go out of the world, we may be able in some measure to say, as our SAVIOUR did unto the FATHER "I have *glorified* Thee on the earth: I have finished the work which Thou gavest Me to do." (S. John xvii. 4.) And, meanwhile, let us sing with the Quire of Heaven, "*Salvation* unto our God that sitteth upon the throne, and to the Lamb: Amen. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever." (Rev. vii. 10, 12.) Amen. *Bp. Beveridge.* (Serm. on Prov. xvi. 4.)



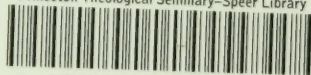


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